

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

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## OUR CONTRIBUTORS

### The Pure in Heart

SOME hearts within this sinful world  
Are sweet and pure and fair,  
Free from all thoughts of sin and shame,  
And free from stain and snare;  
Whose lightest notes are set to joy,  
Whose strings are frail and pure.  
And roughly swept by earth's rude hand,  
They would not long endure.

They carry in their loving deeps  
The freshness of the morn,—  
The innocence of early years,  
The rose without the thorn;  
And dreams, too beautiful for  
earth,  
Repose in fragrance there,  
Some, happy with a sinless  
mirth,  
And some, embalmed in  
prayer.

As lovely as the flowers of  
morn,  
Where crystal dewdrops lie,  
Theirs is the purity of heaven,  
Reflected from the sky.  
He who ascended up on high,  
Where steps of sin ne'er  
trod,  
Said, "Blessed are the pure in  
heart,  
For they shall see our God."  
L. D. SANTEE.

Dixon, Ill.

### Suffer the Little Children

SOME years ago I accompanied a young minister to his church meeting in the country. It was a double service, with dinner between, and quite a company of the neighborhood people were on hand. At the close of the afternoon service I invited confessions of Christ. As I descended from the stand to the floor, a suspiciously diminutive boy came forth to meet me, and with flowing tears took my hand and stood silently before me. The scene was touching, and yet the smallness of the boy excited a doubt which could be read on the faces of the congregation.

Just then a gentleman arose in the rear of the house, came up the aisle, and stopped near the lad and myself. Turning to the audience, he said: "My friends, this is a mighty little boy to be professing religion, and I suspect that you think he doesn't know what he is about. But let me tell you that this is my boy, and I believe in him as much as I believe in anybody in this church. I know him, and I know he is in earnest." Then, bending down, he kissed the little fellow and took him in his arms. The benediction of that loving act lingers with me yet. The father's faith in the child helped its own.

In one of our large Southern Baptist churches,

a small boy appeared before the church, asking for baptism. After examination he was accepted for membership, and the pastor made reference to his youth and smallness of stature, and expressed hope that he might be at home in the church. Just then the oldest member of the church left his seat quite far back in the room, and appeared at the pastor's side and asked that he might speak.

"My little brother," he said, addressing the lad, "you will be the youngest member of this church, and I am the oldest, and I propose that we be partners. Both of us are weak—I from age, and you from youth. Both of us need help; you must help me, and I will try to help you."



—Courtesy of the Rotary Magazine

The incident was simple enough, but it thrilled the little believer with a wondrous sense of fellowship, and as he took the old man's outstretched hand, his eyes were full of tears. O, welcome the lambs to the fold of Christ!—  
William E. Hatcher.

### A Remarkable Movement

THE most startling announcement this sinful world has heard since Noah, Lot, Jonah, and Christ bore their messages of impending judgment is, "Fear God, and give glory to him; for the hour of his judgment is come." When William Miller and his associates, after a careful study of the prophecies, assured themselves that this work of judgment must begin on the tenth day of the seventh month in 1844, at the conclusion of the twenty-three hundred days of Daniel 8, they addressed themselves to the work of giving that message. Their conviction was deep, their preaching simple and direct, and their zeal and confidence so unbounded that it chal-

lenged the attention and admiration of the world. It did more, it carried with it a conviction that was irresistible, and thousands were converted in a short time.

As they neared the appointed time, they sold their earthly possessions, and laid all upon the altar of service to carry that truth to the world.

As if their zeal, ardent as it was, was not in keeping with the momentous announcement they were making, God placed his Spirit upon little children, and with logic, clearness, and power equal to that of able ministers, they arose and presented the thrilling cry, "The hour of his judgment is come." Was this fanaticism? was it fanaticism when babes and sucklings who had

never lisped a word annoyed the staid scribes and Pharisees by crying hosannas to Christ as he made his triumphal ride into Jerusalem? Let the Master answer. "If these should hold their peace, the stones would immediately cry out." No; it was not fanaticism, but it was God's announcement that the work of judgment was about to begin in heaven.

With what fervor and confidence their work was carried is well illustrated by the following quotations from the last number of *The Advent Herald and Signs of the Times Reporter* issued before the tenth day of the seventh month, when they looked for Christ to come. William Miller says, "I am strong in my opinion that the next will be the last Lord's day sinners will ever have in probation; and within ten or fifteen days from thence, they will see him, whom they have hated and despised, to their shame and everlasting contempt. O, what will then become of nominal, cold-hearted scoffers and professors? Have mercy, O God! have mercy upon them!"

An editorial note by J. V. Himes states: "As the date of the present number of the *Herald* is our last day of publication before the tenth day of the seventh month, we shall make no provision for issuing a paper the week following. And as we are shut up to this faith by the sounding of this cry at midnight, during the tarrying of the vision when we all slumbered and slept, and at the very point when all the periods, according to our chronology and date of their commencement, terminate, we feel called upon to suspend our labors and await the result. 'Behold, the Bridegroom cometh; go ye out to meet him,' is the cry that is being sounded in our ears; and may we all, with our lamps trimmed and burning, be prepared for his glorious appearing."

But they were disappointed, for the Lord did not come. Yet they announced the fact that "the hour of his judgment is come," with great power and that was their message.

The work of judgment began then, so that



judgment cry they carried was timely. In the tenth chapter of Revelation, where the Lord gives the history of this movement, he very beautifully acknowledges it as his own work, and then predicts the disappointment of those who should proclaim this judgment message. They would expect the coming of Christ too soon after the beginning of the work of judgment, and their disappointment would be bitter. All that they had said of the soon-coming Saviour was true, only a little more time must be allowed for the work of judgment. During this time he says, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." The very fact of their disappointment confirms the identity of that movement as the one recognized by God as giving the announcement of his work of judgment begun.

What now remains before the coming of Christ?—Prophesy again. Give the third angel's message. The Lord would have us become as enthusiastic in our work as that people were in theirs. He tells us that his unmingled wrath awaits all who refuse the message we bear, and that when this gospel of the kingdom shall have been preached in all the world for a witness unto all nations, then shall the end come. He pleads that we arise to a condition called "hot," from a state of lukewarmness, lest he spew us out of his mouth as not meeting the requirements of his work in our time. As if this were insufficient to properly hasten our footsteps in this closing work, he cries in our hearing to the four angels standing upon the four corners of the earth, to hold the four winds of war and strife, that they blow not upon the earth until the servants of God are sealed with the seal of the living God in their foreheads. This scene should thrill the heart of every young person with renewed zeal to hasten with the message while the angels hold the winds; but more than this, a mighty angel is sent from heaven to join the third angel and lighten the earth with his glory. Then comes the last rallying cry, "Arise, shine; for thy light is come, the glory of the Lord is risen upon thee." "Go out quickly and compel them to come in that my house may be filled." There is no longer time for vanity; no longer time to seek earth's treasures; no longer time for half-hearted labor in the Master's cause. Cut loose! cut loose! cut loose! is the call of the hour. Nothing less will satisfy the waiting Saviour, who longs to receive his people. Who will respond to this call to whole-hearted service?

R. C. PORTER.

### On the Desert

MARTENIS is a large Indian reservation ten miles north of Mecca. The government has established here an industrial school, and put up a church building. It has provided seeds, implements, and water for agricultural purposes. As we drove through this settlement, we could see everywhere evidences of thrift and prosperity. The people seemed to take pride in their gardens and farms. Basket-making is also an important industry with them, some of their best-made baskets bringing ten dollars apiece.

We will describe more particularly the little settlement just south of us, as I have become better acquainted with its people. They are a remnant of several tribes that have escaped destruction by water. The only history they have of their ancestors and of this country is the record of the Gulf waters rushing in at two different times and sweeping away most of the inhabitants. They can not tell whether it was one hundred or five hundred years ago. Most of the Indians can talk English, and some read well. They are honest and agreeable, and the most of them are Catholics. They are becoming more and more like the white man in their habits of eating; they use dried and canned fruit, also fresh fruits in warm weather, but more heat-

producing foods in winter. They use much soap, and keep their clothes very respectable. Their houses are made by skilfully working arrow weed into a frame of timber and wire, which is so tight that they will turn water and keep out dust, and indeed they trim off the rough edges so neatly and nicely that they look quite homelike. Their houses are always built beneath some large shade trees, as cottonwood, willow, palms, or pala verde, and then they are sure to be near water. They spend most of their time out in the shade of their yard trees.

One old Indian chief known as Fig Tree John got his name from the large old fig-trees which he has. Thirty of his trees are at least thirty years old, then he has quite an orchard of younger ones. He says he once found a little wild tree and got a start from its cuttings; however, his trees are now of the finest and earliest bearing of the country. The figs are about the size and shape of a turkey egg, and delicious in flavor, being very sweet. They ripen the first of May.



FIG TREE JOHN AND FAMILY

and his son ships them to the Los Angeles market at twenty-five cents a pound. The picture is of Fig Tree John, his wife, and two of his grandchildren. Indians do not like to have their pictures taken, but as we visited them, gave them some oranges, admired the fig-trees and baskets, we gained the old man's good graces. Still when he heard the word pictures he began to move toward his cabin, but on the offer of money he soon made ready, and having the dollar safely in his own hand, he stood up for the picture.

One of Fig Tree John's sons spent five years in the Kansas and Arizona school, and he seems quite intelligent. After he had read several copies of the *YOUTH'S INSTRUCTOR*, *Signs*, and *Life Boat*, he told me that he loved to study the good things in my papers, and if I did not care, he would like to rent or borrow my Bible, as his had been stolen from him by another Indian. I put him off, and began to plan and pray to see what I should do, and at last I decided to give up my cherished treasure, which was the first Bible I ever called my own, having worked hard when but a child to earn it as a premium. I gave it to him the next time he came, and the many "Thank you's" and happy smiles more than paid me for the Bible, as I have a new one. Since then he told me that it taught him to be good, and he loved it very much. He has also ordered "Steps to Christ." Now the other poor Indians are asking if I have any more Bibles for them. I have given away many tracts and papers to both Indians and passing white people. I leave the results with God, and let all praise be given to him, for it is he that worketh in us.

An old Indian woman who has lost all her own children comes over and spends hours watching my little Bertha. Though the child is but four years old, she shows the old woman her *Little Friend*, points out Jesus' picture, and sings "God Is Love," "Little Feet, Be Careful," and "Two

Little Hands for Jesus," which the woman seems to enjoy very much. She can not read, and talks very little English; but every time she comes, she asks Bertha to "sing Jesus," and as soon as one song is finished, she says, "Sing Jesus more," till the three are finished. She seems to understand that the child knows no more; so she waits till her next visit, when she repeats her requests.

There are so many hearts waiting to learn of the wonderful love of Jesus, from the highest classes of humanity to the poor ignorant Indians. May we each keep ourselves on the altar of sacrifice continually so that we may be used to help some soul to the kingdom.

MRS. JOCIE WALLACE.

### Reading for Profit

THE faculty of observation should be cultivated in general by all, but perhaps this art needs to have special attention from young people with regard to their reading. Too many skim lightly over the books they "read," without really seeing and absorbing what is before their eyes. This is to be regretted when we consider how exceedingly valuable as an educational factor reading may be. Let us study a few of the ways in which our reading may be genuinely helpful,

and not merely a means of passing the time.

The matter of increasing one's supply of words is a great thing. Whenever you meet a new word whose meaning is doubtful to you, look it up in a dictionary. In doing that, note particularly the spelling, the meaning, and the correct use of it in the sentence. Some dictionaries give examples of the use of words, which is very useful. At any rate, study the particular use of it when you meet with it. Never leave a newly found word until you can use it properly yourself. If this is done for a few months, the vocabulary will be found to be considerably enlarged, and a far greater pleasure will be derived from your reading. There is really no more interesting and practically useful way of learning new words than to read books likely to contain them.

Whenever we see a word, we should look at it closely enough also to know of what it is composed, what letters are employed, and their order. This habit gives the secret of ability to spell, and the failure to observe makes the poor speller. How very common it is to hear persons say "prespiration" instead of perspiration. Frequently we see written the syllable "per" changed into "pre." This defect need not exist, and would not if the persons really looked at the words when they read anything. The habit can be easily formed, and it will become so much a natural act that you will instantly detect the correct arrangement of the letters composing a word. Rules for spelling are few and of little value; but the art of acute observation is of vastly more worth than all the rules that ever existed. Sometimes errors in spelling are made, even in good printed matter, so it is well sometimes to verify words by a reference to the dictionary. But this is not necessary as a rule.

Another point of importance is the punctuation problem. This is really difficult, but possibly



the best way of acquiring the ability to punctuate is by studying punctuation as we meet with it, rather than by attempting to learn a set of cut and dried propositions about it. Take a piece of good prose, look carefully at the punctuation marks, and then try to justify the use of each; or ask some one to dictate an article to you, writing it and supplying the marks yourself. The cultivation of this method will be of the utmost value in learning this difficult art. But be sure to use matter of high quality, or the marks used by the printer may not be correct in the model you use. Standard works are the best for such a purpose. Prose is to be preferred rather than poetry, as meeting every-day needs much better.

Another valuable thing in this connection is the looking up of references to other writers and works. A great deal of useful knowledge may be acquired by doing this. Literature covers such a wide realm that in almost everything we read there are references made to what others have written, and in very many instances the matter in hand can not be fully understood or adequately enjoyed without some acquaintance with what is referred to. References to Biblical subjects and persons are extremely common in standard works, and such allusions should be well understood. The great classical authors are full of such references and quotations.

Reading affords another source of instruction, apart from what is contained in the matter itself; that is, the examples we find of good English composition. Take a paragraph from some good book, and study minutely how it is put together. Compare the adjectives used, see how the appropriate adverbs are attached to the verbs they modify, and see what instances there are of striking and picturesque combinations of nouns with adjectives. In this way alone a great deal of solid pleasure and true benefit may be derived. Language study will be found most entrancing if learned and followed up diligently in this way. Notice, again, the arrangement of the words, and what words are used. Be on the watch for musical sentences, rhyme and rhythm, and other details which make prose so attractive and enjoyable. When you have trained eye and ear to detect and discover these little adornments of the tongue, you will find a great storehouse of wealth undreamed of, in the reading-matter that you have hitherto merely skipped lightly through.

Once more, there is the art of remembering what you read. Choose some page or chapter, and after reading it spend ten minutes at something else, and then sit down and try to write out the substance of what you last read. This is a most valuable exercise, and if persevered in, will produce gratifying results.

R. E. PORTER.

### **Your Life: What Shall You Do with It?** **Wise Counsel from a Young Man**

NOWADAYS a great deal of advice is given to young people who are starting to find their life-work. They are informed to choose the occupation for which they have the most preference, and to stick to that vocation whatever may come. Success, they are told, comes only by diligent application to the trade or profession in which they wish to excel. This is all true, as far as it goes; but young persons of to-day are likely to get a false idea of what real success is.

They see that money counts for a great deal, and covers a host of errors. They see that the rich man, in spite of his probable shortcomings, is looked up to and copied, whereas the humble mission worker, for instance, receives only a passing glance. And yet which of the two would our pattern, Christ, most laud? If we are Christians, and know the Saviour through his Word, there will be no difficulty in finding the answer in our hearts.

But let it not be understood that money is to

be shunned simply because it is money. It is the worldliness, the selfishness, the wrong ideas of pleasure and happiness that riches bring that should be guarded against. And let it not be thought that a "moneyed man" can not be a Christian. He can if he will.

Wealth can be a great blessing to one; but it is often a curse. It all depends on the person who possesses it. Therefore, if in your life-work, the Lord sees fit to place money in your hands, make good use of it. Remember that one tenth of your income should be returned to him, and that he also requires voluntary offerings.

An old gentleman of my acquaintance says that hoarding money is one form of enjoyment, but it is a very low form, as all true men and women will attest. Hoarding or injudicious saving is likely to make one selfish, if not miserly. Such a fate is not desirable. So we see that accumulating money solely for the sake of seeing how high a pile we can build is no success at all. Likewise, any vocation followed only to gratify one's self and the foolish world is also a failure.

This being the case, what is true success? What work will be sure to bring it? With joy I answer that any work, done with heart and soul for Christ, and after his method, will bring absolutely pure success. It is true that the world does not reward most of the Lord's workers as they should be rewarded, but what of that? Think of the glorious pay he is going to give the faithful in that land of light and beauty. Is it not worth working for? The saints in our large cities who go patiently from day to day among the lowly and fallen are the ones who, in the end, shall inherit great riches—not the one who, in his "narrowing lust of gold," crushes the outcast.

The evangelistic and the medical missionary work seem very attractive to me. I hope many of my readers have similar desires. Think of the good one can do in either calling. Still, any work fully consecrated to God, will bring his choicest blessings. It may be that your life-work is to be done in the little village or on the farm where God originally placed you. Each one must prayerfully decide for himself. This is a serious problem, and divine wisdom is required to solve it. Therefore, when it comes time to answer the question, "What shall I do with my life?" send earnest prayer to the throne of grace, and you shall receive a definite, satisfactory reply. Perhaps your real life-work will not begin for many years. Maybe God desires to prepare you for it, in the place where you now live. In this event, shirk no duty that the days bring. Wherever you are, there do a portion of your life-work.

The real, vital point is to consecrate yourself to God, and stand ready for service. Surrender to him the first moment you hear his call in your heart. If you are in earnest, he will use you. When and how, he alone knows. If he sees fit to employ you in your own home, be brave and take up your duties with a joyous heart, realizing that the place in which you find yourself is the best place, else he would not have put you there.

One of the persons that I most admire is a literary acquaintance who has been "the head of the family" almost since she was a girl. She has "baked the wedding cakes for the other sisters," and is now helping a niece and a nephew with their life-work. Her hair has turned gray in loving service to the members of her home, and she has ungrudgingly tended an invalid mother when she might have been writing stories and poems.

Such are the saints whose lives are truly noble. Would that their virtues were more frequently extolled. Do you suppose that, if God gives you similar tasks and burdens, you will meet them as bravely? I hope you may. When we are children of God, he gives us nothing but what is for our good; and if we rebel, and perhaps fail, we

are acting foolishly. It is always the "breaking in" that is hardest, especially if one has been living a life of ease. After one gets started and reconciled, it is possible to find joy and pleasure in tasks that at first seemed hard and unlovely.

After it is clear what you should do with your life, "be not weary in well-doing," but keep right on. Remember that every one must experience hardships in some form. As soon as you see a difficulty looming up ahead of you, prepare to wrestle with it, and don't give up until through Christ you are victor.

Young persons generally take disappointment more keenly than older ones, and each failure seems to be the end of all endeavor. They should "cheer up," and cultivate hope and optimism. It is well to realize that "a poor beginning" often results in "a good ending;" and as long as it is true that "whatsoever a man soweth, that shall he also reap," there is no reason why the coming years should not be full of true happiness.

If you are inclined to regard your days as dull, profitless, and uneventful, it is your duty to sow a large quantity of first-class seed, that you may reap with thanksgiving in time to come. If the young persons of your acquaintance have joys that you have not, then make some for yourself. Wherever you are, you can do Christ's work. Then why not do it? If you don't know how to start, take the difficulty to God, and he will show you.

In doing work for Christ, we meet with pleasant happenings as well as with unpleasant ones; and these cheer us and help us, only in a little different way than do rebuffs and disappointments, which spur us on and make us determined; that is, they have power to do so; but if we refuse to let them work, they can not help us. Everything benefits a person who is bound to do good. Nothing can stop him. He has God and all of God's good forces on his side.

One of the most pleasing things about a real Christian is that he inspires others to "go and do likewise." "Influence counts," and "example is the best argument." Start the journey for a successful life to-day. Don't let petty hindrances prevent you from being the earnest disciple of Christ that the hour demands.

Every one desires to succeed. No one would willingly be a failure. And it is possible for each young person to be a real success. Even though the world may count us dismal failures, in the eyes of the Lord we are counted successes.

BENJAMIN KEECH.

### **"My Friend"**

MISS GRAHAM had just been trying to impress upon her pupils the meaning of the expression "a friend of God," as applied to Abraham. She thereupon asked each little one this question: "Who is your friend,—the one you love most of all?"

Each one responded by repeating the name of some dear friend, until she came to one little boy about five years of age.

"And who is your friend, Robbie?" his teacher asked him.

Robbie hesitated a moment, then asked, with a queer little blush, "Can we name a *girl*?"

His teacher smiled, somewhat amused, thinking probably he had some little girl sweetheart in mind, but she answered, heartily, "Of course, dear, whoever is *your* friend."

But what was Miss Graham's surprise as well as pleasure to hear little Robbie say, "Mama."

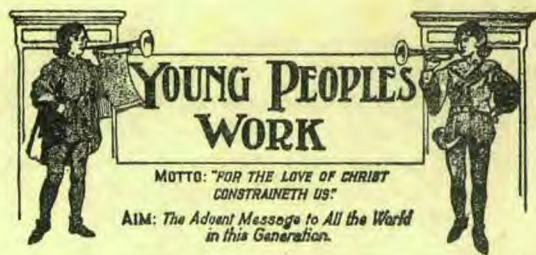
EMMA J. DUGAN.

"No battle was ever won by words."

"LITTLE courtesies are the wayside flowers of life."

"THE world will not be convinced of the sweetness of your faith by the sourness of your face."





"HE might have reared a palace at a word,  
Who sometimes had not where to lay his head.  
Time was when he who fed the crowds with  
bread

Would not one meal unto himself afford.  
He healed another's scratch, his own side bled—  
Side, hands, and feet, with cruel piercings gored.  
Twelve legions, girded with angelic sword,  
Stood at his back, the scarred and buffeted.  
O wonders left undone! and not less wonderful  
Than those he wrought!  
O self-denying love that thought alone  
On needs of others, never for his own!"

## THE WEEKLY STUDY

### Paul's Last Letter

#### OPENING EXERCISES.

TEXTS FOR PERSONAL STUDY: Heb. 13:5.

SCRIPTURE FOR STUDY: Read second epistle to Timothy.

REFERENCE STUDY: "Sketches from the Life of Paul," pages 318-328.

#### TOPICS FOR STUDY:—

Circumstances under which epistle was written.

Paul's age.

Relation to Timothy.

Exhortations.

Apostasies mentioned.

Last-day admonitions.

Confidence expressed.

#### Note

"From the judgment-hall of Cæsar, Paul returned to his prison-house, knowing that he had gained for himself only a brief respite; his enemies would not rest until they had secured his death. Yet he knew that truth had triumphed for the time, and that to have proclaimed a crucified and risen Saviour before the vast throng who had listened to his words, was in itself a victory. A work had that day begun which would increase and prosper, and which the emperor of Rome, with all his pomp and power, would seek in vain to destroy or hinder."

"And now, sitting day after day in his gloomy cell, knowing that at a word or nod from the tyrant Nero his life may be sacrificed, Paul thinks of Timothy, and determines to send for him. Under the most favorable circumstances, several months must elapse before Timothy can reach Rome from Asia Minor. Paul knows that his own life, for even a single day, is uncertain, and he fears that Timothy may arrive too late, or may hesitate through fear of the dangers to be encountered. He has important counsel and instruction for the young man to whom so great responsibility is entrusted, and while urging him to come without delay, he dictates the dying testimony which he may not be spared to utter. His soul is filled with loving solicitude for his son in the gospel, and for the church under his care, and he earnestly seeks to impress upon him the importance of fidelity to his sacred trust."

"As the faithful, toil-worn standard-bearers are offering up their lives for the truths' sake, who will come forward to take their places? Will our young men accept the holy trust at the hand of their fathers? Are they now preparing to fill the vacancies made by the death of the faithful? Will the apostle's charge be heeded, the call to duty be heard, amid the incitements to selfishness and ambition which allure the youth?"

G. B. T.

### Massachusetts

AN interesting letter has been received reporting the work of the young people at South Lancaster. The Society is composed largely of students at the academy. During the last school year there were one hundred eighty members. The past summer the young people living there have kept up the work and the interest. Bands were formed, and the members engaged in different kinds of missionary work. Each week sixty-five *Signs* and seventy-five *Watchman* have been sent out. One week seven hundred extra papers were used. Correspondence has been carried on with the persons to whom the papers are sent. Quite a number of these seem to be really interested. One member of the Society has been corresponding for more than a year with two persons whom she has reason to believe will accept the message. One of them became attracted to the truth by finding "Greatest Event" in her hallway. Ten of the young people have been selling *Bible Training School*, and have met with excellent success. A quartet visits the hospital each week. The secretary says, "A number are interested in the truth as a direct result of our work." They are also making an effort to secure the money to send Dr. Marsh to India this coming year.

There is also a little band of faithful workers at Worcester. The oldest is only sixteen, and there are but twelve members. They have distributed a number of tracts in the city. The little girls sold mats for the support of the church-school. A number of the *Life Boat*, *Life and Health*, and *Bible Training School* were sold for the same purpose. The boys have carried papers to the jail each week. With the help of some of the older ones a Sunday-school for the children of the neighborhood has been held in the church-school room. The attendance and interest are excellent.

At Lowell the Society numbers fifteen members, nearly all of whom are children. They have been steadily at work for six months under a suitable leader who is one of the older members of the church. Their work for six months is summarized as follows:—

Missionary letters written .....	23
Missionary letters received .....	22
Missionary visits .....	107
Papers sold .....	100
Books sold .....	2
Pages of tracts distributed .....	7,016
Persons supplied with food .....	23
Offerings for home mission work .....	\$3.31
Offerings for foreign mission work .....	2.05

The leader writes: "The interest is excellent. The children are always ready for whatever they are asked to do. We feared that children so young would grow weary after a season, but their interest is increasing. One boy gave all he earned selling papers. Our Birthday Box earned eighty-six cents."

MRS. L. FLORA PLUMMER.

### Our Convention

THE annual convention of the Young People's Societies of southern California was held in the camp pavilion, August 17. On a large blackboard, beyond a palm-leaf decoration, were the words of our motto, "For the Love of Christ Constraineth Us," and of our aim, "The Advent Message to All the World in This Generation."

After the opening exercises, Brother Silsbee spoke of the influence of our motto upon our past work, and of its living value in our future endeavors.

Reports from the several Societies were then given. To their combined effort is to be accredited a sale of 54 books and 1,313 papers, 28 books loaned, 3,342 papers distributed, and 14 subscriptions taken. The cash donations amounted to \$98.60, sent to different parts of the

field. Many tracts had been distributed, letters written, Bible readings held, and missionary visits made, but one feature of special interest was the sending of bouquets to invalids, and the singing of hymns to the aged, by the very youngest members.

The Los Angeles Society sold twelve hundred copies of the *Life Boat* for the support of a student in the Avondale school.

The Fernando Society (our largest) reported \$27.57 from their missionary acre, \$32.07 from their Self-denial boxes, besides 114 articles of clothing sent to Huntsville. Three yearly subscriptions of the *Life Boat* were sent to San Quinten, four to the Mare Island Navy Yard, and twelve to the State prison at Salem, Oregon.

One Society sent its funds to India, one to China, and others to the South. A large part of the work was not reported in a definite way.

After some special music, the order of the meeting was changed, some of the subjects planned for discussion being taken up. They were as follows: "Responsibility of the Youth," "Information Essential to Christian Life—Ignorance Not an Excuse," "Social Intercourse," "Work of the Youth for Their Fellow Youth," "Is there Danger of Giving Too Much Time and Attention to the Organizations and Meetings of the Societies to the Neglect of Their Spiritual Interests?" "Popularity and True Greatness," "Work for the Isolated Youth," "The World's Greatest Need Is Young Men and Women of Stability."

Among thoughts emphasized were the following:—

True education fits us not only to perform a line of work, but becomes a safeguard in temptation.

God has made every possible provision for the salvation of every soul.

There is danger of giving time and thought to the organization of our work to the neglect of its spiritual interests.

The most entertaining programs are those composed of reports of actual experience in the work.

Our object in meeting together is to encourage one another to put forth greater efforts for the salvation of souls.

How can we consider the things we give up for Christ's sake a sacrifice?

We must have influence,—overcoming power, in our lives. Let not our lives shake the confidence of others in God's power to save from sin.

Our daily life should manifest Christ.

It is only what one really is that can be of benefit to another.

Success depends upon the use one makes of his opportunities.

A special meeting was called for the election of a field secretary, but as the conference offered to appoint and sustain our leader, a motion made to leave the matter with the conference was unanimously carried.

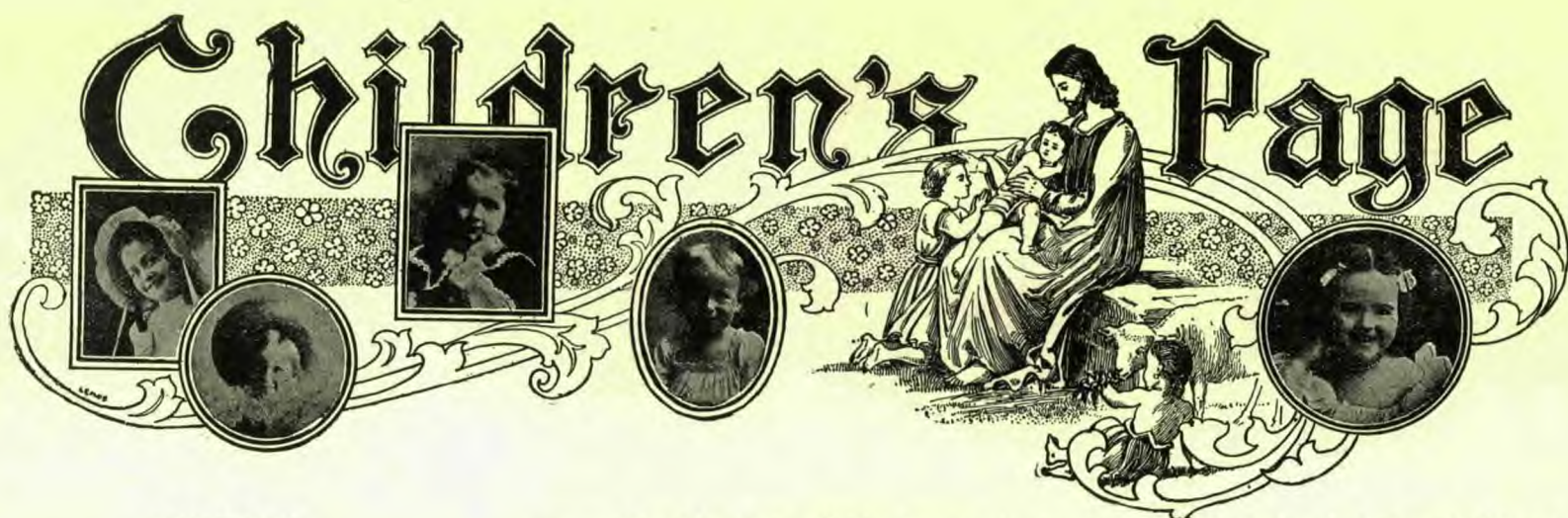
The desire of every heart present at the convention was expressed in the words of one of the hymns sung:—

"If I could only tell Him as I know him,  
My Redeemer who has brightened all my way;  
If I could tell how precious is his presence,  
I am sure that you would make him yours to-day."

We were glad to welcome to our number two new Societies recently organized. Let us ever press onward!  
WILLIAM YARNELL.

WE are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead that they should be judged has come. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time as it were yet remains.—Mrs. E. G. White.





### School Bells

RING the school bells, and remember  
Did it thrill you last September  
When the bells began to ring  
With their merry ting-a-ling?

Swing them, ring them, start them singing,  
Happy groups of children bringing  
From their homes, of every kind,  
To the nursery of mind.

Ring the school bells till their chiming  
Starts the young ambition climbing,  
Till the wind their music swells,  
Till the echoes join the bells.

Ring them. Memories are clinging;  
While the merry bells are ringing  
Only for the children's ears,  
Others love them through the years.

Ring the bells, and keep them going  
Sunny days, and when it's snowing,  
For a weighty message dwells  
On the cadence of the bells.

Ring them. Let their call to duty  
Lead young lives to love and beauty,  
Till earth's gloom of care dispels  
At the sound of heaven's bells.

B. F. M. SOURS.

Mechanicsburg, Pennsylvania.

### A New Society

VIOLET KERR was excited about something, that was clear. Her cheeks were flushed, and her eyes were bright.

"Girls! Girls!" she exclaimed, as soon as she could recover her breath after her hurry to overtake the group who were walking along a pleasant street. "What do you think I heard Miss Baker say just now?"

"We can't think at all, because we don't know, of course. Tell us," chimed two or three voices.

"Well, you know I ran back for my book, and when I got it, I started out the front way. Miss Baker and Mr. Clark were talking in the hall, and I heard Miss Baker say, 'I'm just discouraged. I wonder if some one else could do better with my class?' and I wouldn't go past them for anything, so I came back as softly as I could, and ran out the other way; and, girls, whatever should we do if Miss Baker wouldn't teach us any more?" Violet's blue eyes opened wide as she asked the question.

"I don't know what she's discouraged about," said May Grant, the youngest scholar.

"Well, I know," said Violet. "It is the way we've been behaving lately. I feel ashamed of myself."

"It's too bad," said Grace Bell. "We haven't learned our memory verses, or studied our lessons as we should have done."

"It would be dreadful if Miss Baker gave us up," said Susie Gray. "She's the best teacher we ever had. I don't know why we've been doing as we have in the class and not minding her. It's certainly not right."

"I wonder if it would encourage her if we'd all change right off?" said little May.

"Of course it would," exclaimed Grace, who was the oldest, "and, oh, girls! I've thought of something. Let's be a society to help Miss Baker and encourage her. We won't need any officers

nor anything like that. We'll only promise to help Miss Baker, every one of us. How'll we do it?"

"We'll be in time, for one thing. We've been lazy lately," said one.

"We must study our lessons," said another.

"And get new scholars if we can."

"Jennie Green and Maud Harper were absent to-day. We must tell them, so that they'll help, too."

This wonderful list of things to do to help Miss Baker showed plainly enough that the girls knew very well what was needed.

Did they wait until the next Sabbath to begin? Oh, no, indeed! That very day they looked over the lesson for the next week. That was a good beginning.

Then they told Jennie and Maud of the new society, and reminded one another through the week of their promise. They might have called their new circle the Teacher's Aid Society, but they did not think of it. They simply did what they banded themselves together to do, and it was much better to do this without a fine name than to have a fine name and do nothing.

You should have seen Miss Baker's face the next Sabbath after the well-learned lesson had been recited by the well-behaved class. It was plain to be seen that she was "encouraged," as May had said. She did not refer to their previous carelessness and inattention, but she said, in the gladdest tone: "Girls, you have helped me so much to-day. I have enjoyed every minute of the hour." — *The Round Table*.

### Two Boys—Two Men

"How are you getting along, Henry?"

The questioner was a teacher, and the person interrogated was a rustic German boy. Should I give his family name, some of you would know who he is; but to disclose his identity thus might be a betrayal of confidence, hence I use only his Christian name.

In response to the question asked him, Henry replied, "Pretty well, thank you."

The teacher inquired what "pretty well" signified, and the boy answered, "I have been working on this problem for a week, but I have not solved it yet."

Many would hardly regard that as getting along "pretty well," yet I half believe that the boy spoke truly; for though he was not making much progress in mathematics, he was developing a habit of application which has done him good service.

The teacher sat down with the young student, and explained to him some of the principles involved in the problem. A revelation opened to the boy's mind. Mathematics, which had seemed to him a mass of arbitrary puzzles, now appeared the exact science that it is.

Dull, stupid, slow, he had been regarded; but thereafter he outsped all his classmates.

However, it is not as a mathematician that Henry has won greatest success. But success he surely has won, and that success is due in great degree to the spirit of cheerful perseverance which prompted him to say that he was doing

"pretty well" when he had worked for a week on one problem without obtaining a solution. In sooth, he was doing "pretty well" to keep courage and determination notwithstanding the lack of favorable results.

Of boy number two I will not give even one name, lest some should recognize him. This boy was evidently proud of his superior mentality. He was wont to remark the little time he required to learn his lessons, and he evinced contempt for those of his fellow students who required much more time.

He did not excel in thoroughness, nor did he accomplish more work than did his classmates. His claim to excellence rested on the fact that what he did, he did with little effort. The time thus gained he spent idly.

Later in life, the lack of a habit of application became disastrously apparent. His sheer undisciplined wit could not cope with trained minds. It was then somewhat late to begin to cultivate industry and persistence, even had he been thus inclined; and as he was not thus inclined, he applied his keenness of intellect to devising means of avoiding laborious work. He contrived diverse such; but they were not of a character to bring renown, and the only fame they brought him was infamy.

Verily, the race is not always to the swift.

MRS. ADA D. WELLMAN.

Alameda, California.

### Two Ways

BALMY was the summer air when two little maidens,

Smiling like buttercups, set out for school;  
One with the dinner pail, the other book laden,  
Both dressed so neatly you'd think it by rule.

Laura had the brown hair, eyes dark as berries,  
Lena the light, like a butterfly's wings;  
Both had some pink cheeks and lips like the cherries,

And on they are hastening,—but now the bell rings.

Then Lena the light one, and Laura the dark,  
Stood a moment in terror of that clanging bell;  
For not yet had either the least tardy mark,  
And the words, hard or easy, were ready to spell.

Said Laura, in sadness, "Let's kneel down and pray  
We may get there while yet the bell's singing its song."

A fresh grip on dinner pail, out and away,  
Said Lena, "Let's pray after, and skim right along."

How often we ask the Lord to do  
That which he expects of me and you.

MARY MARTIN MORSE.

## BIBLE READERS COURSE

### The Law of God

1. What is said of those who refuse to hear God's law?

"He that turneth his ear away from hearing the law, even his prayer shall be an abomination." *Prov. 28:9.*



2. *How are persons who break one of the commandments to be regarded?*

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." *Matt. 5:19*, first clause.

3. *How are those regarded who do and teach them?*

"But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." *Matt. 5:19*, last clause.

4. *By what are we to be judged?*

"So speak ye, and so do, as they that shall be judged by the law of liberty." *James 2:12*.

5. *Are we guilty before violating the whole law?*

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." *James 2:10*.

6. *What, then, is man's duty?*

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." *Eccl. 12:13*.

7. *Will God's people be keeping the commandments when Jesus comes?*

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." *Rev. 14:12*.

EMMA S. NEWCOMER.

## Science Stories

### Insect Life\*

FROM the observance and study of the life of insects, we may learn many lessons of truth. By beholding God's care for these tiny creatures, we are encouraged to be patient, and to trust him to protect and to provide for us; for, "Are ye not much better than they?"

Let us not think that insects live by chance, that God has no direct care for them. David said of beasts and creeping things innumerable, "These wait all upon thee; that thou mayest give them their meat in due season."

Of insects there are more than a hundred thousand recorded species. In whatever light we view this great number, whether we consider their curious transformations, their varied forms and colors, their remarkable instincts, or their effect upon our persons or property, we find much to command our admiring attention.

Insects, in their perfect state, are distinguished from other articulate animals by the possession of six legs and two antennæ, or "feelers," and by the division of the body into three distinct parts, the head, thorax, and abdomen. The organs of locomotion are borne by the thorax.

Insects generally have wings, and almost always undergo a process of transformation, called metamorphosis, before arriving at their mature and reproductive form. Their bodies are composed of rings, or segments, which are generally of a horny texture, united to one another by a membranous skin, in such a way as to admit of motion.

Insects breathe in a very curious way. They have no lungs nor gills, but the whole body is permeated with a network of tubes, called trachea, through which the air is conveyed, and by means of which the blood is brought in contact with the oxygen of the atmosphere. These air tubes penetrate to the extremities of the limbs, the antennæ, and even the wings. Their external openings are called spiracles, and are set along the sides.

The eyes of insects are among the most wonderful objects in nature. They are composed of

thousands of little lenses, which really are perfect eyes. The eye of the common house-fly has four thousand of these lenses; that of a dragon-fly more than twelve thousand; of a butterfly seventeen thousand; and of a small species of beetle, no less than twenty-five thousand.

In addition to these compound eyes, many insects possess two or three simple eyes, placed on the head between the compound ones.

The antennæ, commonly called feelers, are usually attached to the front of the head between the eyes. They vary greatly in form, and probably to quite an extent in function, although their general office seems to be that of organs of touch.

Marked modifications are exhibited in the structure of the mouth. In some it is formed exclusively for biting, in others for suction, while in still others it is fitted to perform both these actions.

The wings, legs, and feet are variously adapted to the different species.

The nervous system of insects consists generally of a brain, placed above the esophagus, with ganglia distributed according to the species. The organs of sense vary in acuteness in the different classes.

The metamorphosis of insects has from earliest ages been noted as one of the most remarkable phenomena in nature, and well deserves our attention. This transformation, in its most complete form, as exemplified in the butterflies, moths, beetles, and many other insects, takes place in three distinct stages. In the first, or larva state, the insect has the form of a caterpillar or a grub. During this period of its existence, its whole business seems to be eating. And this business it performs usually with the greatest voracity, changing its skin repeatedly to allow for its rapid increase in bulk.

After remaining in this condition for a time, it passes into the second period of its existence, when it is called a pupa, or chrysalis. In this state the insect is quiescent, neither eating nor moving. It is enclosed in a case, usually of a horny substance, which serves to protect its tender and helpless inmate, until, after a longer or shorter period, the insect, arrived at maturity, bursts from its prison in the full enjoyment of all its faculties. It is then in the imago, or perfect state.

To see the same animal, first as a soft, worm-like creature, crawling slowly along, greedily devouring everything that comes in its way, and then, after an intermediate period of deathlike repose, emerging from its sleep, furnished with wings, adorned with brilliant colors, and confined in its choice of foods to the most delicate fluids of the vegetable kingdom, is a spectacle of the highest interest. Although the majority of insects undergo a complete change of this kind, there are many in which the only transformation consists in a series of changes of skin, without any period of rest or sleep between. In this case the larva gradually acquires the organs which it originally lacked.

The immense number of insects and their diversified forms and habits, render their classification a matter of difficulty. So without attempting to classify, we will consider some of the interesting features of a few of the more prominent orders.

Let us begin with the Orthoptera, or strait-winged insects. This class includes the cockroaches, crickets, grasshoppers, locusts, praying-mantis, and leaf insects. The cockroach is very familiar, and though now so common over Europe and America, it is supposed to have been originally a native of India, and to have been gradually

carried west by the progress of commerce. These insects are nocturnal in their habits, concealing themselves in dark places during the day, and making their ravages in the night. Where they exist in large numbers, as they usually do in ships, they become a nuisance.

We have all seen and heard the noisy cricket, that short, stumpy insect with large hind legs. The field-cricket lives in burrows made at the foot of hedges or old walls, and sits at the mouth of the burrow to chirp, if a sound caused by friction can be called chirping. The house-cricket is much like the field-cricket, and both are so familiar as to need no description.

The mole-cricket is one of the oddest-looking of insects, and gets its name from its burrowing habits and altogether mole-like aspect. This cricket is common, and destructive to vegetation in the warmer portions of the United States.

Locusts and grasshoppers are interesting families of the Orthoptera class. They feed on vegetables; and where they exist in large numbers, they often destroy every vestige of vegetation, and devastate the country as if a fire had swept over it. This is especially true of the migratory locust, which congregates in vast armies, and flies like winged clouds over the earth, making a noise like the roaring of the sea. Wherever they alight, they strip every plant of its verdure.

A prominent class of insects is the Hymenoptera, which includes the bees, ants, and wasps. These insects have four wings, which are trans-

parent and membranous, with comparatively few veins, and the fore pair larger than the others. The honey-bee, from earliest ages, has excited man's admiration by its industry and its wonderful instincts. To it he is indebted for honey and wax. In the year 1850, fifteen million pounds of honey and wax were gathered from bees in the United States only. The quantity obtained annually throughout the world amounts to hundreds of millions of pounds. These little

creatures are said to be natives of Greece, but have since spread all over the world. They live in colonies of from ten to thirty thousand neuter, or working, bees; from six to eight hundred males, called drones; and a single female, which seems to reign as queen. They make their dwelling in the trunk of an old tree, or in the hive which man prepares for them. There is a division of labor among the working bees. Some are the wax gatherers, which collect material for the construction of the comb; some are nurses, to which is assigned the task of watching over and feeding the young; and others are the honey gatherers, whose work is familiar to us.

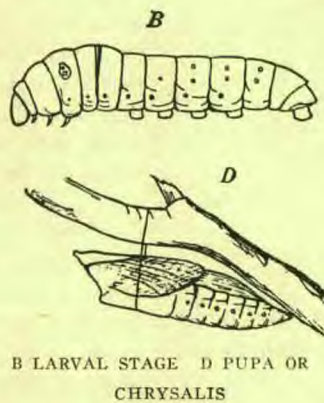
We might well heed Solomon's advice to go to the ant and consider her ways. Many interesting things might be said of this wonderful little insect. We have not space to do it justice, and so will attempt no description of it.

A familiar class of insects is the Diptera. These have but two wings. The common gnats and flies are examples of the class.

Lastly we shall mention the Lepidoptera, that class which includes the most beautiful of all the insects, the butterflies and moths. They have four wings of richly varied hues. Those species which take any nourishment in the imago state subsist entirely upon liquid food, which is drawn into the system by suction. Butterflies and moths may generally be distinguished from each other by the form of the antennæ, those of butterflies having knobs at their tips, while those of the moths are usually pointed or feathery.

Let us acquaint ourselves with our little insect neighbors, and humbly learn from them the lessons they teach.

ESTELLA L. MURPHY.



\* A paper read at a recent meeting of the American Bible Science Association, and recommended for publication. B. E. Crawford president of the Association.



## Sentence Sermons

HOPE always helps.  
 Petulance is self-punishment.  
 Opportunity wears rubber shoes.  
 Better a sweet failure than a sour success.  
 Nothing fights age better than happiness.  
 The open heart always finds the open heart.  
 The best-eyed people are those who are blind to some things.

Nothing is easier than being benevolent with other people's money.

Friendships sown in youth furnish the sweetest fruits for old age.

Men show their conceit of themselves by their criticism of others.

Sow the seeds of sin, and the fruits of sorrow will take care of themselves.

—Henry F. Cope.



## IV—The Parable of the Great Supper

(October 28)

LESSON SCRIPTURE: Luke 14:7-33.

MEMORY VERSE: "Whosoever doth not bear his cross, and come after me, can not be my disciple." Verse 27.

"And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, that they watched him. . . .

"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

"Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.

"And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

"Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come. So that servant came,

and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

"And there went great multitudes with him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple. And whosoever doth not bear his cross, and come after me, can not be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple."

## Questions

1. Where do we find Jesus in this lesson? What does his presence in the homes of the people—rich and poor alike—show?

2. What did Jesus notice on the part of the guests who were bidden with him? What did he tell them not to do when they were bidden to a wedding? Why? What should they do? What would be the result of such a course?

3. What lesson does this parable teach? What did Jesus say of those who seek to exalt themselves? Of those who humble themselves?

4. To whom did Jesus now speak? Whom did he tell the chief Pharisee to invite when he made a feast? When would he be recompensed for his kindness? Why should he not invite his kinsmen and rich neighbors?

5. To whom was the parable of The Great Supper spoken? What had this man just said? Who made this supper? Who were invited? What did the guests neglect to do? At supper time where did the man send his servant? What message did he carry to those who had been bidden?

6. What did the guests immediately begin to do? What excuse did the first offer? What did he wish to do? What did another say? What excuse did the third make? What does this "Great Supper" represent? Rev. 19:9. What kind of things occupied the minds and time of those who had been bidden to this supper?

7. When the servant heard these excuses, what did he do? What command was then given to the master of the feast? When this command had been carried out, what word did the servant bring to his lord?

8. Where was the servant now sent? How was the house to be filled? What solemn word was spoken by the master of the feast concerning those who were first bidden to the supper?

9. As Jesus went away, who followed him? What did Jesus say of the place he must occupy in the hearts of all who would be his true disciples? What does this mean? What must be done by all who would be disciples of Jesus? Memory verse.

10. How did Jesus now speak to his hearers? Relate the parable of the man who built a tower. Of the king who went to make war. What lesson were these parables given to impress?

## THE YOUTH'S LESSON

## IV—Christian Integrity

(October 28)

LESSON SCRIPTURE: Esther 3:1-8.

MEMORY VERSE: "The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just." Prov. 3:33.

## Questions

1. What position did Haman fill in Ahasuerus's kingdom? Esther 3:1.

2. How were all the king's servants required to treat Haman? Who had commanded this? Verse 2.

3. Who refused to pay homage to him? Verse 2.

4. Why did Mordecai do this? Note 1.

5. What question was asked Mordecai? Verse 3.

6. How did he treat the continued questioning? To whom did his questioners go? What did Mordecai tell them? Verse 4.

7. How did the course of Mordecai affect Haman? Verse 5.

8. What did he determine to do? Verse 6.

9. What class of people did Mordecai represent? Note 2.

10. How will the apostate Protestant world feel toward those who honor God by keeping the Sabbath? Rev. 13:14, 15; note 3.

11. What did Haman decide to do? Esther 3:6.

12. How did they select a time for the destruction of the Jews? Verse 7; note 4.

13. What reasons did Haman give for asking that the Jews be destroyed? Verse 8.

14. Who was the author of this wicked plan? John 8:44. Is there a similar work being carried on to-day? Note 5.

## Notes

1. Mordecai could not bow to Haman without dishonoring God; for God had declared "war with Amalek from generation to generation." Ex. 17:16. He also told his people not to "forget it." Deut. 25:19. The evil nature of Haman would naturally lead him to require more than other men. He required "reverence." Mordecai "refused to show him reverence, which belongs only to God."

2. The Protestant world to-day sees, in the little company keeping the Sabbath, "a Mordecai in the gate."

3. "Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions." "The same masterful mind that plotted against the faithful in ages past, is still seeking to rid the earth of those who fear God and obey his law."

4. According to custom, lots were cast to determine the time for the destruction of the Jews. This was done in the first month of the year, to select, according to their superstitious ideas, a propitious and fortunate day for this massacre. While Haman no doubt would have been glad to have their destruction take place at an earlier date, he thought himself bound to submit to the "Pur," or lot. Perhaps this was a providence of God in delaying the execution of the Jews, and giving a chance for the nature of the plot to be learned and a counter-edict issued.

5. "While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the under-current is tending." "Men of position and reputation will join with the lawless and vile to take counsel against the people of God."





It is estimated that 1,500,000 freight-cars, or a train 12,286 miles long, will be required to haul this year's grain crop to market.

A BOSTON child, after her first week in the kindergarten, said to her mother: "Mother, do I know as much now as I don't know?"

A LADY canvasser in the State of Missouri in less than six weeks took nearly seven hundred dollars' worth of orders for our publications. Surely the Lord is going before his workers.

ONE can lie down so low in the grass that a Mont Blanc or a Yosemite will be hidden from him by an ant-hill. So the beauty and grandeur of true life may be wholly hidden from our perception by the secret sins of the heart.

I USED to help my mother with the housework, and it has always been my impression that no boy gets closer to his mother than the boy who can help her in her daily tasks; and no man can ever grasp the richest fruit of life who has not been close, very close, to his mother.—*John Hay.*

"A most complete system of water-works, says Professor Kelsey, Ann Arbor, Michigan, has recently been unearthed in Pompeii. This system has been so well preserved that even at the present day it is possible to turn water on, and it will flow through the pipes as freely as when that city was in the height of its prosperity over 1,800 years ago."

MR. HORI, a Buddhist priest, is contemplating the establishment of Buddhist missions in all the large cities of America. He says, "The increasing Japanese population of the United States will require places of worship, just as Christians do in foreign countries." But it seems quite inappropriate that heathen temples should be reared in our land of gospel light.

UNCLE SAM is now busy letting contracts and preparing for the work of laying pneumatic tubes to be used in the postal service in all the large cities of America. The best-known application of this system of tubes is in retail stores, where it is used for the purpose of making change. Shooting a letter from one end of the city to another, and getting a reply while you wait, will soon be common practise.

Two and a quarter million cords of wood and two million tons of rags, straw, manila stock, and various kinds of fiber were used in this country last year in the industry of paper making. The value of the output was over \$160,000,000. Sixty thousand persons were employed in eight hundred pulp and paper mills, and the sum of the wages paid them exceeded thirty million dollars.

In twenty-four hours the people of one city, the metropolis, burn for lighting over 100,000,000 cubic feet of gas, which costs them nearly \$100,000. The nightly expense of electric lighting has been estimated at \$50,000. Sometimes in a single establishment, late on a winter afternoon, there are not less than 35,000 incandescent lamps in operation. The bills for this lighting reach \$50,000 a year. With the total cost for lighting a single city amounting to not much less than \$150,000 a night, not forgetting kero-

sene oil and candles, it will be seen that the world's warfare on the darkness means the outlay of fabulous sums of money.

"THE Pennsylvania Railroad has given a single order for 17,000 freight-cars to be delivered as soon as possible. This seems a simple statement, but it is important when it is analyzed. These cars would make a train almost 150 miles long. They will carry at one time about 700,000 tons of freight, an amount so vast that it can hardly be conceived. On a single trip of 200 miles, at the lowest rate, this train would earn over \$350,000."

#### A Crusade Against Cigarettes

A RECENT Calcutta paper gives the following account of the effort that is desired to be made in Bengal against the use of the cigarette:—

The students of Nattore have formed an organization to boycott British goods in general, and cigarettes in particular. Last year Bengal imported cigarettes to the value of Rs. 2,107,217, and the quantity amounted to five hundred eighty-four millions. That the cigarette habit is spreading very fast in Bengal is evident from the fact that the imports of last year showed an increase of over twenty-four per cent as compared with those for the preceding year. The Nattore Band of Hope has acted very wisely in concentrating its energies upon the eradication of one evil at a time, and the students of Calcutta, of whom we are all so proud, can not do better than follow the example of their brethren at Nattore.

#### Autumn

"GOLDEN-BROWN on the marshes,  
Sapphire-blue on the sea,  
And the lily's crimson chalice  
A-brimming for the bee;  
Emerald grapes grown purple,  
Fringed gentians nod,  
And see along the broken wall  
The plumes of goldenrod."



THE Letter Box is so full that the editor suggests that its friends wait until the beginning of the new year to send in further contributions. Those letters dated sometime in June are doubtless getting quite concerned about their fate. The editor doesn't like to make such a suggestion, especially since the morning mail brought her an excellent letter from a Sabbath-school class of five members, but she does it for the sake of those who have been waiting so long for the appearance of their letters.

REDVERS, ASSA., N. W. T.

DEAR EDITOR AND READERS OF THE INSTRUCTOR: May I come and have a little chat with you? I am a girl thirteen years old, and weigh ninety pounds, and am four feet ten inches tall, and have brown hair and gray eyes.

We live on the plains of Assinaboia, near a thriving little village called Redvers. The Canadian Pacific Railway passes by our house. The prairie here is somewhat rolling, with an abundance of flowers during the months of June and July. This is also a fine grain-growing country.

There are no Seventh-day Adventists here except mama and me. We have our Sabbath-school at home. We have the INSTRUCTOR and Review, and enjoy reading them very much. I will close now, hoping to meet all the INSTRUCTOR readers in the new earth.

HATTIE WILTSE.

WAIMARIE, SMITH'S ROOD, DALLINGTON,

June 24, 1905.

DEAR EDITOR: I received the YOUTH'S INSTRUCTOR you sent me, and I was glad to get it, for I had not had one for some time. I enjoy it very much, as there are always good things in it.

I go to public school, there being no church-school here. I wish there were one, and I ask all the INSTRUCTOR readers to pray that very soon we may have one.

I have one sister at home, but the rest are away. Some are at Avondale school, where I hope to go as soon as I am old enough. I know it is a good place.

I am always glad when the Sabbath comes, and I can have another reading from our paper.

We live on a small farm, and have two cows and a calf. We have also a pet rabbit with long fur.

I hope to see and meet all the readers of this paper in the earth made new.

RUBY CODLING.

ALBERT LEA, MINN., June 19, 1905.

DEAR READERS: In the INSTRUCTOR dated April 11, 1905, Mrs. Morse asked some questions, and I thought I would try to answer them.

The pussy-willows are the first  
In early spring their buds to burst.

The hepaticas first in the woods are found  
On a grassy hillside near the ground.

At the woodland's edge or in meadows green,  
The earliest violets of spring are seen.

And now the bluebells, if you please,  
Ring out their chimes in summer breeze.

The clintonias and arbutus don't grow up here,  
At least I've not found any to cheer.

The adder's-tongue is a purplish white;  
It grows in the woods, not quite out of sight.

I have seen acres of daisies nod.  
The quail and bobolink nest on the sod.

Up here the robins are first in the spring  
To fly through the air, their songs to sing.

The humming-bird winters in tropical clime.  
The wild geese fly many miles at a time.

The vireo's eyes are red or green;  
And five kinds of fishes I have seen.

The squirrels make their home in the trees;  
They go and come just about as they please.

The rabbit's tail is short and white.  
Red foxes don't climb—if I am right.

Five turtle nests of late I have found;  
A small round hole dug deep in the ground.

The beaver's saw is in his mouth,  
You'll easily see by a look.

The coon's a lawyer by nature,  
Not by study or book.

Many times on a grassy hillside I have stood,  
And heard the echo answers come from the wood.

I have seen the fine lace by Jack Frost made,  
A cobweb pattern I can't make, I'm afraid.

I have not the skill of the snow king, sir:  
Besides, I'm not a carpenter.

It would be impossible for me to make  
A pattern like that on the ice-bound lake.

I hope I've not kept this examination till too late,  
For I should really like to graduate.

HENRIETTA BURDICK.

## The Youth's Instructor

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