

THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

VOL. LIII

WASHINGTON, D. C., SEPTEMBER 26, 1905

No. 39

OUR CONTRIBUTORS

On the Desert

SOUTHERN California offers much of interest to tourist, student, or agriculturist. From Mecca, of Riverside County, we will take a look at one part of this land.

Mecca is on the Southern Pacific Railroad. The valley in which it is situated is known as Coachella Valley—meaning “valley of shells.” All of this area, like Imperial, is a part of the Colorado Desert. The branch of the sea which covered this country, formed a narrow neck, extending from the present Gulf of California in a northwesterly direction.

Indio is situated at the upper, or northwest, end of this dry sea basin, and is about fifteen feet below sea-level. Mecca is about one hundred eighty-seven feet; while Salton Sink, the lowest part of the valley, is nearly three hundred feet below the level of the sea.

Coachella Valley is bounded on the north and east by the San Bernardino Mountains, and on the southwest by the Santa Rose and San Jacinto ranges. A space between the mountains is left near Salton, where the railroad passes, and that opening connects Coachella Valley with Imperial Valley. This last-named valley exported over three hundred sacks

of grain this last season. Imperial gets its water-supply from the Colorado River, while Coachella gets its supply from surface and deep artesian wells, which vary in depth from three hundred feet to six hundred feet, while the surface wells are only a few feet deep. In the lowest elevation the surface well usually gives out a stream like a spring.

There are millions of little white sea-shells of various shapes and sizes which were left here when the Gulf waters changed their course. The old beach line is very distinctly seen along the mountains' side. Beautiful coral beds are found here. From Coral Point, which was once a small coral island, excellent pieces of coral may be obtained. A short distance from Coral Point is the Salton Sink, or Basin, where the Salton salt-works are located. Salton Sink can no longer be called a dry basin, but a lake, as about three hundred square miles are now under water, which is due to the great amount of waste water from Imperial Valley and the unusual amount of rain this last season, the rainfall having amounted to over twelve inches, while two inches is the average yearly fall. This increase of water has

flooded the salt-works, and caused them to be closed, and has damaged the works considerably.

Fish Springs is another place of interest, and obtains its name from the many fish that are in this large flowing spring. No one has been able to tell how the fish got there. This spring is sometimes called a bottomless pit, as the longest testing cord that has been used in its measurement was two hundred fifty feet, but it did not reach the bottom. The spring is about twelve feet across at the top, but much wider underneath the rim, which is formed of coarse grasses that have grown up and matted together year after year. One may stand on the bank and reach a six-foot pole back under the crust of ground on which he stands, and a stamp of the foot will spring the ground for several feet back.



CORAL POINT—THE OLD BEACH LINE

The desert air is light and pure. Fogs are unknown in this desert, and there is seldom dew enough to moisten the grass. The temperature is very pleasant most of the year, though it gets as hot as one hundred twenty degrees in August. Freezes are few and light, seldom killing garden truck, as we had roasting ears in February. They were somewhat injured, however, by the frost. The best-paying crops are grain, alfalfa, sweet potatoes, asparagus, early melons, figs, oranges, and grapes. Summer squash and string beans were shipped out the middle of April, melons and corn the middle of May, and potatoes from July first till the following spring.

The government has started a date farm near Mecca, and it gives promise of a paying crop. Perhaps the INSTRUCTOR readers will be interested to know that southern California exported this season thirty thousand car-loads of oranges and four thousand car-loads of lemons. These bring an average of five hundred dollars a car-load.

MRS. JOCIE WALLACE.

If the reader is not familiar with the location of the places mentioned by Mrs. Wallace, he will

find the use of a geography or atlas adds much to the interest of the article. The editor speaks from experience. The suggestion seems more pertinent because of the three articles on the same subject to follow the one that appears in this number.—Ed.

“Am I a Soldier of the Cross?”

ISAAC WATTS, who wrote our hymn for this month, was the father of hymn-writing in the English language, and author of many of our greatest hymns.

He was born in Southampton, England, July 17, 1674. His father was not a member of the state church, and was twice thrown into jail for opposing it, so that, when a baby, his mother often carried him in her arms to visit his father in prison.

There are remarkable stories of young Isaac's boyhood, one of them declaring that he begged for books before he could talk plainly, and others asserting that he began Latin at the age of four, and wrote poetry at the age of seven!

He became a minister in London. He was a little man, only about five feet tall. His health was very poor all his life, but his church took loving care of him, for he was greatly loved. One day, when Watts was sick, Sir Thomas Abney invited him to his splendid home for a week. He became so dear to the household

that they kept him there for the rest of his life,—thirty-six years!

Besides his preaching, Dr. Watts wrote much. He was a most zealous student of geography, astronomy, philosophy, and theology, and he wrote books on all these themes. His great life-work, however, as he himself saw, was his hymn-writing.

Early in life he became wearied with the versified Psalms which the churches used, and set out to compose hymns of his own. This was a new departure, and met with persistent opposition, but his hymns soon became widely popular in nearly all the churches. In 1707 Watts published his famous collection of original hymns, which he entitled “Hymns and Spiritual Songs.” Only two or three copies are now in existence, and one of these sold in 1901 for seven hundred dollars. There were two hundred and ten hymns in this first edition, and one hundred and forty-four were added to the second edition.

The greatest of Watts's hymns is probably “When I survey the wondrous cross,” and many—Matthew Arnold among them—have called it

(Concluded on page 6)

SPECIAL

Harvest Ingathering Program

OPENING SONG.

REPEATING OF SCRIPTURE TEXTS.

SONG: "Crown Him Lord of All."

PRAYER.

SONG: "We Praise Thee, O God."

EXERCISE I: Annual Feasts.

EXERCISE II: Feast of Tabernacles.

SONG: "Count Your Many Blessings."

RECITATION: "Harvest Ingathering."

RECITATION: "The Harvest Time."

CONCERT EXERCISE: "We Thank Thee."

SONG BY CHILDREN: "'Tis Shining Still."

EXERCISE III: Water of Life.

EXERCISE FOR SIX GIRLS: "Nothing to Do."

RECITATION: "A Talk on Giving."

RECITATION: "A Little Pebble."

COLLECTION.

PRAYER OF THANKSGIVING.

SOCIAL SERVICE.

SONG.

BENEDICTION.

The suggestions given by Miss Anna Hibben last year for directing those who have the responsibility of arranging for the Harvest Ingathering service are good enough to bear repeating this year. She says:—

"The program with suggestive exercises prepared for 'Harvest Ingathering' this year has been arranged with a desire to avoid anything that would lead the youth and children into the worldly ways of doing things. We trust that as it is carried out, or others arranged, all will be done with earnest prayer that nothing of the common may come in, but that God's richest blessing may rest on all that is said and done. Anciently it was a time of rejoicing for young and old,—true, heartfelt joy and thanksgiving for the blessings of another year. Surely this of all other years is one of wonderful protecting care amid so many calamities by land and sea, through wrecks, storms, and fires.

"Again I would appeal to all who engage in arranging Harvest Ingathering exercises *not* to make it merely *children's day*, but a day of rejoicing for all.

"From the light given regarding the arrangement for the 'Feast of Tabernacles,' anciently, we find special preparations were made for it,—that everything was brought from the woods that would please the eye and give expression to the universal joy of the people, and that the temple was the center of attraction. So it is in keeping with God's plan to decorate the place of worship and in a way that he will be honored and the human eye pleased also. The things used should be natural, not artificial, and arranged tastily."

The exercise calling for the repeating of texts of Scripture will depend for its interest and profit on a hearty response by the whole people. These texts should reveal the *goodness* of the Lord in a special way, and should be given promptly. Let the people be informed beforehand of what will be expected from them. Let not more than five or six minutes be consumed in this Scripture exercise.

Let the *second* song be started, without any announcement, immediately at the close of the exercise. Two stanzas are enough to sing. The *third* song should be begun immediately after the prayer. It is so familiar that no time need be consumed in its announcement, or turning to it in the song-book.

The exercises numbered I, II, III, are intended for class exercises, several pupils standing on the rostrum, and a young person acting as questioner,

standing in the aisle. If this position is taken by the questioner, the audience will be much more likely to hear the answer. Impress upon the pupils that the only reason for their giving the exercise is that those in the congregation together with themselves may receive help; therefore each one wants to speak directly to the people, making sure that each listener feels anew the goodness of the Lord in crowning our lives with rich blessings.

IN the exercise for six children all of them repeat together the title of the poem, "We Thank Thee," and then the children in order each repeat a line. Then all together say the last line of the stanza. Each stanza is given in the same way.

The Jewish Annual Feasts

Exercise I

1. *What were the three annual feasts of Israel?*

These general assemblies were known as the Passover, Feast of Pentecost, and the Feast of Tabernacles.

2. *At what place were they held?*

After Jerusalem became the center of the nation's worship, the tribes gathered there for the celebration of the feasts.

3. *Who were expected to attend?*

All the able-bodied men, and all the people who could make the journey, were directed to attend.

4. *Since "the people were surrounded by fierce, warlike tribes that were eager to seize upon their lands," how could the men afford to leave their homes?*

They could do so because God's promise was: "I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year." Ex. 34:24.

5. *At what time of year did the first of these meetings, the Passover, occur?*

It occurred in the first month of the Jewish year, which corresponds to the last of our March and the first of April—the spring of the year.

6. *In what words does Solomon beautifully describe this season?*

"The winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land:
The fig-tree ripeneth her green figs,
And the vines are in blossom,
They give forth their fragrance."

7. *How did the people employ their time while journeying to Jerusalem?*

The grand Hebrew psalms were chanted, exalting the glory and majesty of Jehovah. At the sound of the signal trumpet, with the music of cymbals, hundreds of voices united in singing:—

"I was glad when they said unto me,
Let us go unto the house of the Lord.
Our feet shall stand
Within thy gates, O Jerusalem . . .
Whither the tribes go up, even the tribes of the Lord,
To give thanks unto the name of Jehovah."

8. *As the holy city came into view, and the pilgrims saw the smoke of the incense ascending, and heard the trumpets of the Levites calling the people to the evening service, what response did they make?*

They caught the inspiration of the hour, and together sang the words of Ps. 48:1, 2; 122:7; 118:19; 116:18, 19. (Let the words of these texts be repeated together as one selection.)

9. *When did the Feast of Pentecost come?*

Fifty days after the Passover, the Feast of Pentecost was held. Its celebration occurred but one day, and the religious exercises of the day

were to express the gratitude of the people for the grain used for bread.

Harvest Ingathering

YEARS ago the Hebrew people,
Led by God from Pharaoh's hand,
Dwelt in tents for many seasons
Ere they reached the promised land.

Tenderly Jehovah led them
Through the dangers of the way,
Fed them with the bread of heaven,
Gave them water day by day.

Then, when they had reached the haven,
Gained at last the promised rest,
Joyous feasts were celebrated
By the ones whom God had blessed.

When the harvests all were gathered
In the autumn of the year,
Then the parents and the children,
Old and young, would all draw near

To the city God had chosen,
To the temple of his name;
There, each one with branches laden,
God's own people gladly came.

With the branches they had gathered,
Booths they made to celebrate
How God brought them out of Egypt—
Work so mighty and so great.

They recounted how he led them,
How they dwelt in tents so long,
How his love their needs remembered,
Sang his praise in joyous song.

We, like Israel, were in bondage,
Deep in sin, by Satan bound,
Till our God, in love and mercy,
Shed his light of truth around.

He has brought us out of Egypt,
Led us gently all the way;
And, to celebrate his goodness,
We have gathered here to-day.

Let us each recount his dealings
Till our hearts with gladness swell
As we think about his mercy,
And our lips his goodness tell.

He has sent his Son to save us;
Jesus died that we might live.
This alone, of all his blessings
Calls for all that we can give.

He has sent the rain and sunshine,
Causing fruits and flowers to grow;
He has given food and clothing,
Soothed us in our grief and woe.

And if we should name them over
All the things that God has done,
We could not begin to count them,
And could never pay for one.

So our hearts would bow before him
In the deepest gratitude;
All we have and are we give him,
For we know that God is good.

And when all his work is over,
At the last great harvest time—
That ingathering of his people
When they come from every clime

To adore the dear Redeemer,
And recount his dealings o'er—
May each person here assembled
Praise him there forevermore.

MRS. MINNIE EMBREE PARKER.

Feast of Tabernacles

Exercise II

1. *What was the third and crowning festival gathering of the year?*

It was the Feast of Tabernacles, and was held in the seventh month, or in the autumn.

2. *What was the purpose of this meeting?*

This feast acknowledged God's bounty in the products of the orchard, olive grove, and vineyard.

3. *What things tended to make this a joyous occasion?*

It came the day after the day of atonement, when the assurance had been given that their iniquity should be remembered no more. At peace with God they came before him to acknowledge his goodness and mercy, and to thank him for the bounteous harvests they had just garnered. It also was meant to commemorate their life in the wilderness.

4. *What does the prophet of God say about the people of God now holding a Feast of Tabernacles, or Harvest Ingathering service?*

"Well would it be for the people of God at the present time to have a Feast of Tabernacles,—a joyous commemoration of the blessings of God to them." Then we should "gratefully call to mind the various ways God has devised for bringing us out from the world, and from the darkness of error, into the precious light of his grace and truth."

(This last admonition gives a basis for a good social service of a few minutes' length at the close of the program.)

5. *What was one way in which every one expressed his gratitude?*

"Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the years with his goodness."

A Chalk Talk on Giving

THIS may be given by a small boy with a toy blackboard. As he speaks the first six lines, he makes six small circles from right to left. As he says "head," "hands," and "feet," he makes a straight perpendicular mark for each word. For "self" he places a large S over the last two marks, making a dollar mark. Completed, the figures read, \$1,000,000.

These are the pennies that I shall give
To the cause of Jesus as long as I live.

But a penny is such a very little bit
Of money, do you think they'll count it?

I'll make it count! I'll give much more!
How can I, though, from my scanty store?

I'll give my head, my hands, my feet,
I'll give myself,—and it's complete.

And, when I come with my gifts all told,
My pennies will grow a millionfold!
—Martha E. Race.

The Harvest Time

THIS is the gathering time of the year,
And merry singing for harvest home,
And the signs of plenty and right good cheer
Ere the days that are dark and dreary come.
These are the days of tranquil air,
This is the time of an answered prayer.

Was ever such gold as the golden grain,
Heaped in the fields for the needs of man?
Warmed by the sunshine, watered by rain,
It pays for all care as it only can.
It has done its part, and its life it yields
To the harvest song of the clean-swept fields.

Meadows and orchards and rich corn-lands
Are wealthy with fruitage of all the year;
And the world seems lifting its thankful hands
For the needed blessings that aye are near;
The year is glad when it gains its prime,
And hearts are merry at harvest time.

Whoever is thankful let him come,
With willing hands and a loyal heart,
And help in another harvest home,
Where the Master calls him to do his part;
For he points to the whitened fields again,
And the harvests he loves are the souls of men.

—Marianne Farningham.

"My life is not my own, but Christ's who gave it,
And he bestows it upon all the race."

The Water of Life

Exercise III

1. *What was the most impressive service of the Feast of Tabernacles?*

It was the service that commemorated the gift of water in the wilderness from the smitten rock.

2. *On what day of the feast did this event occur?*

It came on the last day.

3. *How was this great day welcomed?*

"At the first dawn of day, the priests sounded a long shrill blast upon their silver trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day."

4. *Describe the service.*

The priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem."

He bore the flagon to the altar, and poured it into one of the two silver basins near the altar, and poured a flagon of wine into the other basin. The contents of both flowed into a pipe which communicated with the Kedron, and then into the Dead Sea. The water represented the fountain that at the command of God had gushed

near the door of the temple, and saw a river start from under the sanctuary. A man stood by him, and together they followed the river. At first the water was only to the ankles; farther on it was knee deep, and the next time to the waist, and after that like a river that they could not pass over. Trees grew on both sides of the river, and wherever it went, it carried life and blessing. In the river were many fish, and the fishermen spread their nets along the shore. The trees bore many kinds of fruit, and their foliage never withered, because of the river, which was much like the one John describes in Revelation. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

9. *What is the meaning of the vision of the Holy Waters?*

"Ezekiel's vision was to teach that once again blessing and life were to start from God's house in Jerusalem, and go out, widening and deepening like a river. When the children of Israel forgot God and worshiped idols, they did not make God's house a blessing, so he sent them to a strange land to stay until they were ready to take God back into their hearts and lives and do right. Wherever there is a house of God, it should be a blessing, because those who hear God's word should carry it away and tell it to others, and the blessing should go on and on, widening and deepening all the time."

10. *I have read somewhere of Moffat and Livingstone sitting on a hillside in Africa overlooking jungle and plain, picturing to each other meadows and green fields, prosperous homes, with white church spires and schoolhouses. These two men and many others gave their lives to work such transformations, and their visions are already becoming real. In Africa, in Asia, and in great islands of the Pacific, the river flowing from beneath the spiritual temple is extending its healing waters. What personal lesson should these things bring home to the heart of each one who has a knowledge of this gospel of the kingdom?*

It should make us more active in doing all we can to have the water of life that flows from the sanctuary of God have free course throughout the earth, and especially active that all about us should receive the blessing that comes from drinking at this fountain of life.

An Exercise for Six We Thank Thee

For the fruit upon the tree,
For the birds that sing of thee,
For the earth in beauty dressed,
Father, mother, and the rest;
For thy precious, loving care,
For thy bounty everywhere,
Father in heaven, we thank thee.

For the sunshine, warm and bright,
For the day and for the night,
For the lessons of our youth,
Honor, gratitude, and truth;
For the love that met us here,
For the home and for the cheer,
Father in heaven, we thank thee.

For our comrades, and our plays,
And our happy holidays;
For our lives but just begun,
For the great gift of thy Son;
For the joyful work and true
That a little child may do,
Father in heaven, we thank thee.

As the Stars of Heaven

The sky is full of star-worlds, and a little boy of mine
With eyes that gleam and sparkle would count them as they shine.
I watch, and soon a shadow o'erspreads his eager face.
"I got to fifty, papa, and then I lost my place!"

Ah, little heaven-watcher! I, too, have sometimes thought
To count the golden blessings that life to me has brought.
But, while I've stood before them, sown wide as stars in space,
I've cried unto my Father, "Dear God, I've lost my place!"
—James Buckham.

from the rock to quench the thirst of the children of Israel, and the wine the blood of Christ which was to flow for them. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and my song; therefore with joy shall ye draw water out of the wells of salvation."

5. *What part did the Saviour take in the last Feast of Tabernacles preceding his death?*

On the last day of the feast suddenly Jesus lifted up his voice, in tones that rang through the courts of the temple: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

6. *What call ought we to hear to-day in our service?*

"Jesus is still crying, 'If any man thirst, let him come unto me, and drink.'"

7. *What will this water of life do for us?*

"Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." It will put within us a desire to pass the gospel light on to others; it will make us want to bring gifts to Jesus; it will fill our hearts with love so that we can not treat others unkindly.

8. *What vision did Ezekiel have of the waters of life?*

Ezekiel had lived in Jerusalem, but with others had been taken captive to Babylon by Nebuchadnezzar. Here he spent years exiled from his native land, but God gave him many visions for the encouragement of his people. Among them was one of the holy waters recorded in the forty-seventh chapter of Ezekiel. The prophet stood

A Little Pebble

THROW your little pebble in
On the flowing tide,
Watch the circles wider grow
As they outward glide;
Every drop within that stream
Feels the pebble's blow,
Though the little stones may lie
Hidden far below.

Drop your little offering in
With the gifts of love,
Jesus' eyes are watching you
From his throne above;
If it's all you have to give,
He will make it grow;
When the increase you shall see,
Tears of joy will flow.

Cast your honest effort in
Where you see the need.
He who blessed the barley loaves
Will accept your deed;
He will make your action felt
Like the pebble's blow,
Though the good your deed shall do
You may wait to know.

—Selected.

Nothing to Do**First Girl**

NOTHING to do in this world of ours,
Where weeds spring up mid the fairest flowers
Where smiles have only a fitful play,
Where hearts are breaking every day!

Second Girl

"Nothing to do?" Thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin!
Christ, thy Lord, hath a kingdom to win.

Third Girl

"Nothing to do?" There are prayers to lay
On the altar of incense day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

Fourth Girl

"Nothing to do?" There are minds to teach
The simplest forms of Christian speech;
There are hearts to lure with loving wile
From the grimest haunts of sin's defile.

Fifth Girl

"Nothing to do?" There are lambs to feed,
The precious hopes of the church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the dying saint.

Sixth Girl

"Nothing to do?" There are heights to attain,
Where Christ is transfigured yet again,
Where earth will fade in the vision sweet,
And the soul pass on with winged feet.

All

"Nothing to do?" and thy Saviour said:
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest faint we cry: "So much to do!"

—Selected.

**THE WEEKLY STUDY****Paul's Second Imprisonment**

OPENING EXERCISES.

SCRIPTURE FOR STUDY: 2 Tim. I: 11-18; 3: 11-17.

REFERENCE STUDY: "Sketches from the Life of Paul," pages 304-310.

TOPICS FOR STUDY:—

Not ashamed.

Believed the Lord could keep him.

Exhortation to hold fast.

Apostasy in Asia.

Faithfulness of Onesiphorus.

Persecution, the lot of the faithful.

Exhortation to Timothy.

Inspiration and value of the Scriptures.

Note

There is not much direct testimony in the Bible concerning the liberation of Paul from his first imprisonment. However, there is no reasonable doubt that he was given a period of freedom. In 2 Tim. 4: 16 he says that at his "first answer" no man stood with him. A first answer implies a second. Also in Acts 28: 30 it is intimated that his first imprisonment continued for only two years. At the end of this time it seems probable that he appeared before the emperor, and the charges against him not being sustained, he was liberated. How long a time he was permitted to enjoy freedom is not clearly stated. Some think he visited Spain. It seems that during the interval between the first and second imprisonments he wrote the first epistle to Timothy and the epistle to Titus. The second epistle to Timothy was written during his second imprisonment, and only a short time before his death.

From the standpoint of human judgment, Paul's condemnation before such a judge was certain. But the apostle felt that he had nothing to fear, so long as he preserved his loyalty and his love to God. His life was not in the hands of Nero, and if his work was not yet done, the Roman emperor would be powerless to destroy him. He who had hitherto been his protector could shield him still from the malice of the Jews, and from the power of Caesar.

The converts to Christianity had become so numerous during Paul's imprisonment as to attract the attention and arouse the enmity of the authorities. The ire of the emperor was especially excited by the conversion of members of his own household; he still thirsted for blood, and soon found a pretext to make the Christians the objects of his merciless cruelty. A terrible fire about this time occurred in Rome, by which nearly one half the city was consumed. Nero himself caused the flames to be kindled, and then, to avert suspicion, he made a pretense of great generosity in assisting the homeless and destitute. He was, however, accused of the crime. The people were excited and enraged, and Nero determined to clear himself, and also to rid the city of a class whom he feared and hated, by charging the act upon the Christians.

The satanic device succeeded. Thousands of the followers of Christ—men, women, and children—were put to death in the most cruel manner. Some were crucified, some covered with skins of wild beasts, and torn in pieces by dogs; others were clothed in garments of inflammable material, and set on fire at night to illuminate the circus of the Vatican and the pleasure gardens of Nero. Thus this monster in human form amused the public by exhibiting his victims in their dying agonies, while he himself stood by, taking the keenest delight in their misery. Degraded and hardened as were the Romans, and bitter as was their prejudice against the Christians, the constant repetition of these horrible, heart-sickening scenes excited even their compassion."

G. B. T.

Word from the General Conference

WHEN the young people's work was first planned, but little thought was given to the financial phase of it. We all appreciated the fact that our young people do not have a great deal of money. What they do have is largely their own earnings, and in many cases this is not much more than sufficient for actual needs. But the work of organizing the young people for service had not been going on long until it became evident that in the Societies there was a strong disposition to bind about personal wants,

and to use the money that had formerly been spent for selfish purposes for missionary work. Self-denial funds were established in different places. The support of workers in mission fields was considered by some of the stronger Societies. The reports during the last two years show that many a local Society has made a brave effort to share in the financial burden of the work.

Realizing the value of such effort to the young people themselves, as well as appreciating the real assistance that was thus given to needy mission fields, our recent General Conference passed the following resolution:—

"We recommend, That superintendents and secretaries of local conference Sabbath-school and Young People's Departments seek to encourage the Young People's Societies under their supervision to unite in the support of one or more laborers in some mission field."

A letter from Brother C. L. Taylor, superintendent of the young people's work in the California Conference, shows that a beginning has been made in that State to carry out the spirit and letter of the resolution. He writes:—

"In harmony with the resolution passed at the General Conference, our Young People's Society at Sanitarium has taken up the work of supporting a native worker in the Japanese mission field. Twenty-five or more of the members have devoted one penny a day to that work. This plan has been taken up because of its simplicity, and for the reason that it appeals to the young as no other which we have known.

"It is a very easy matter to figure what these twenty-five young people will give during the year. A penny a day will aggregate the sum of \$91.25 for the year.

"Two weeks ago I had the privilege of visiting Calistoga, where there is also a Society. The penny-a-day plan was suggested, and was so heartily received that it encourages me to believe that it is one which will fit many a Society which at present is doing practically nothing for the mission field. When I think of the amount of money spent foolishly by the young people of this denomination, and of what might be accomplished with that money if invested in the cause of the Lord Jesus, I feel to pray most earnestly that we may do all we can to bring in the spirit of doing for God.

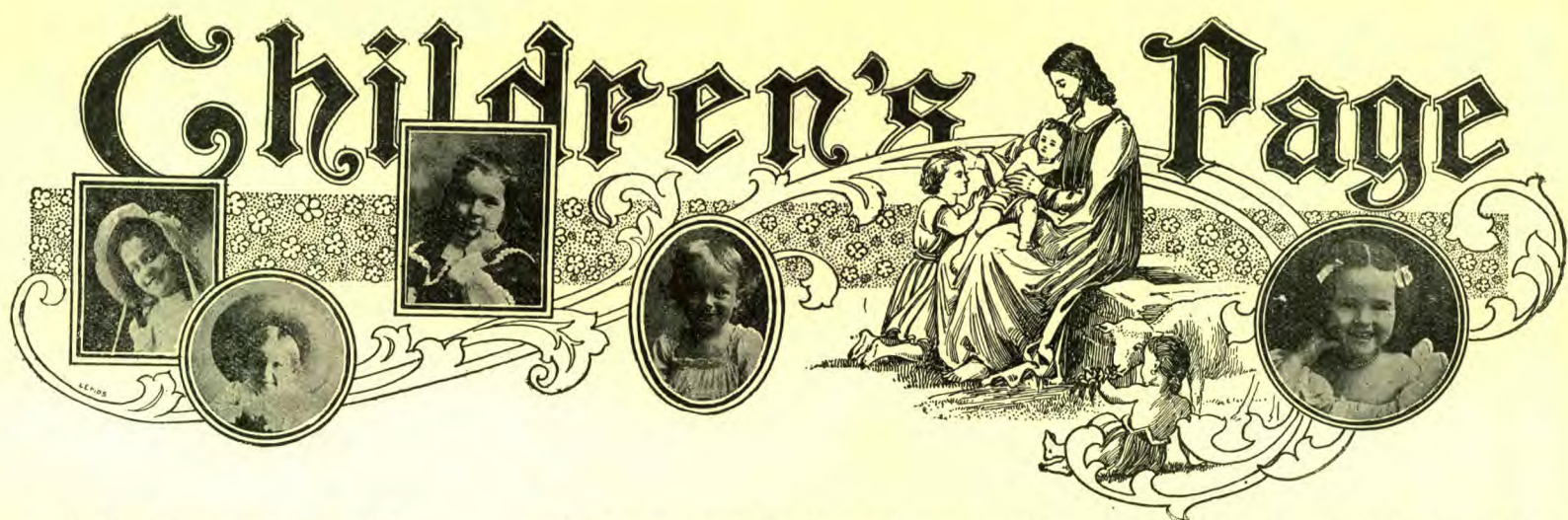
"This plan keeps constantly before the mind the needs of the work, its demands upon us for all we have, and so develops within the heart that which is most necessary of all—the love of God toward humanity."

Why should not the young men and young women throughout our ranks feel the joy of the message in their own hearts, and with steady purpose share in the burdens of the hour? Can not the young people in each State band together in a missionary enterprise of this kind? Many children might earn the money to join in this movement. Certainly none of us wish to expend all our resources of means, time, and strength in the home field. Why shall not our young people extend a strong, helping hand to the "regions beyond," that are giving to us the Macedonian cry? What is more fitting than that the young people in the home field should actively engage in the support of the work in which some of their number are engaged in a far-away land? None need undertake impossibilities, for that will result in discouragement; but it is not an impossible thing for the young people in each State to lift a very appreciable load in a needy mission field.

I shall be glad to hear from any Society desiring information of needy fields, or from those who wish advice in making a choice of an appropriate missionary enterprise as the object of their gifts.

MRS. L. FLORA PLUMMER.

Takoma Park Station, Washington, D. C.



Turning Over a New Leaf

KENNETH was lying in the hammock in his father's yard. The day was beautiful, still he could not help feeling a certain bitterness that lay on his heart like lead. He was certain that he was an ill-treated boy, although he knew no one believed this but himself.

Kenneth was a victim to the habit of carelessness. It had brought disgrace to him numberless times in the past, but to-day he felt more miserable than he had ever felt before in his life. It was doubtless because he had been recounting his old misdemeanors and the punishments he had received in consequence.

Four weeks ago he had left his best coat and hat outdoors all night, and they had been completely rain-soaked. His father had found them next morning, all dripping wet, and ever since that day Kenneth had carried before him a mental picture of his father's countenance as he said: "Kenneth, you must wear these clothes if they are soiled. Perhaps it will be a reminder to you to try to cultivate more careful habits."

Poor Kenneth! His mother pressed the soiled garments with careful hands, but the luster was gone from the cloth, and they looked old, to say the best of them. The following week Kenneth's cousins Bessie and Luther had come from the city, and he had returned with them to spend a fortnight. But wherever he went, the sight of his soiled clothes made him unhappy, and he returned home long before his allotted time had expired.

He had improved somewhat since that incident, and his father and mother had fondly hoped that their boy was beginning to correct his dangerous habit. But when on this very morning he had taken the cows to pasture, and had left the gate open so that the entire herd found their way to the cornfield, Mr. Merden's patience was tested to the utmost.

He did not want to punish his boy on the Sabbath day, so he gave him a new book, "Among the Giants," and sent him away to read it by himself. He stole away to the shady lawn, and that was why he was lying in the hammock, thinking so ill of everybody, and down deep in his heart, of himself. Why did his father give him this book of all others? Did he really mean that Kenneth was in any way like the slaves of Giant Carelessness in the story? He knew the truth, but he resented it, and would not heed the voice of his conscience as it tried to dictate in the case. "Other people make mistakes, and father could not expect me to be perfect. He always gives me a punishment entirely out of proportion to my wrong-doing," he reasoned, petulantly.

"Are you sure about that?" said his conscience; "let us see what this little man has to say about it;" and looking up, Kenneth saw a stranger approaching him. He was not bad looking, was small in stature, and carried a bundle of cords in his hand.

"How-do-you-do," said Kenneth. The little man answered not a word, but approached rapidly to where Kenneth lay, at the same time laughing such a horrible little laugh that the poor boy could not help feeling a sickening fear.

"What is your name? and what do you want?" he demanded of the stranger.

"Ha, I've found you at last," and again he laughed a laugh that made Kenneth tremble in every limb. "I've heard about you, and I've been hunting for you, and now I've found you. As to my name, it is Habit, and my business is to watch for every boy and girl that I can find, and I have a cord here with which to bind you, and then I shall carry you away to the castle of Giant Carelessness."

Poor Kenneth tried hard to go away, but fear had paralyzed every muscle, and he could only submit to the operation of being bound, head and feet. Kenneth noticed that the cords which the little man used were very fine and thin, and so he thought, as soon as his strength returned, he could easily break them, for he prided himself much upon his athletics. But would you believe it? The many cords combined made a fastening



PREPARING FOR THE HARVEST GATHERING SERVICE

as strong as a cable, and Kenneth had to acknowledge himself a hopeless prisoner.

"Now I guess we're ready to go," said the little man.

"Hold on a moment," said Kenneth, trying a last resort, "tell me where you obtained the right to carry me off like this."

"You gave me the right yourself," said Habit. "Whenever Giant Carelessness hears of persons who have been on his ground, he sends me out after them. I always search till I find them. If you had not been trespassing on his ground, he could not have claimed you, but by the laws of the land you are now his slave."

"But you are not strong enough to carry me."

"Well, we'll see about that," and immediately he began to grow larger and larger until it seemed to Kenneth he became as tall as the tree beside which he was standing.

"Now what do you think of me?" said he; "I am a little man when I am dealing with boys and girls; but when I come to handle big people, I make myself as you see me now." And his face assumed such a horrible expression that Kenneth groaned from the depths of his soul.

And so this was the kind of master he had been serving! How father and mother had tried to have him break away from his miserable slavery, and instead of trying he had thought himself treated cruelly! O, if only father and mother would come to him now! The cold perspiration was gathering on his forehead, and all the while old Habit stood laughing at his helplessness and tossing his great, grizzled head. It was more than Kenneth could stand, and just as the old giant was reaching out his hands to clutch him in his grasp, Kenneth uttered a wild, frantic cry of despair.

"Why, what is the matter, Kenneth dear?" Whose voice was that, so faint and sweet? Had his mother really come? Yes, there she was, bending over her boy all trembling and frightened. Could ever an angel face look sweeter than hers did at that moment?

"We have been looking everywhere for you, and could not find you. Come now, it is time for meeting. But why are you crying?" Kenneth put two loving arms about his mother's neck, and sobbed out the horrible dream that had been to him such a vivid reality.

"Will you forgive me, mother, for all my carelessness?"

"Mother is always ready to forgive her boy when he is truly sorry."

"Then I shall by the help of God overcome my habit of carelessness," declared Kenneth.

And he did. Within a month his father bought him a suit of clothes the like of which he had never owned before, and he was allowed to go to the city again, and O, how much he enjoyed the beautiful sights, for now he was a free boy.—*Selected.*

Arai Hakuseki

ARAI HAKUSEKI was from his infancy, remarkable for his assiduity. It is related of him that when he was a child of nine, he was ordered by his father to practise penmanship, writing three thousand letters in the daytime, and one thousand at night. He therefore worked at it with his whole soul, but, indeed, it was a hard task for him to write so many letters on short winter-days. Often before his day's work was done, night overtook him, and he began to feel drowsy.

At once he would take a pail of water and dash it over his head, then he would resume his work. Again and again he used this means to prevent drowsiness until he had finished his task.

HATSUO KODAMA.

A Strange Adventure

RICHARD CREGAN, a tunnel worker of Jersey City, had an experience recently which has probably never been duplicated by any other man since time began. He was blown out of the "air-lock" in the front of the tunnel in which he was working, up through the mud and gravel through which he had been digging, through a navigable river on which steamers were running, and some distance into the air, from which he fell back again into the river to be picked up apparently unharmed.—*Youth's Companion.*

(Continued from page 1)

"Am I a Soldier of the Cross?"

the greatest hymn in the English language. Among the other great hymns of this splendid Christian poet are "Jesus shall reign where'er the sun," "Before Jehovah's awful throne," "From all that dwell below the skies," "Come, let us join our cheerful songs," "There is a land of pure delight," "Our God! our help in ages past," "Alas! and did my Saviour bleed," "Come, Holy Spirit, heavenly Dove," "Give me the wings of faith to rise." Many of Watt's children's hymns have become famous, such as "Let dogs delight to bark and bite," "How doth the little busy bee," and the sweet cradle song, "Hush, my dear, lie still and slumber." Watts had no children of his own, but well did he know the child's heart.

The poet died Nov. 25, 1748, and was buried at Bunhill Fields, London, near the graves of John Bunyan and Daniel Defoe. He is to be ranked with Charles Wesley, the two standing together at the summit of English sacred verse.

This noble hymn was written by Dr. Watts in 1709, to follow a sermon on 1 Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." It is sometimes condensed to four stanzas, but surely we shall not wish to lose the last two. Here it is:—

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own his cause
Or blush to speak his name?"

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?"

"Sure I must fight, if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by thy word.

"Thy saints, in all this glorious war,
Shall conquer, though they die;
They view the triumph from afar,
And seize it with their eye.

"When that illustrious day shall rise,
And all thy armies shine
In robes of victory through the skies,
The glory shall be thine."

—Amos R. Wells.

**The Lord's Offerings**

"AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury." Mark 12:41. Yes, he beheld as the falling coins dropped upon the glittering pile; for "many that were rich cast in much." But the searching eye looked down into the hearts of the givers, and noted every hidden motive, while the angel's pen traced the record above.

Jesus did not ignore the gifts of the rich, while he called attention to the widow's mite, which outweighed them all in the scales of heaven. He saw the widow's lowly heart welling over with love for the Master, while she had no thought of reward for the unselfish consecration of her little all, which he accounted so great in the heavenly treasury.

Jesus knew the motives in the hearts of the multitude of givers,—whether it was a true sense of obligation to render to the Lord his due, or the desire to win some favor in return, or to receive praise from the admiring world. The allwise Judge will ever understand, and will render to each his just reward.

Thrice happy is the rich man who transfers his treasure to the never-failing bank of heaven, instead of holding all bound to this perishing world. How sad it will be for the rich man who heaps up treasure for the last days, and is not rich toward God. Lost is all his treasure,—lost, his soul! Thank God he has appointed the means and prepared the way for the poorest and weakest to gain the heavenly kingdom.

So to-day, in all the walks of life the all-seeing eye is looking down upon the hearts as well as the hands of all his creatures; and, thank God, the mites may sometimes be counted more than the princely offering. Herein is the glad hope for the poor, and also for the children, who should each feel the imperative need to lay up treasure in heaven. Are the children's offerings pleasing in God's sight, as the fruits of worthy effort and sacrifice on their part? No child's offering should be given by the parent through the hand of the child. Let the child realize that his offering should be earned by his own labor or self-denying act. He should work for his money, or, perhaps, now and then forego some luxury in eating or in pastime, which will save money for the Lord's treasury.

Self-denial is one of the noblest attributes of Christian character, a priceless gem for the courts above. Children should form habits of industry, regular labor, for at least a part of the day, instead of seeking constant diversion and sport. They should devote some of their time and strength in unselfish service and helpfulness to parents, and to the needy poor, sick, and suffering. Unbounded is the field of Christian labor for old and young, and every kindly deed is golden currency in the heavenly treasury.

May each young heart secure the prize, and receive the benediction, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

MRS. S. M. SPICER.

Keeping in Touch with Life

It is well known that many great scholars have been almost helpless when thrown amid the practical affairs of life. The genius of Addison made him secretary of state, and he had ample chance to fit himself for his position; but he was found absolutely incompetent, and was compelled to retire on a small pension.

Napoleon made Leplace secretary of the interior because of his great scholarship, but he proved utterly incapable of filling the great office to which he had been appointed. Napoleon said he was "always searching for subtleties," and aimed to conduct the government on the principles of the differential and integral calculus.

Bacon had one of the profoundest intellects of his own or any other age, yet he did many foolish things in practical life. The process of searching for deeper knowledge somehow carries one away from the trend of events, and puts him at variance with the ordinary affairs of every-day life.

It is said that Adam Smith, the great writer on political economy, could not manage the affairs of his own home. Beethoven did not even know how to cut the coupons from a bond, and sold the whole instrument when he wanted to raise a little money. Johnson said of Goldsmith, that exquisite genius in his line, "No man was wiser when he had a pen in his hand, or more foolish when he had none."

This is no disparagement of education; but these examples may serve as a warning to students to cultivate the practical as well as the theoretical side of their natures.—*Success*.

Israel Doth Not Know

THOSE who have passed through an experience similar to that described in the second and third verses of the first chapter of Isaiah can appreciate that pathetic appeal of the Lord as others can not: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."

I recently heard some one in making mention of this text refer to a visit he made at a home where the mother was broken-hearted over her boy who had lately become rebellious, refusing all obedience. The grief of this mother gave new force to the Lord's words.

The prophet Jeremiah records words that reveal the grieved tenderness of the Lord even in a more touching appeal than do these of Isaiah: "Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they are not: there is none to stretch forth my tent any more, and to set up my curtains."

Only Once

PEOPLE say, "Well, don't you think it unreasonable in God to punish Adam because he transgressed once?" Some years ago a superintendent telegraphed to a man not to turn the bridge over a certain river until a special train had passed. He waited and waited and stood firm until, finally, some one persuaded him to open the bridge. But he had no more than opened it before he heard the coming of the train. He hadn't time to get the bridge back before the train came, and there was a tremendous accident, and lives were lost. The man became insane, and his cry for years, until death released him, was, "If I only had! If I only had!" If he had only obeyed, those lives would not have been lost.

In England not long ago a switchman just turned the switch at the wrong time, and twenty men were hurled into eternity, and a good many were maimed and hurt for life. He only disobeyed once.—*D. L. Moody*.

Only a Crumb

"'Twas only a crumb at morning,
To one whose life is drear;
But he understood its meaning,
And knew that I meant to cheer.

"'Twas only a crumb at noonday,
In the coin I gave the child;
But I gave for the sake of Jesus,
And he understood and smiled.

"'Twas only a crumb at evening,
When, after a tiresome day,
I gave up my seat in the street-car
To a woman old and gray.

"'Twas only a crumb at nightfall,
When, instead of the concert hall,
I went to the house of mourning,
To comfort and help them all.

"They're only crumbs, but without them
There could not be any bread,
And it shall be returned to us,
For so the dear Lord has said.

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Are his alone."

LET it be written upon the conscience as with a pen of iron upon the rock, that real success, whether for this life or for the life to come, can be secured only by faithful adherence to the eternal principles of right.—*Mrs. E. G. White*.

THE INTERMEDIATE LESSON

1—Jesus Teaching His Disciples

(October 7)

LESSON SCRIPTURE: Luke 11.

MEMORY VERSE: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Verse 9.

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

"And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?

"And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. . . .

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. . . .

"And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, be-

hold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. . . .

"And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you.

"But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. . . .

"Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

"And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. . . . Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Questions

1. When the disciples came and found Jesus praying one day, what did one of them ask him to do? How did Jesus answer their request? Had this prayer been given to the disciples before? See Matt. 6:9-13. What had they evidently neglected to do?

2. In what way did Jesus now impress the lesson he wished to teach his disciples? In this parable who are the actors? What time is the scene? What does one ask of his friend? For whom does he ask? Why?

3. What answer does the one who is within make at first? At last what does he do? How fully does he grant the request of his neighbor? Why? What does the word "importunity" mean?

4. What lesson does Christ teach from this story? How is the character of our Heavenly Father contrasted with that of this selfish neighbor? How did this neighbor give? How does our Father give? Eph. 3:20.

5. What reward is there for those who ask, seek, and knock? How many receive? Repeat the promise that Jesus made at this time to all who call upon him. Memory verse.

6. What miracle did Jesus perform at this time? What caused the people to wonder? What did some of them say? What did others wish Jesus to give them?

7. What did Jesus know? What did he say would come to every kingdom that was divided against itself? In attributing to Satan the power by which Jesus cast out devils, what were the Jews doing?—They were rejecting Jesus, and cutting themselves off from the source of all blessing.

8. What did Jesus say of all who are not with him? Repeat the parable by which he gave a warning to those who hear the words of life, but who do not seek earnestly for the abiding presence of the Holy Spirit in their hearts. What is the last state of such an one?

9. What did a certain Pharisee ask Jesus to do? What caused this man to marvel? How did Jesus rebuke him? What were the Pharisees very particular to do? What did they pass over? What did Jesus say they ought to do? What should they not leave undone? What

lesson may we learn from these words of Jesus?

10. When Jesus had spoken to the Pharisees what was said by a certain lawyer who was standing by? How did Jesus now address the lawyers? What had they laid upon men? What had they taken away from the people? Of what double sin were they guilty in the sight of heaven?

THE YOUTH'S LESSON

1—A Study of the Book of Esther The Rich King

(October 7)

LESSON SCRIPTURE: Esther 1:1-22.

MEMORY VERSE: "The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words." Prov. 15:26.

Questions

1. Who was the king of Persia? Over how much territory did he rule? Esther 1:1.

2. By what name is he known in history? Note 1.

3. How many kings ruled in Persia before Xerxes? What does the prophet say of the riches of the fourth king? Dan. 11:2.

4. What did this king do in the fourth year of his reign? Who were invited to the feast? Esther 1:3.

5. How long did the feast continue? Verse 4.

6. After those days had expired, for whom did the king make a feast? Verse 5.

7. Mention some of the ways in which the king displayed his great riches at these feasts. Verses 6, 7; note 2.

8. What consideration was shown in serving the wine? Verse 8.

9. How were the women entertained? Verse 9.

10. As the feast progressed, what unreasonable demand did the king make? Verses 10, 11.

11. What did Vashti do? How did this affect Ahasuerus? Verse 12; note 3.

12. With whom did the king take counsel concerning Vashti's actions? Verses 13-15.

13. What result did these men fear because of the disobedience of the king's wife? Verses 16-18.

14. How has the Lord directed that husbands should treat their wives? Eph. 5:25, 33.

15. What did these counselors advise the king to do? Esther 1:19.

16. What effect did they expect that this would have upon all the wives of the kingdom? Verse 20.

17. How did the king receive their advice? Verses 21, 22.

Notes

1. The visions of the tenth and eleventh chapters of Daniel were given in the "third years of Cyrus king of Persia." Dan. 10:1. Therefore, when Gabriel said, "There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all," he referred to those that followed Cyrus; namely, (1) Cambyses, (2) Smerdis, the Imposter, (3) Darius Hystaspes, (4) Xerxes the Great. That Ahasuerus is Xerxes there is sufficient proof. The two names are identical, the latter being but the Greek form of the Persian name.

2. The beds here referred to were doubtless the couches upon which, according to Oriental fashion, they reclined while feasting. The drinking cups were of gold, and, although thousands were given wine, every cup was different in design.

3. In Oriental countries, it was not customary for virtuous women to appear in public unveiled, hence the command was unjust. By her refusal, Vashti revealed nobility of soul; for she chose to forfeit her position, and perhaps her life, rather than sacrifice her modesty, or true womanhood.



ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

222 NORTH CAPITOL STREET, WASHINGTON, D. C.

FANNIE M. DICKERSON

EDITOR

Subscription Rates

YEARLY SUBSCRIPTION	-\$.75
SIX MONTHS	-.40
THREE MONTHS	-.20
TO FOREIGN COUNTRIES	1.25

CLUB RATES

5 to 9 copies to one address, each	-\$.55
10 to 100 " " " "	-.50
100 or more " " " "	-.45

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

AN Indian in describing the habits of his people said, "Indian great smoker; smokin' great help to laziness."

LUTHER's advice to a young preacher:—

Stand up cheerfully,
Speak out manfully,
Leave off speedily.

A COUNTRY clergyman once asked Mr. Beecher's advice about what to do with persons who go to sleep in church.

"Well," said Mr. Beecher, "I'll tell you what I do. When I first came to Plymouth church, I gave the sexton strict orders that if he saw any person asleep in my congregation, he should come straight to the pulpit and wake up the minister."

"RED seems to be the most popular of national colors, if flags may be used as criterions. Of the twenty-five leading national flags, nineteen have red in them. The same can not be said of any other color. The chief flags that are marked with red are those of the United States, England, France, Germany, Austria, Italy, Spain, Denmark, Belgium, Sweden, Switzerland, Turkey, Mexico, Chile, Portugal, and Venezuela."

Forces of Darkness in India

30 centuries of Hinduism.
288,000,000 population.
246,000,000 unable to read or write.
40,000,000 women secluded in zenanas.
27,000,000 widows.
6,000,000 under fourteen.
2,500,000 wives under ten.
250,000 widows under fourteen.
14,000 widows under four.
50,000,000 outcasts (pariahs).—*India Alliance.*

Slow Up

WHY do so many Americans want to do things in less time than is necessary to do them well and safely and happily? Is it the distemper of the times? For instance: A train is run from Chicago to New York on an eighteen-hour schedule because there is a demand for it. Men will pay extra fare in order to save two hours. Nor do considerations of safety appeal to them particularly. The thing is to get to New York and save two hours.

The fact is the average American is in such a great hurry that he can not stop to count up the loss of an apparent gain. He can not see that haste makes waste. He does not realize that hurry not only lessens the pleasures of life, but increases its perils; that it not only destroys the flavor of life, but increases its pains.

"Heart failure" is on the increase. Fatal nervous disorders are caused by the intensified life. Vitality is sapped. Nerves lose their energy. Heart muscles become overstrained. Life is shortened.

But more—not only is the growing pace of American life dissipating physical powers; but it is slowly killing the highest and noblest power of the spirit.

Men are so busy chasing dollars they have lost desire for other pursuit. Commercialism has atrophied their souls. They are dead to the best in life. The sensual has swallowed up the spiritual.

This is not true of all men, but of the average man. It is the tendency. And the order should be, Slow up! As the trains ought to be scheduled, not for the purpose of gaining a few minutes, but for safety, so the living of men should be scheduled to the pace of safety.

This fast pace is more than a menace to health and to life. It is ruinous to sane development, to large usefulness to one's fellows, to the highest ideals. Slow up.—*Editor of The World.*

Making Boxes By Machinery

"TAKE it home in a box" is a phrase that applies to almost any commodity in this day of intelligent care for detail and wise advertising methods. One is often led to wonder how the makers of this, that, or the other article can afford to pack it in so attractive a box when the selling price is so low. The secret was revealed to the visitor to the Palace of Manufactures at the World's Fair, who saw the paper-box machinery exhibited by M. D. Knowlton Company.

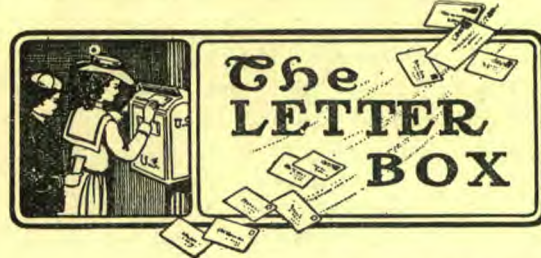
At this exhibit, one could watch the turning of a sheet of strawboard into a complete box, square, oval, round, tall, or flat, small or large, covered with an attractive lithograph or colored paper, reinforced at the corners with strong paper or metal, and all without hand-work beyond the mere feeding of the machines with their proper material.

The processes of box making are followed in sequence, so that there need be no backward step. At the beginning, the sheets of paper-board are fed to a machine that cuts them to the right size for top or bottom, including sides, and scores it so that the edges will turn up without cracking. The next machine cuts out the corners, the next bends the flanges, and the next neatly pastes a reinforcing stay of strong paper over the corners; a fourth machine pastes the covering paper on the sides, colored or pictured, with a dexterity and neatness that puts a rapid workman's hands to shame; a fifth machine glues on the top and bottom papers, and the job is done; and the whole process would take less time, if carried on consecutively, than was required to write this description.—*World's Work.*

Young People, Attention

WE are authorized to announce the publication, about October 15, of a volume of "Addresses for Young People," by President Charles C. Lewis, of Union College. It will consist of ten addresses, given on various occasions during the past fifteen years, principally before audiences of young people. Just the book to save young people from skepticism, and inspire them to seek an education and to lead pure and noble lives. The book will contain about three hundred pages, and will be durably and handsomely bound. It will form an appropriate and valuable present for any young person, and may turn the current of his life into broader, deeper, and purer channels. Price \$1 a copy, post-paid. Orders received at once, and filled with first copies from press. Send for descriptive pamphlet, giving sample pages, and telling how to secure a copy free.

Address correspondence and make orders payable to Union College Press, College View, Nebraska.



FRISCO, ARK., June 14, 1905.

DEAR EDITOR: I enjoy reading the YOUTH'S INSTRUCTOR very much. I go to Sabbath-school and also to public school. I am eighteen years old. I live two miles from town. There are eleven in my class and Mrs. J. S. Rouse is my teacher. I have been keeping the Sabbath since the first Sabbath in April. There are nine of us in the family, and we all keep the Sabbath. I hope to meet the readers of the INSTRUCTOR in the earth made new. I would like some boy to write to me.

CHARLES W. RYAN.

GASTON, IND., June 23, 1905.

DEAR EDITOR: Enclosed find seventy-five cents for the INSTRUCTOR. I am thirteen years old and have taken the INSTRUCTOR for several years. I am reading "Desire of Ages" through this summer. Camp-meeting will be at Connersville this year. I hope I may be there. We kept five boarders for two weeks this spring for camp-meeting expenses.

I hope my letter is not so long that it will crowd out any other.

VERDA ACHOR.

CAMBRIDGE, AUCKLAND, NEW ZEALAND,

June, 23, 1905.

DEAR EDITOR: I am a little girl eleven years old, and am in the Fourth Standard Reader at school. As there is no church-school, I go to public school. There are seven Sabbath-keepers here. We have Sabbath-school at our home; Mrs. Cudworth teaches us. I have one brother nine years old, and one sister one year and eight months old. I like reading the YOUTH'S INSTRUCTOR very much, especially the children's page. From your little friend,

LINDA ANDERSONS.

CUSTER, S. D., Aug. 8, 1905.

DEAR EDITOR: I thought I would write a few lines to the INSTRUCTOR as I have never written before. I have had the INSTRUCTOR only a year, but think it is a fine paper. I like the lessons I have been learning from it.

I am fifteen years old, and am in the eighth grade. I attended a church-school last year, of which Roscoe T. Baer was teacher. I enjoy a church-school, but I think there will be none here this year. I live on a farm four and three-quarter miles from Custer.

I have read two or three books, and intend to read five in the year 1905, as some of the INSTRUCTOR readers said they were doing. We all keep the Sabbath but papa. His health is not very good now; he is going to Lincoln or College View to the sanitarium. Pray for him that his health will improve, and that he will give his heart to the blessed Master.

ANNIE HENDRICKSON.

ELKWOOD, ALA., July 17, 1905.

DEAR EDITOR AND READERS: As I saw so many good letters in the YOUTH'S INSTRUCTOR, I thought I would write one, too.

I go a quarter of a mile to public school. My teacher's name is Miss Lida Spence; I like her very well.

We came here from Yellow Springs, Ohio, nine years ago. We like to live here in the sunshine where we can get plenty of fresh air and good water. There are many wild flowers here. I would like to give to some of the readers who live far up North a nice bouquet of our pretty flowers.

I am fifteen years old. I go a mile and a quarter to Sabbath-school and meeting. We have a nice Sabbath-school and church here. We would like more good Adventist families to come to this place.

I must close, or my letter will be too long.

VADA L. GREENTREE.