

THE YOUTH'S INSTRUCTOR

REMEMBER, NOW, THY CREATOR IN THE DAYS OF THY YOUTH

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Upward

WOULDEST be noble? Study nobility.
Beholding, thou shalt change;
Keep the high and perfect pattern
Before thy vision's range.

Love, and the loved thing that thou claspest
In joy to thy naked heart,
Thou shalt be. Breathe beauty, dream it;
Thy dream of thyself is part.

Look, look and live! Through glittering
dew drops
Bursts forth the ambient morn!
Gladness holds thee, light enfolds thee,
Thrills through a soul new-born!
ELVIRA A. WEBBER.

In Memoriam: J. Hudson Taylor

THE designation, "Founder of the China Inland Mission," is in itself an almost sufficient epitaph. When eulogy has said its last word and a full-length biography has been written, the best and the noblest epitaph of the widely beloved missionary will be, "Founder of the China Inland Mission." The China Inland Mission is his memorial, and a nobler memorial could not be desired for any man. Wherever the work of that mission and its special characteristics are known, it will be evident that by the death of Hudson Taylor there has been removed from the sphere of earthly service one of the most distinguished missionaries ever given to the church of Christ.

Fifty-two years ago, Sept. 4, 1853, the writer of these lines went to see his friend, Hudson Taylor, shortly before he was to sail for China. During that visit Mr. Taylor accompanied himself on his concertina as he sweetly sang:—

"For China's distant shore,
Embark without delay;
Behold an open door;
'Tis God that leads the way.
His call is clear and loud;
The missionary band
Should gather like a cloud,
And leave their native land.

* * * * *

"Nor wilt thou grieve for home—
The home that's left behind;
The thought of one to come
Will wholly fill thy mind.
And thou wilt bless the day
When thou didst part with all,
And hasten far away
At thy loved Master's call."

He was joyfully anticipating his departure for China in a few days' time, and the words truly represented his own feelings.

About a fortnight later the writer was in

Hudson Taylor's home at Barnsley when his mother arrived from Liverpool after seeing him embark for China.

It was characteristic of that loving and greatly beloved mother that she wrote and gave to each of her two daughters her "Recollections" of the parting from their brother at Liverpool. In those days a voyage to China meant much more than it does to-day. From these "Recollections" we take the following:—

On Sunday, Sept. 18, 1853, Hudson was much blessed and strengthened by the religious services of the day. . . . Seeing his mother in tears, he said: "O mother, do not grieve! I am so happy I *can not*; my only sorrow is to see your sorrow. I'll tell you what I think is the differ-

for 'a little while,' and we shall meet again. Think of the glorious object I have in view in leaving you; it is not for wealth or fame, but to try to bring the poor Chinese to the knowledge of Jesus." As the vessel was receding, he was obliged to return, and we lost sight of him for a minute; he had run into his cabin, and hastily writing in pencil on the blank leaf of a pocket Bible, "The love of God which passeth knowledge.—J. H. T.," returned to the deck, and threw it to me on the pier.

While we stood waving our handkerchiefs and watching the departing ship, he took his stand at its head, and afterward got into the rigging, waving his hand in token of farewell, looking more like a victorious hero than a stripling just entering the battle-field. His figure became less and less distinct, and in a few minutes passenger and ship were lost in the distance.

After a long and tedious voyage of twenty-three weeks and two days, Mr. Taylor landed at Shanghai on March 1, 1854.

Of his work during the first six years in China nothing need here be said. One fact, however, is significant, and should be named because of its relation to later developments. Writing home in January, 1860, Mr. Taylor said:—

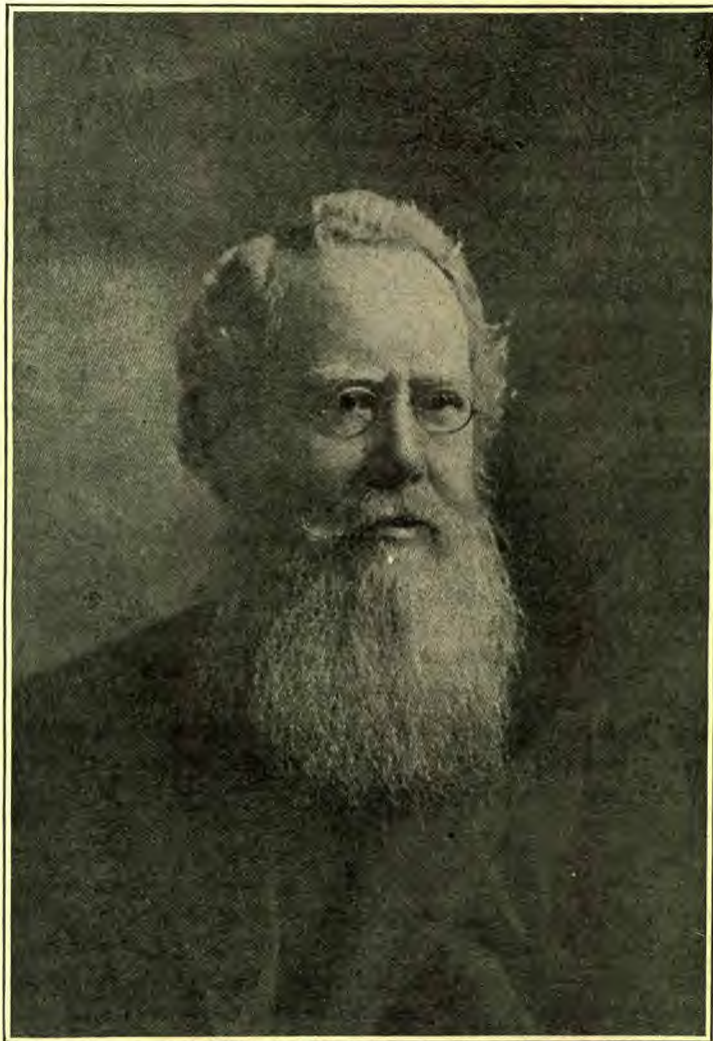
Do you know any earnest, devoted young men desirous of serving God in China, who—not wishing for more than actual support—would be willing to come out and labor here? Oh, for four or five such helpers! They would probably begin to preach in China in six months' time: and in answer to prayer the necessary means for their support would be found.

These few workers were given—they were the first of a great company, of whom there are now connected with the mission more than eight hundred missionaries, including wives, most of whom were missionaries before marriage. The missionary zeal and devotion of this great company is a greater cause for thankfulness than the large number. Probably two requirements have done much to prevent unsuitable persons joining the mission; namely, a distinct understanding that there was no guarantee of income whatever by the mission, and the importance attached to proved efficiency in work already done. A good record for Christian work already done

counted for much; without this the candidate had but little chance of being accepted.

How the work grew—how province after province was opened for mission work—how, without collections or personal solicitation of money, it has been sustained, until now an aggregate sum of over \$5,000,000 has been given, it is not our present purpose to say. In the space available our reference must be, not to the mission and its development, but to its founder.

The purpose of his life has often been referred to, but never has it been better told than in an "In Memoriam" notice of Hudson Taylor in *The Guardian*. The writer of this notice has gone to the heart of things, and has grasped and



ence between you and me: you look at the *parting*—I look at the *meeting*," alluding to our reunion in the "better land."

The next day they and some other friends met in the cabin of the *Dumfries*. After a little conversation, singing and prayer were proposed, and Hudson gave out in a firm, clear voice, the beautiful hymn:—

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

After prayer, the time came to say farewell. I stepped off the vessel, scarcely knowing what I did, and was seated on a piece of timber which lay close by. A chill came over me, and I trembled from head to foot. Seeing my distress, he leaped ashore to breathe words of consolation. "Dear mother," he said, "do not weep; it is but

stated with striking precision the object and aim of Mr. Taylor in his life-work. He says:—

He had but one aim—to preach Christ to China by any means that came to hand. With no defined views upon church order, there was nothing so real to him as the individual soul, and God in Christ for its salvation. So burning a spirit soon gathered kindred souls round him, and he launched upon China the finest missionary lance of our generation to break down in the first place opposition to the foreigner, and to make the One Name known. . . .

If any wish to realize what simple faith in God can effect in so brief a space of time, let them study the map of China in the "Student Volunteer Atlas," and mark the stations, marvelous in number, of this mission, dotted apparently all over the western regions of the Chinese empire. The spiritual force has been so great that no church or denomination can show so imposing a mass of missionary agents in China as the Inland Mission, with the exception of the Church of Rome—with its four centuries of work behind it.

All through Mr. Taylor's missionary life his aim was just what this writer says it was—to preach Christ to the Chinese. Nothing turned him aside from this. The desire grew, and he longed to enlist others in the work. At first, a few helpers, then more, then Protestant missionaries for each province in China in which there were none, and however impracticable at the time this project might seem, he was permitted to see the desire of his heart realized. The desire of his life was that Christ might be preached throughout the length and breadth of China. For this he labored unceasingly, and with the measure of success that has been seen.

For Hudson Taylor's best, and all-unconsciously written, autobiography, we must read the early volumes of "China's Millions." The lesson taught by his experiences is that God honors faith, answers prayer, and never fails those who "attempt great things for God, and expect great things from God."

After the many years of the most strenuous labor, there came, in 1900, a complete breakdown of health, and Mr. Taylor was compelled to withdraw from the work of active leadership. He retired for quiet and rest to Switzerland, and during his stay in that country had to bear the great sorrow of the loss of his devoted wife, whose help both in health and in sickness had been to him of inestimable value. In the beginning of 1905 he felt well enough to decide to revisit China—traveling via America to avoid the great heat of the Red Sea. After a very brief stay in Shanghai he went on to Yang-chou, to the training home for the lady missionaries of the China Inland Mission. On his way to Chin-kiang he wrote the following letter:—

April 20, 1905.

MY BELOVED FRIENDS: To be once again in China, and to see and hear from one another personally, is a great joy and refreshment. May I ask your prayers that we may be guided as to the employment of the short time I can remain before the great heat of summer begins? Traveling is now so much less difficult than formerly, that I may, perhaps, be able to attend a conference in Ho-nan, and visit the capital of Hu-nan, a province for which we have prayed so long. Help me by your prayers, dear friends. My strength is not what it once was, but "He giveth more grace." He does not expect or require anything in us that he is not willing and able to impart. I have found the Lord's word in my reading to-day so precious, "Let thine hand be ready to help me; for I have chosen thy precepts."

Gratefully yours in Christ,

J. HUDSON TAYLOR.

Mr. Taylor had set his heart on a visit to Chang-sha, the capital of the Hu-nan Province. He reached that city, and there on the third of June he died. Probably in no city in China could he have more appropriately adopted the words of Simeon. Of all the unevangelized provinces of China in which he had sought to place mission-

aries, the province of Hu-nan was the last to receive them. It was the most violently anti-foreign province in China, and all efforts through many years to open a station had been unsuccessful up to 1898.

The faithful worker has been removed, but the lessons and influence of his life remain, and will yet mean much for the spread of the gospel in China. We close this article with some of his earnest words for China, and never were they more needed than now:—

The claims of an empire like this should surely be not only admitted, but realized! Shall not the eternal interests of one fifth of our race stir up the deepest sympathies of our nature, the most strenuous efforts of our blood-bought powers? Shall not the low wail of helpless, hopeless misery arising from one half of the heathen world, pierce our sluggish ear, and rouse us, spirit, soul, and body, to one mighty, continued, unconquerable effort for China's salvation?—D. Broomhall.



"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2: 1.

THE WEEKLY STUDY

Paul—A Review

HAVING reached in our study the closing days in the life of this great apostle, it will be profitable for us to spend a little time in a review of his work. The following questions will assist us in this study:—

1. Where was Paul born?
2. Locate the place on the map.
3. By whom was he taught?
4. To what tribe did he belong?
5. What was he religiously?
6. Give a brief account of his conversion.
7. Name the places visited on his first missionary tour.
8. Who was his companion in labor?
9. Give some results of their work.

Notes

The answers to the above questions can nearly all be found in Acts, chapters 8-14. Read one of these chapters daily.

The apostles Paul and Peter were for many years widely separated in their labors, it being the work of Paul to carry the gospel to the Gentiles, while Peter labored especially for the Jews. But in the providence of God, both were to bear witness for Christ in the world's metropolis, and upon its soil both were to shed their blood as the seed of a vast harvest of saints and martyrs.

About the time of Paul's second arrest, Peter also was apprehended and thrust into prison. He had made himself especially obnoxious to the authorities by his zeal and success in exposing the deceptions and defeating the plots of Simon Magus the sorcerer, who had followed him to Rome to oppose and hinder the work of the gospel. Nero was a believer in magic, and had patronized Simon. He was therefore greatly incensed against the apostle, and was thus prompted to order his arrest.

The emperor's malice against Paul was heightened by the fact that members of the imperial household, and also other persons of distinction, had been converted to Christianity during his first imprisonment. For this reason he made the second imprisonment much more

severe than the first, granting him little opportunity to preach the gospel; and he determined to cut short his life as soon as a plausible pretext could be found for so doing. Nero's mind was so impressed with the force of the apostle's words at his last trial that he deferred the decision of the case, neither acquitting nor condemning him. But the sentence was only deferred. It was not long before the decision was pronounced which consigned Paul to a martyr's grave. Being a Roman citizen, he could not be subjected to torture, and was therefore sentenced to be beheaded.

Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of trial, and his only thought was that he was unworthy of so great an honor as to die in the same manner as did his Master. Peter had sincerely repented of that sin, and had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter.—"Sketches from the Life of Paul," pages 328, 329.

Work Young People Can Do

"We have an army of youth to-day who can do much if they are properly directed and encouraged." The object of the Young People's work is to win souls. "Let all be so trained that they may rightly represent the truth, giving the reasons of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor." Children and youth can not do every line of work, but there is work for all, and they "can do much." Below are pointed out several lines of work in which young people have been successful, and it is hoped that these brief discussions will awaken in many young hearts a desire to work for the Master.

Personal Work

M. E. KERN

"Why did you not tell him it was none of his business?" said a man to his wife concerning an earnest Christian worker who had spoken to her about her soul's salvation. "O husband," said this usually thoughtless woman, "if you had seen the expression on his face and heard the earnestness with which he spoke, you would have thought it was his business."

When we become thoroughly imbued with the spirit of the message, we shall cause those about us to know that it is our business to speak to others of their soul's salvation, and tell them of the soon return of Jesus.

Young people often look forward to the time when they shall do some public work, omitting the opportunities all about them. The true plan of the gospel work, and that plan which is the basis of all others, is for each one whose heart God has touched to seek out some other soul to win for Christ. The success of our "army of youth" depends on each individual's doing his duty.

"All should realize that they are to seek counsel of God, that by well-directed personal efforts they may save souls for whom Christ died." This was Jesus' method. He had a profound respect for the one-soul audience, and some of his greatest discourses were spoken to one individual. In the hearts of his followers there will be a passion for souls which will find its satisfaction only in earnest labor for the salvation of others. It was reported against the Waldenses by a papal inquisitor in the thirteenth

century that "he who has been a disciple for seven days looks out some one whom he may teach, so that there is a continual increase." So it should be with us.

The following scripture gives the secret of success in personal effort: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." Isa. 50:4.

Sabbath-School Work

MRS. FLORA V. DORCAS

Our Young People's Societies may find a broad field for missionary work in the Sabbath-school Department of the church. "The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath-school work."

There are different lines of Sabbath-school missionary work which they might undertake, and expect blessings therefrom. Special effort might be made for the children of the neighborhood. Some of the young people might be delegated to visit the homes, and in a friendly, sociable way, invite the children to attend the Sabbath-school. "Parents who can be approached in no other way, are frequently reached through their children. Sabbath-school teachers can instruct the children in the truth, and they will, in turn, take it into the home circle."

But few teachers seem to understand the importance of this branch of the work. If the mothers feel that they are too busy to get the children ready, let the visitor offer to come and help them prepare. It may be necessary to do some Christian Help work and supply clothing and other things to some families. Then let all be actively interested in making the school attractive and helpful. It would be well for those undertaking this work to meet together regularly for prayer and counsel, also to study that very helpful book, "Testimonies on Sabbath-school Work."

After such a school is started, it will be necessary to be continually active to keep up the interest and attendance.

Another line is the Home Department work; this has impressed me as being especially important. One cause of our spiritual weakness is our neglect to study the Scriptures. Anything we may do to encourage regular study of the Scriptures is certainly good missionary work. The plan is to have those who can not attend the Sabbath-school regularly, keep up the study of the Sabbath-school lessons in the home. Lesson pamphlets and report blanks should be furnished such members, and the young people might do good work in visiting or corresponding with these lonely ones.

Good work can also be done each week in visiting absent members of the Sabbath-school, and encouraging them to more regular attendance by letting them know they are missed when absent.

If the officers of the Sabbath-school and the Young People's Society work together to advance these lines of work, we feel sure that a new life will come into the church.

Distribution of Literature

JAMES COCHRAN

Speaking of comparative results from spoken and written words, Mr. Whittier once said,—

"Words spoken are like the air,
But words written are always there."

The truthfulness of this expression is verified by recent statistics which indicate that one third of all the people who accept the truth do so by reading alone. This is a remarkable truth. Under our system of circulating literature the opportunities for service are unbounded. Our youth especially form a great factor in carrying out this line of work. We can best tell how

work can be done by telling you what many are doing, and how they are doing it. I have in mind a young woman who is attending high school in one of our large cities, and is using one hundred copies of *The Signs of the Times* weekly. She devotes two evenings each week to the sale of this paper.

A young man whose daily avocation is that of a stenographer is using fifty copies of the *Signs* weekly, and seventy-five of *Life and Health* a month. A Young People's Society secured the names of twenty-five prominent people living in a town that had never been entered with the truth, and mailed the *Signs* to them each week. This opened the way for a tent-meeting, and to-day thirty-one souls are rejoicing in the truth in that place. Some of the Young People's Societies are carrying on systematic house-to-house work with tracts and papers. This has proved to be a very effective method of working, as it brings the worker into personal contact with the reader, and affords opportunity to answer questions and to help in other ways.

Our young people in rural districts can carry on effective missionary work by mailing tracts and papers each week to interested persons. An excellent work can also be done by our young people in sending clubs of papers to our missionaries to use in foreign fields.

We could relate some most wonderful results coming from this kind of work. The incidents related above are only a few of the many ways work can be done with our small literature. The work of circulating our large books is a means ordained of God to reach thousands of homes with the truth where otherwise it would not be known. It is a business large in its money requirements, yet so arranged that the world furnishes the capital, and we are asked to conduct the business. Thousands of young men and women who are to-day giving their strength and powers of intellect to the promotion of worldly enterprises would find the book work just as remunerative in dollars and cents and a thousand times more so in spiritual blessings.

What Can Be Done for Christ?

MRS. C. C. LEWIS

As many of us must always be home workers, only a limited number being called into professional lines of work, it is a pertinent question to ask ourselves, What can we do for Christ just where we are?

There is only one thing that can cut us off from Christian work,—lack of missionary spirit. We all have an influence, and if we have the spirit of Christ, and are watching for souls as they that must give account, we shall find some way to help those about us to a higher plane of living. So often the excuse is made that we do not have time, or there is no one near us who needs our help. But Christ said, "For ye have the poor with you always." This suggests one line of work for our young people.

But you say that you are poor yourself, or they do not belong to our church set. The Saviour pronounced a blessing upon even a cup of cold water that was given in his name. Paul said that we should do good unto all men. We can visit the sick, and sometimes read to them, or write letters for them, or prepare a dainty dish of food to tempt the failing appetite. We can visit old people, take them flowers, or comfort them in some other way. Many aged persons are glad to have some one read to them; it rests their eyes, and makes them happy to know that some one cares for them.

We can make garments for the poor. We can sell tracts and papers, and supply the depot or jail in our town with literature. We can be sure to read the church paper, and keep our own souls alive by the reports that come from other lands.

In this missionary campaign, a great work could be accomplished through correspondence.

What a wave of inspiration would be started among our young people if every one would write a letter once a week to some isolated person, and interest him in education and personal work for souls. Who can estimate the good that could be accomplished in this way alone?

Dear young people, let us not sleep as do others, but let us be up and doing. Soon our opportunities to work for Christ will be past. Let us sow beside all waters. Satan is seeking every possible chance to hinder us in this work; but let us live close to the blessed Master, who has done so much for us. Let us gather up every ray of light ourselves, and then shed it abroad to gladden other hearts and cause some soul to walk in the right way.

Bible Work

MRS. LORETTA V. ROBINSON

Many young people excuse themselves from engaging in the Bible work because of inexperience and a conscious lack of knowledge of the Word of God. But what excuse have our youth for being thus inexperienced and ignorant of the truth? God has expressed his desire for them in these wonderful words, "That our sons may be as plants grown up in their youth." Ps. 144: 12. Grown to the full stature of men and women in Christ Jesus while still young in years!

To the youthful Jeremiah, the Lord said, "Say not, I am a child: for thou shalt go to all that I shall send thee." From a child Timothy had known the Holy Scriptures, and was admonished by Paul, "Let no man despise thy youth; but be thou an example of the believers." In order to be this, he must give attendance to reading, to doctrine, and "meditate on these things."

John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Notice that the secret of this strength and victory is "The word of God abideth in you."

At the age of twelve years we find Jesus in the temple, asking and answering questions. "With the humility of a child he repeated the words of Scripture, giving them a depth of meaning that the wise men had not conceived of." The youthful modesty and grace disarmed their prejudices. Unconsciously their minds were opened to the Word of God, and the Holy Spirit spoke to their hearts. So God would work through the young followers of Jesus to-day.

A beginning might be made with *The Family Bible Teacher*. Each week a printed Bible reading could be left in as many homes as time would permit. During the week make that reading a study. If you have a friend who is interested with you in the work, give the readings to each other, until their truths are perfectly familiar to you. When you visit the people with the next reading, some may ask questions. From your previous study and by the aid of the Holy Spirit, you will be prepared to answer them, and ways will open for personal Bible study. The childlike humility, modesty, and grace with which Jesus taught the Scriptures may again be seen. Prejudice will give way, and the Holy Spirit will speak to their hearts, and souls be given you as your reward.

Help for Foreign Missions

W. A. SPICER

THE cause of foreign missions appeals to the hearts of the youth. Here are a few of the many ways in which our young people may help the cause of missions:—

1. By agitation. All believers in this truth ought to talk the missionary idea—the final gospel message to all the world in this generation. It is the life and hope of this people to quickly reach the whole world with the advent warning. Study the fields and their needs, watch the reports from our missionaries, with the map before you, and be ready always to

speak a word for the foreign missionary hope that is in you. The young people can easily add to the interest of the regular second-Sabbath missionary service by coming to the meeting with some incident or fact of missionary progress to report. Information and knowledge of mission fields and conditions beget interest and sympathy.

2. By working up means. In many cases the Young People's Societies have raised considerable sums for missions by devising ways of securing funds and keeping the idea of saving and giving before the members. And this work encourages the adult members to do more. Some have taken on the support of special cases in the fields; but the best of all missionary giving is that of keeping a steady flow going into the common missionary treasury, to be distributed over all the fields as the work moves forward.

3. By dedication of the life to service. As the work advances, the calls will come more and more frequently for young people of experience in the work at home to go into the foreign fields. Press into the ranks and learn how to do work for souls just where you are; and depend upon it, in the Lord's own time; if it is his will, the call will come. And wherever one works at home, he is to be a teacher and a preacher of the missionary idea. Only the message to all the world can accomplish the work to which we are called in these last days. Talk for it, give for it, pray for it, and be ready to endure hardness, getting an experience that will qualify for far-away service.

Work for Our Own and Other Young People

K. C. RUSSELL

There is no other missionary field that has been so long neglected, that is in such dire need, and that promises such great returns, as earnest work for our own and other young people. It is true that we have shown some interest in them, but how much systematic effort has been made to win these precious souls to the truth as it is in Jesus? The Lord has spoken to our young people along this line very definitely:—

"Will the young men and young women who really love Jesus organize themselves as workers not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?"

It will be noted that the foregoing shows that our young people should organize for a twofold purpose: first, to labor for those who profess to be Sabbath-keepers; second, to labor for those not of our faith. The question may be asked, How much real effort have you or your organization put forth in reaching young people who profess to be Sabbath-keepers? To reach professed Sabbath-keeping Adventists requires more than a simple knowledge of the theory of the truth, for this they already possess. Those who labor for this class of young people must have a real burden for souls, and be thoroughly consecrated to the service of the Master. What could be a greater incentive than to labor for those whose minds are more active and hearts more susceptible to the impressions of the Holy Spirit than others more advanced in years? and besides, there is the prospect of their quickly becoming active workers in the Lord's service. Another important reason why we should respond to God's call to service for the youth is because Satan is exerting a great influence upon them. In Amos 8:13 the Lord, in speaking of the great famine for the Word of God which is soon to come, says, "In that day shall the fair virgins and young men faint for thirst." Does not this text teach that many young people will not be able to pass through the time of trouble? In view of this warning of the danger that awaits them, should not our young people make a most desperate effort to rescue them before it shall be forever too late?

Suggestive Lines of Work

Labor for other young people's societies in circulating literature on various phases of the message.

Let our Young People's Societies select discreet young men and women to attend the meetings of other young people's societies.

Let those who are qualified engage in correspondence with the officers of other young people's societies and their members as opportunity affords.

We are glad to say that a tract is being prepared by the Religious Liberty Bureau, addressed to the various Young People's Societies, presenting in a kind and forcible way the true and false ideas on the themes of Christian citizenship.

Object of Young People's Organization

Do you have a Young People's Society in your church? Do you belong to it? Why do you belong to it? What is the object of the Society?

If I can understand the messages sent to young people concerning organization, God has just *one* object for which we are to organize. Jesus had only *one* object in coming to our world. He came to seek and save the lost. Luke 19:10.

Our work is to co-operate with him. This is the very same work that was given to God's people in every age. This is the work for which the church was organized.

"The work of *all* believers is to co-operate with Christ in seeking those who are lost. Christ has given *this work* to his followers, and the members of the church stand arraigned before God as unfaithful, unless they undertake *this work* disinterestedly and thoroughly."

The special call to our children and youth is not a call to organize something separate from the church. It is a call to awake and unite in doing the terribly neglected work of winning souls to Christ.

Settle it, then, that the one object of young people's organizations is *work*—*work for the lost*. "Let young men, and women, and children go to *work* in the name of Jesus."

Please read again carefully the messages asking us to organize, and see how that word "*work*" is emphasized.

"Young men and young women, can not you form companies, and as soldiers of Christ enlist in the *work*, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin?"

"Let there be companies organized in every church to do *this work*."

Who should organize?

"Young men and women and children who really love Jesus."

"Christian youth."

"Armies of consecrated workers."

For whom are we to work?

"Reach out for the unconverted."

"Laboring for the salvation of their fellow youth."

"For those who profess to be Sabbath-keepers."

"For those who are not of our faith."

What are the steps in this work?

First, make sure that Jesus is your personal Saviour. "If you do not realize that he is yours, by all means make him yours. Then, without delay, teach others what you have experienced in the Christian life."

Second, "seek counsel of God."

"Consult with men who love and fear God, who have experience in the *work*."

Third, "unite with others upon some plan and order of action."

"Form a band of workers."

"Form plans and develop methods by which you may work in earnest and for certain results."

Fourth, "have set times to pray together."

"Why do not two or three meet together and

plead with God for the salvation of some special one?"

Fifth, "put forth united action." Make "well-directed *personal* efforts" to save souls.

To sum up, then, the *one* object of young people's organizations is to crown Jesus as King of our own lives, and then put all our tact, skill, and talent into the *work* to induce others to do the same.

"To the work! To the work!"

We are servants of God.

Let us follow the path •

That our Master has trod.

With the Word of his counsel

Our strength to renew,

Let us do with our might

What our hands find to do."

LUTHER WARREN.

Onaway, Mich.

God's Army

"FAIR as the moon, clear as the sun, and terrible as an army with banners." Cant. 6:10.

WHAT doest thou, O sleeper?

Awake! awake!

The last scenes of the judgment

Before thee break.

"Cut off" he'll be whose sins now

Are unconfessed.

"Prepare to meet thy God," for "here

Is not your rest."

When was the sixth seal broken?

Long, long ago.

War's winds from every quarter

Erelong must blow.

Now every moment's precious

Our work to haste.

Come, fill thy empty vessel

With oil of grace.

Put on thy strength, O Zion!

Awake! awake!

Put on thy beauteous garments,

The dust forsake!

Rend chains of worldly habit

Thy neck that bind;

Cast off each weight, forgetting

The things behind.

Thou lovest truth, weak believer,

But dread'st the loss

Of worldly friends and triumphs

That side the cross.

Come, walk and talk with Jesus,

And find a "sphere"

Far higher, a surer, breathing

Heaven's atmosphere.

Yes, lift the cross; 'twill lift thee!

To these take heed:

Thyself first, then the doctrine.

Go, sow the seed

Of truth beside all waters,

Let every thought

And word into obedience

To Christ be brought.

"Fair as the moon" God's people

Must now appear,

Fair through his beautifying

Of character;

"Clear as the sun," O, utter

Hiding in Truth!

Living epistles written

And read as proof

Of God's redeeming power.

Sin and disease

Fall by the faith of Jesus,

Which in them is.

Terrible as an army

With ensign high;

God's law their lives triumphant

Exemplify.

HELEN M. SMOUSE.

Home Reading Circle

FORM a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, and sisters, take up this work heartily, and see if the home church will not be greatly improved. Take time to read to the children from health books, as well as from books treating more particularly on religious subjects.—Mrs. E. G. White.



Our Little Women

"BETTY spoils the whole family. She is our sunbeam. What we should do without her, I can not imagine."

It was Betty's father who spoke lovingly of the daughter who was the home sunbeam. I agreed with him. I have never known a sweeter girl, a girl who more constantly forgot herself and lived for others.

Her mother was an invalid, often laid aside, and sometimes querulous and fretful, because of bearing much pain. Her father was a busy man with little time at home and a great many people to care for at the big factory, just visible from the porch, beyond the trees at the foot of the hill. The family was large, and people were often coming and going, aunts with babies and little tots running about, and grandparents who took it into their heads to make unannounced visits. Betty was a schoolgirl, fifteen, and small for her age; but she was never too tired or too busy or in too great a hurry to be glad when company came. She was the one who heard her father's latch-key click in the door at night, and who rushed out to help him off with his coat. She saw that his chair was ready beside the lamp, and his evening paper waiting for him.

If there was a grandmother whose eyes were growing dim, Betty quietly threaded needles, and had them where they did not need to be asked for. Betty often took her mother's place at the table to pour the coffee and tea, and she had a perfect genius for remembering who took sugar, who took cream, and who took neither. The maids in the kitchen loved her, because she was always thoughtful, never forgetting that their evenings were precious, and often lending them a helping hand when the household was larger than usual.

"Who is that little song-sparrow of a girl?" inquired a visitor one day of the principal of Betty's school. "I mean," he said, "that girl in brown, with the sweet, contented face. Is she one of the best scholars?"

"As to scholarship," answered the principal, "there are girls here who excel Betty Benson. She is a good, all-round student, who does her work very well; but Betty's strong point is her thoughtfulness. She is just what she looks, sweet all through, and a perfect home sunbeam."

A girl who, like Betty, shines most brightly in her home, must be contented to do many unobtrusive things, to fill up chinks, to slip in and say a kind word when the children are ready to quarrel, to lift a little when others are tired. She will save the tired laundress by wearing fewer things that are hard to wash and iron.

In church she will cheerfully make room for the stranger in the pew, and will notice the lady in front who has no hymn-book, and pass over her own. For there is this to observe about a girl who is a home sunbeam, that she carries sunshine wherever else she goes. On a journey she is a dispenser of cheer to the other passengers. Before the steamer reaches its wharf, or the train pulls in after a three days' run, every one on board is, in some subtle way, a debtor to the girl of the sunbeam type, a girl like Betty Benson.

Yet she may not have said one word. She has done nothing but shine. One such girl traveled with me a long day through South Carolina, having in charge her whole family. Her father was a minister going to a new parish. Her mother had a baby in her arms, and there were several other children of assorted sizes. My little friend saw to everything, diverted the baby, cheered her father, managed the boys, and finally left the train with every one smiling and waving hands to her, as she stood on the platform of a wayside station. I have never seen her since, but she was a sunbeam girl.—*Mrs. Margaret Sangster.*

Be Cheery

DERE ain't no use in grumblin'
When all yo' plans go wrong;
Jes' keep right on a stumblin',
And raise yo' voice in song.
Dere ain't no use in frettin'
An' a stewin' all de day
'Bout troubles you'se a gettin';
Jes' smile. Dey'll go away.

Dere ain't no use a feelin'
Bad an' mopin wid de blues;
De sun'll soon come stealin'
Through de clouds wid better news.
Jes' whis'le in yo' sorrow,
Bar yo' burdens wid a smile,
An' mebbe by to-morrow
Yo' kin res' a li'l while.

—*Selected.*

Won a Place by a Whistle

HE was an odd-looking figure as he came merrily whistling down the street the morning after the big snow. His nose was red, and his hands were bare, his feet were in shoes several times too large, and his hat was held in place by a piece of paper on the inside, but he piped away like a steam-engine, and carried the big snow-shovel much as a soldier carries his rifle.

"How much?" from an imposing-looking man, who was asked if he wanted his walks cleaned.

"Ten cents."

"A nickel's enough."

"It would be if I couldn't do no better; but I've got to do the best I can, and business is rushing. Good morning;" and the merry whistle filled the air as the boy started away.

"Go ahead and clean 'em!" shouted the man, whose admiration and better nature had been aroused.

"Just see the little rascal make the snow fly!" he laughed to his wife, who stood at the window with him. "Why, he's a regular snow-plow, and he does it well, too."

"What a little mite! And how comical! I wonder if he's hungry."

She called to him as soon as he had finished, but he would not take time for more than a cup of coffee.

"Too busy," he said.

"What are you going to do with 'the money?'" asked the man as he insisted on settling at twenty-five cents.

"I'm going to get mother a shawl. She's wearing one you can see through, and it ain't right."

On he went, with glowing cheeks and his cheery whistle. But they had his name and address. It was the wife who took the shawl to the mother, and it was the husband who installed the sturdy shoveler as office boy, in a bright new uniform, and with permission to whistle when he feels like it.—*Selected.*

"Count"

"Good morning, little man! What's the matter with your doggie?"

"He was run over by the cars, and he's hurt just awful; he's been hurt all night; just see, his leg's nearly off; we've been looking for him and looking for him; poor old Count!"

It was indeed a sad story. Count had disappeared the evening before, and a friend had sent word to his master's family that Count had been hurt by a train one mile away from home, up the railroad track. The family had searched in vain for him, returned home sorrowful, and had begun the search again as soon as it was day.

When we met him, he was lying very quiet on the sidewalk, with his little five-year-old master bending over him, with a basin of cold water to quench the poor dog's thirst. We were told he was found about half-way home, lying close beside a well. No doubt he was very thirsty, on account of the loss of much blood, but no one came to give him water until his little master found him. His strength was too nearly gone to lap the water quickly.

Poor old Count was badly hurt. A small piece of untorn skin was all that held the badly crushed limb to his body. The wound was filled with sand and dirt from dragging along the railroad track, and Count's large brown eyes, so mild and sorrowful, told us he had suffered. It so happened that we were on our way to visit the sick, and had a bag containing bandages and dressings and all things needful for dressing the wound.

One of the boys who gathered got some clean warm water. Before we began, we looked into Count's eyes, and said: "Now, Count, we're going to fix up your leg; it may hurt you, but be a good fellow, and lie still." That dear old dog blinked his eyes, and stretched his wearied body on the walk and waited. We bathed his leg, severing the crushed and mangled portions, cleared away all the sand and dirt, and began to sew the torn skin together. Count raised his head twice and whined a bit, but never tried to get away. He seemed to understand we were working for his comfort, and as the needle pierced the skin, he did not move a muscle, save the quivering of his eyes. At last the bandage was put on, and the remaining stump tied up. After a refreshing drink of milk, old Count rose on the three remaining legs, hobbled but a few feet, then dropped upon the walk fatigued. A man standing by gathered the huge old cripple in his arms, and carried him to familiar scenes. And dear old Count was permitted once more, after a night of anguish, to partake of food from his master's hands, and lie down to rest in his own kennel.

MRS. W. S. SADLER.

The Story of O Tsuru San's Conversion as Told by Herself

I WANT to tell you how I became a Christian, and how God led me with his unseen hand. I was born in a part of Kawachi. My father was a farmer. I did not have the opportunity of hearing the good news of salvation until I came to Mrs. Drennan. There came the greatest flood the people had ever known. There were hundreds, hundreds of houses completely covered with water. In one of these houses I was living. When the water surrounded and covered the door of my little home, we took refuge under the roof. While we were staying there, one day father cut a hole in the roof, and through this opening we could see many dead bodies of people and animals floating by. As soon as the heavy rain stopped, many people were sent out for us. They took us to cabins that had been provided for us by the emperor.

Everything we possessed had been swept away by the flood. During this distressing time Mr. Tachino was governor in Osaka. He had been very kind to Mrs. Drennan, and she, feeling grateful for the many favors received from him, desired to show her appreciation by doing something for the flood sufferers. She expressed her sympathy and desire to the governor, proposing to take six girls in her school to care for and to educate. He was greatly pleased with her kindness. As soon as he heard from her, he sent out one of his officers to select girls. I was one of these girls.

One day an officer came to my house to ask father whether I could go or not. At once my mother objected, saying that she would not be satisfied for me to stay away from home. After he went away, one night at the table mother asked me about going. I said right away, "I want to go." All the family wondered to see my anxiety to go to the foreigner's school. A very rich uncle of mine wanted to adopt me as his own child, but nothing could move me until the invitation came from the strange foreign lady. I came to Mrs. Drennan. Oh, how I enjoyed my school work!

But mother was anxious about me. She came after me two or three times during the week. She said: "If you do not come home with me to-day, I will cut off your name from the family." I said, "All right." She tried to take me back home, but nothing could move me. It must have been the power of God keeping me.

Mrs. Drennan taught me the Bible day after day, and I found the truth as it is in Christ Jesus, and became his follower. I had been born in a heathen country, and been raised up in an idolatrous family. They taught me how to worship idols and put rice before them day after day. I did not know anything but idols which were made of wood and stone, yet from a little child I had always wanted to know many things, and who made everything, and I asked my mother many questions.

One day a neighbor gave me some fine peaches. I wished to eat them at once, but my mother said I must not taste them until I had offered some to the god. I wondered why, but obeyed. Another day we received a present of some delicious food, and again mother would not let us touch it until some part had been set before the god. I obeyed, but said: "Mother, why must we always give some of the food to the gods, when they never eat it?" Then she told me that it was not the image of wood or stone that we offered the food to, but the spirit it represented, and this spirit could see our offerings and smell their odors, and thus know our hearts; that it would be very rude and ungrateful not to offer the first and the best.

I said, "What is spirit?" She said, "You are too young to understand now, but you will understand by and by."

This food set before the idols was afterward eaten by the family, and I asked my mother why we ate the god's food? She said, "You often go out to play where I can not be with you to care for you, but if you have eaten of this sacred food, the god will protect you from sickness and harm." Oh, what a poor child I was! But God has been so good to me. He brought me out of this idolatry with his marvelous way, and put me in the home of a missionary, one whom you sent to my heathen country, to teach us about the dear Saviour.—*Selected.*

Science Stories

Autumn Sermon

LEAVES of autumn, whence thy glow?
Did brief summer tint thee so?

Leaves of autumn, why so red,
Because on sunlight fed?

Let the red leaves preach to-day
To the children of the day.

Human children, wouldst thou, too,
Glow in beauty, high and true?

Then let sunlight tint your cheek,
Baths of sunshine you must seek;

Open heart to its pure rays,
Giving your Creator praise;

For 'tis he hath warmed the sun—
Love's eternal work begun:

He will finish his good work;
Soul, O dare not truth to shirk!

When the chill shall cover thee,
Thou must wait to be set free;

For he hath prepared above,
Mansions for his true beloved.

Like a bright leaf swing and glow
In the sun, and rain, and blow,

Trusting in God's love to save
From sin, and death in ashen grave.

LILIAN S. MARDEN.

Birds' Nests in Strange Places

A SUMMER spent in the woods and fields with a camera is a revelation, for animals of the wild are most surprising creatures, and have an individuality that is really remarkable. The study of birds and their habits is one of the most interesting and engaging branches of nature study, and in a summer's search one may find nests in all manner of strange places; for birds, like human beings, seem to have idiosyncrasies, or peculiarities.

Birds are most interesting when they are building their nests, as they show such keen instinct and such pretty mannerisms. They search about, and are very fastidious as to where they shall make their home. They like an odd situation, generally, and flutter and twitter about holes and corners, considering with concern if these be suitable places.

For example, a brown thrasher built its nest in an old horse-collar. A place quite uncommon, for this bird generally builds upon the ground or in some low shrub in the meadow or pasture. It rarely builds near a human habitation. This old collar, however, hung at the back of an old shed wall, rather remote from other dwellings, and it hung very near the ground. Weeds had grown up nearly to its base, and this may have led the birds to believe that it was the notch of a tree. They built an elaborate nest, and raised their brood of little thrashers, and it proved a most successful site.

It is well to help the birds along in their real estate business, and to hang things about in the

hope of attracting their attention. Some of these things are ignored, while others are accepted with keen appreciation. A vesper sparrow's nest was built in a torn basket, which was purposely hung against a brick wall, and partially filled with dry grass. Many birds came to inspect it, but turned away dissatisfied. The little sparrow spied it, and set immediately to work fashioning a hair-lined nest for his mate. The meadow-lark surprised the naturalist by seeking out an old tin pail for his nest. It was rusted and full of holes, and was cast away in a meadow, and partly overgrown with ferns. It rested on its side, and was much after the style of the meadow-lark's home; that is, it had a roof, and the lark doubtless thought—if larks think—that a tin roof was better than one of grass, such as larks usually build. So the pair made a fine nest, and filled it with six speckled eggs, and the domicile proved a great success.

A little wren evidently mistook an old fish-net for a mass of tangled vines, for he built his big, mossy nest within its meshes, and found it most satisfactory. His nest was a work of art, and was woven into the meshes of the fish-net most intricately.

A little reed bird built the prettiest, neatest little nest among a mass of cat-o'-nine-tails in a sunny meadow; it was a dainty affair, made of pale, dried grasses, and it seemed to rest very lightly among the rushes, although it was most firmly fastened there.

But the oddest experience of helping a bird in his house hunting was that with a white-breasted nuthatch, which is generally regarded as a shy bird. Against one of the barns of an old farm was an abandoned letter box. It was locked, but the nuthatches seemed to have taken a great fancy to the slit across the top of the small door left for the entrance of letters. They fluttered about the box, and chatted eagerly together, peering into the box in perplexity. Watchers procured a key and opened the box, the door swinging wide. The birds returned after a time, seemed delighted to find the open door, and immediately proceeded to build their nest of straw and feathers. The door remained open all summer with its keys dangling, and the little "creepers" seemed eminently satisfied.

But the oyster catcher takes but little trouble to find a suitable place for his nest. He gathers a few straws together—and a very few too—and among the rough pebbles on the sands of the sea beach he and his mate raise their brood of little oyster catchers from the big speckled eggs.—*Olive Shippen Berry, in St. Nicholas.*

The First Tumblers

HAVE you never wondered why the glasses out of which we daily drink milk and water are called "tumblers"? They derive their name from the fact that they are the successors of little silver bowls, so perfectly balanced that, whichever way they were tipped about, they tumbled into position again, and there remained with the rim upward.

It is said that these little silver bowls, or tumblers, were first used many years ago at a luncheon given at All Soul's College, Oxford, to the Princess Alice, the second daughter of Queen Victoria. At this splendid luncheon the guests became interested in the silver bowls that were brought to them filled with some favorite beverage. These bowls, the inquiring guests were told, were "tumblers," and they were shown why they were so named. A little bowl was emptied, and then placed upon the table mouth downward. It was so exquisitely balanced that it as quick as a wink flew back to its proper position, and seemed to almost say: "Please fill me again." It was knocked about on the floor, laid carefully on its side, dropped carelessly, and, in short, tumbled about in every way; but it in-

variably swayed a little, shook itself gently, and finally tumbled back to its proper upright position. So, you see, it was demonstrated that the word *tumblers* was a very fitting name for those little silver bowls.

When round glasses that stood on a flat base came into general use, they, for some reason not at all clear, were called tumblers. To call them tumblers is somewhat of a misnomer, for we all know that they seldom or never tumble into position again if once upset.

The original silver bowls can be seen at All Soul's College.—*The Little Visitor*.

God wants us to do much more praying and much less talking. The threshold of heaven is flooded with the light of his glory, and he will let this light shine into the heart of every one who will stand in right relation to him.—*Mrs. E. G. White*.



INTERMEDIATE LESSON

V—The Prodigal Son

(November 4)

LESSON SCRIPTURE: Luke 15.

MEMORY VERSE: "There is joy in the presence of the angels of God over one sinner that repenteth." Verse 10.

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

"And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

"And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him,

Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

Questions

1. Who came near to hear Jesus? What complaint was whispered about by the Pharisees? To whom did Jesus speak the parable of the Lost Sheep? Repeat this parable, and explain its meaning.
2. By what other parable did Jesus further seek to impress our Heavenly Father's love for his erring children? Repeat this parable.
3. What further parable did Jesus speak concerning the lost? What did the younger son ask his father to do? As soon as he received his share of his father's estate, where did he go? What did he do there? Why was he anxious to go away from home?
4. When he had spent all, what arose in the land? What work was he glad to do? When he "came to himself," of what did he begin to think? What did he resolve? What position would he seek with his father? What does this show?
5. As soon as the son had come to this decision, what did he do? Who saw him while he was yet a great way off? What must this father have been doing? What did he do when he saw his son? When the loving father and the repentant son met, what did they do? What confession did the son make?
6. Instead of treating his son as a hired servant, what command did the father give? What was prepared in honor of his return? What thought above all others filled this father's heart with joy?
7. Where was the elder son? What did he see and hear as he drew near the house? What did he ask of one of the servants? Instead of rejoicing over his brother's return, what did this elder son say to his father? Repeat the father's gentle answer to this son. For what did he again express his joy?
8. In this parable, who is represented by the father? Who by the younger son? In studying the life of this father, what may we learn of our Heavenly Father's willingness to receive all who turn from sin and come to him? The father's "best robe" reminds us of what beautiful garment? Rev. 19:8.
9. What class of people among Christ's hearers

that day was represented by the elder brother? What complaint had they made about Jesus? Verse 2. What is the leading thought in the parable of the Lost Sheep, the Lost Coin, and the Prodigal Son? What encouragement and joy should this bring to each one of us?

"God gave me this good body
To grow both strong and tall.
Tobacco helps to spoil it,
And so does alcohol.
Into my mouth they shall not go;
When tempted, I will answer 'No.'"

THE YOUTH'S LESSON

V—Haman's Plot

(November 4)

LESSON SCRIPTURE: Esther 3:8-12.

MEMORY VERSE: "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." Ps. 37:1.

Questions

1. What complaint did Haman make to Ahasuerus concerning the Jews? What did he say about their laws? Esther 3:8.
2. What did Haman say about their being of profit in the kingdom? Esther 3:8.
3. How will those of the remnant church, who honor the Lord's Sabbath, be regarded? Rev. 12:17; note 1.
4. How widely were the Jews scattered in the kingdom of Ahasuerus? Esther 3:8.
5. How widely will the remnant church be scattered? Rev. 14:6, 9-12.
6. What did Haman want done with these people? What offer did he make to bring this about? Esther 3:9.
7. What similar experience awaits the remnant church? Note 2.
8. What did the king do to show that he had given Haman authority to do as he desired? Verse 10. What did he say to Haman? Verse 11.
9. Who wrote the decree against the Jews? By whom was it dictated? Verse 12.
10. What similar decree will be made in the last days? Note 3.
11. What gave authority to the decree prepared by Haman? Verse 12, last clause.
12. What action will the United States government take following the example of Ahasuerus? Note 4.
13. Where will the Lord's people find deliverance at that time? Isa. 25:8, 9.

Notes

1. Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth.—*"Great Controversy,"* page 592.
2. Wealth, genius, education, will combine to cover them [Sabbath-keepers] with contempt.—*"Testimonies for the Church,"* Vol. V, page 450. The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday.—*"Great Controversy,"* Chap. 36, last paragraph.
3. The decree which is to go forth against the people of God will be very similar to that issued by Ahasuerus against the Jews in the time of Esther.—*"Testimonies for the Church,"* Vol. V, page 450.
4. By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. . . . This apostasy [will] be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return.—*Id.*, page 451.



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ALL interested in the Young People's work, or in the progress of our message, will want to read Elder Thompson's article on the new series of lessons now being prepared for the Young People's Societies throughout the country. These lessons are invaluable.

In this number of the INSTRUCTOR considerable space is devoted to the Young People's work. There are three articles, one of which is full of good suggestions given by various workers of experience. Elders Warren, Spicer, Russell, Prof. M. E. Kern, Brother James Cochran, and Sisters Plummer, Dorcas, Lewis, and Robinson are among the contributors. No doubt many of our Young People's Societies outside of the Central Union Conference will want to take advantage of these helpful hints in arranging for conventions.

A COMPANY of rude gold diggers were resting at noon. Among them was a man who had that morning come to work for the first time. He brought with him his motherless boy. The miners were talking and playing with the lad; one, in mischievously searching the child's pockets, brought to light a New Testament, a gift from the mother. In sport the miner opened the book at random, and began reading aloud to the company. He read the story of Jesus walking on the water, the parable of the good Samaritan, and then, the wind having blown the leaves over, he next read the story of the crucifixion.

The loud laughter and oaths had already been hushed, but as he came to the "Remember me" of the penitent thief, and the answering "Thou shalt" of the Saviour, the book fell from the hands of the reader, amid a silence broken only by sobs from those sturdy miners, until a rough voice back in the throng asked, "Will no one pray? Can no fellow remember a prayer?"

The boy bent down to pick up his book, but he was caught up by strong hands and bidden to pray. He could only repeat the prayer learned at his mother's knee, but every head was bared and bowed. There is power in the Book of books to touch the hardest heart.

Weekly Studies for Our Young People

FOLLOWING the "Weekly Studies" on the Life of Paul which have been continued in the INSTRUCTOR for over a year, a most interesting series of lessons for the youth will begin with the new year. We have had the privilege of reading a few of these lessons, and find them most excellent indeed, and feel sure they will be studied by the young people with the greatest interest and profit.

These lessons will be outline studies of the great mission fields of the world, especially those outside of the United States. They will be re-

plete with historical narratives of the various countries of the globe, giving interesting incidents connected with the ancient and modern history of the different countries, together with biographical sketches of the people. The geography of the nations will also be touched upon, and outline maps will be suggested occasionally in the study. While our young people can not visit all these countries, as they would no doubt be pleased to do, the various portions of the earth, in part at least, will be brought to them from the missionary standpoint for their study.

But all this, however, is only incidental. The main theme of the lessons will be to point out the dire need which exists in all lands for the saving truths of the gospel, and emphasize especially the tremendous responsibility which rests upon those who love the Lord of responding to the "Macedonian cry," which is coming from every land under heaven, to hasten to their shores with the torch of truth, that some rays of light may speedily pierce the prevailing gloom with which they have been enveloped for centuries. Millions of souls, so precious in the eyes of God that he sacrificed the life of his only Son that they might be emancipated from the slavery of sin, and live in unspeakable bliss with him throughout all time, are dying without hope. Place your finger upon your pulse, and think that at every throb of your heart a poor human being whom Jesus loves is falling into a Christless grave. To take the bread of life to these perishing millions is the work committed to our young people.

"An aged woman, poor and weak,
She heard the mission teacher speak;
The slowly rolling tears came down
Upon her withered features brown.
What blessed news from yon far shore—
Would I had heard it long before.

"O, I have bowed at many a shrine,
When youth, and health, and strength were mine!
How earnestly my soul has striven
To find some gleam of light from heaven;
But all my toil has been in vain—
These gods of stone but mocked my pain.

"Now I have waited many a day,
My form is bent, my hair is gray;
But still, the blessed words you bear
Have charmed away my long despair.
O sisters, from your happy shore,
Would you had sent to me before."

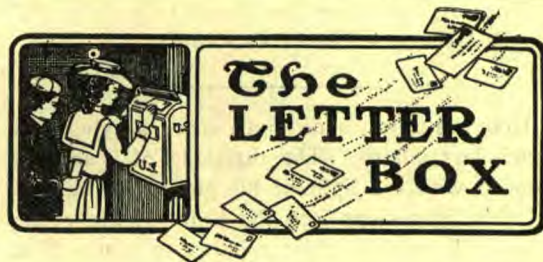
While these studies will note in a general way the progress of the gospel among the nations of the earth, they will deal in a special way with the rise, history, and progress of the third angel's message in all parts of the world, giving information and interesting incidents connected with the opening and advancement of the work in each field.

These lessons are the product of much careful study and research, and we feel to urge that all our Societies and young people everywhere prepare to give these studies special consideration. Nothing could be of greater interest and importance to our young people than to become familiar with the needs of the foreign fields, and to understand the history of the message in the different lands, which is to prepare the world for the coming of the Lord. This opportunity will be a special one in this line, and all should avail themselves of the opportunity. We feel confident these studies will increase the missionary spirit in the hearts of all, and put a new inspiration into many to give themselves to the work of proclaiming the message in the unworked portions of the "regions beyond." This is the work which is committed to our youth who love Jesus, and we feel sure a careful study of these lessons each week will be a source of great blessing.

G. B. THOMPSON.

"NOTHING helps men to see together better than serving together."

WHEN temptations assail you, as they surely will, when depressed and discouraged, you are almost ready to yield to despair, look, O look, to where with the eye of faith you last saw the light; and the darkness that encompasses you will be dispelled by the bright shining of His glory.—Mrs. E. G. White, in *Oriental Watchman*.



HUNTINGDON, PA., June 25, 1905.

DEAR EDITOR: I have been a silent reader of the YOUTH'S INSTRUCTOR for some time, and wish now to say that I certainly enjoy the excellent reading that it contains. I enclose a poem entitled, "The Christian Pathway," which I composed this morning. Thinking it might be of some good to some one, I send it to you, hoping to see it in print.

Born into a world of sorrow,
With temptations, death, and strife,
We must overcome the tempter
If we wish eternal life.

As we pass the many mile-stones
Pointing out to us the way,
We must put our trust in Jesus;
He'll be with us every day.

As we travel long the pathway,
We shall find the tempter there.
He will point out many trials
That we may give up in despair.

But we shall find our Saviour ready,
He has had temptations too,
With so many, many trials;
He will lead us safely through.

And though we may get discouraged,
And shall wander out of place,
It will fill our hearts with gladness
When we shall see our Father's face.

And if we are only faithful,
We shall walk the golden street;
Within our hands palms of victory,
We shall sit at Jesus' feet;

On our heads a crown of glory,
With the victory over sin.
But without our Saviour helping,
We could never, never win.

FRANK DAUGHENBAUGH.

GLENVILLE, CAL., July 1, 1905.

DEAR EDITOR: I have been reading the letters in the YOUTH'S INSTRUCTOR, and thought I would like to write one, too. I am twelve years old, and I am in the fifth grade. I have three brothers—Ernest, eight years old; Herbert, five; and Elmer, nearly three—and a sister seven years old. My brother Elmer is a twin, but his little mate died.

We had a little church-school of six pupils here this year. Brother Edwin Peugh was our teacher. I like to go to church-school.

We live on a farm in the mountains, and there are beautiful flowers and trees here in the spring, and we like to climb the hills and gather the flowers.

There are only two families of Sabbath-keepers here, so we have just a small Sabbath-school of twelve members, and it is held at our own house. Papa and Brother Wisman have been giving Bible readings to our neighbors, and they are going to give more.

I have joined the reading circle, and I have four books read through. I am going to try to read more than five.

I would like to have some of the little girls write to me. I love the Lord, and I am trying to do his will so I may meet all the little readers in the new earth, for I know Christ is soon coming.

LOTTIE ANGELL.