

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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No. 1



Dead to the World

Dead to the world, to its follies and vices,
Dead to the lusts that degrade and control,
Dead to the snare that allures and entices,
But living in Jesus, the life of the soul.

Dead to the world, for no longer I love it,
Brighter the visions and joys I behold;
"Led by the Spirit," I'm living above it,
Longing to go where the streets are of gold.

Dead to the world, for mine eyes are "anointed,"
Seeing by faith when the crowns shall be given,
Hoping and praying the hour appointed,
When the redeemed shall be taken to heaven.

Dead to the world, there is pain in its measures,
Soon will its plans into ruin be hurled;
Dead to the world, there is sin in its pleasures;
Living for heaven, but dead to the world.
L. D. SANTEE.
Chicago.

Are You Getting Ready?

We who are in foreign lands, trying to lift up Jesus before those who know him not, watch the tide of interest in missionary work among the young people in the home land with deep concern; for in them, to a great extent, is our hope of seeing the gospel taken to all peoples in this generation. There is before the young people of this time the grandest opportunity in the service of God that has ever been presented to any young people in any age in this world's history.

God is calling to-day for consecrated, capable, humble young people to enter the great whitened harvest-fields in every land, to do and bear for him. Has his still, small voice been speaking to you? Are you preparing to enter his service in foreign lands?

God is looking for Daniels, Josephs, Davids, Enochs, Jonathans, and John the Baptists. In his searching will God find you? Are you developing a character he can use in his work? Characters are not developed all at once when the opportunity comes to fill some important place. No, every day tells whether we are making advancement or suffering defeat. Characters are developed through severe trials, temptations, and suffering. Before the premiership of Babylon, the governorship of Egypt, and the kingdom of Israel, came the furnace of affliction and the fiery trial. To walk with God, to be an Enoch, self must be crucified at every step.

What trait of character do Jonathan and John the Baptist represent? They preferred others before themselves. They worked for the advancement of others rather than of themselves. They could say of their brother, "He must increase, but I must decrease." Is such a character yours?

There are other traits of character that God's Word reveals which God can not use, and which, if cherished in the heart, will lead to misery, ruin, and death. In these last days there are Korahs, Dathans, and Abirams, as well as in the days of ancient Israel. Those who complain and murmur against properly constituted authority and direction in the Lord's work are just as offensive to God to-day as in the days of Moses. God bears long with such dispositions, but unless they are overcome, sure destruction awaits them.

May all our young men and women seek to develop characters that God can use to the glory of his name in the earth. Ever keep in mind that "the Lord knoweth them that are his," and that "his eye seeth every precious thing."

MRS. W. H. ANDERSON,
Rhodesia, Africa.

In the Java Seas

A MISSIONARY was once asked why he traveled third class. He answered, "Because there is no



STREET IN MACASSER

fourth." I am now glad of the same privilege of doing this for the Lord, but I travel fourth because there is no fifth. This in the East is very degrading for a European, and generally shipping companies will not grant a coolie fare to a European. It occasions much comment in the office when inquired for. The fare is less than one fourth the second-class fare; thus, from Singapore to Java, second class is thirty-eight dollars, while fourth class is eight dollars with dry boiled rice. By this means I have saved thirty dollars for the mission. I would have to solicit for a long time among the shipping firms for a gift of thirty dollars to our mission. When I think of our dear boys and girls in America, Australia, and other places doing a self-sacrificing work with their missionary gardens, selling Signs, or of any other work which they do to advance the good message, I take the same pleasure in denying myself for the sake of Him who had not where to lay his head, and who endured the cross, despising the shame, for the joy that was set before him. Paul's boasting consisted in his hardship for Christ's sake, and he said that our light afflictions which are for a moment work for us a far more exceeding and eternal weight of glory.

We are so crowded on these steamers that it is quite a scramble to get lying-down space on

the deck, and we are glad to find it among coolies of all kinds, in spite of the intense heat and the air heavy with tobacco, opium, and other unpleasant smells arising from an overcrowded condition of cattle, hogs, poultry, cargo, men, women, and sick children. They all appreciate a kind word, and they listen attentively to the everlasting gospel, whether they be Mohammedans, Chinese, Hindus, or Jews. It was strange to them to find a European talking freely on these subjects. I managed to give them a simple synopsis of the present truth, and passed on. I may never meet them again, but I have cast my bread upon the waters, believing that after many days I shall find it. I endeavored to obtain the names and addresses of some who I think should be followed up. In this way I succeeded in finding some young Jews who are quite interested in the Messiah's second coming and in keeping the Sabbath. I also found an excellent young Battak (a wild tribe from the hills of Sumatra) just ready for a training from our hands, and then to return to his people among the hill tribes of north Sumatra. Another young man, the ship's clerk from North Celebes, is quite interested and worthy of following up. To get earnest young men from among these different tribes and train them is a good work that will hasten the finishing of the proclamation of the gospel of the kingdom in this generation. I have met several young men not much over twenty years of age, with an education not to be compared to that of our American young people; yet they could speak several languages quite easily. They go to a certain country and live among the people, trading or doing any kind of work that offers itself, and in a very short time they learn the language. They then go into another country, and do the same, and so on until they have obtained a knowledge of English, German, French, Dutch, Arabic, Hindu, and Malay. I have heard some of these young men speak freely in every one of these languages, and they were under twenty-four years of age. It can easily be done by any one who purposes to do so. They do it for worldly advantages. What may we not do for the Lord in this way? When a Seventh-day Adventist missionary has a burning message within him, then he longs to live over again his younger days, that he might seek more avenues to deliver his message.

There never was a greater need than now for our young brethren to step out into these unentered fields, and prepare themselves for the work they are called to do, and at the same time live out the message. The Lord will go with them. It is as true now as ever that the righteous are never forsaken. In these islands there are all classes and castes to be met, from the highly educated to the cannibal. The common people are gentle, and very glad to be taught. In traveling through Java by train we came to Solo. These people have a sultan over them, and are therefore fanatical Mohammedans. I had forgotten these people until they filled every seat in the train at Solo; at first it looked as if a band

(Concluded on page 7)



"O brothers, the task is tremendous to which we have given our hand;
The Master is waiting to send us; our part in the struggle is planned;

From some the new way may be hidden, to others revealed at a glance;
But all who have started are bidden, Advance."

Young People's Day

WITH the approval of the General Conference Committee, Jan. 26, 1907, has been set apart as Young People's Day, and all our churches are invited to observe it. A suggestive program is given in this special Young People's Day number of the INSTRUCTOR, also the readings for the morning session. In Mr. Kern's articles in this and recent numbers of this paper are given suggestive helps for the "Three-Minute Papers" to be assigned to local members.

The invitation to hold this service is extended to all our churches. Those that have no Young People's Society, or even no young people, would find it very profitable, I think, to carry out the program as fully as possible. Every member should be sufficiently interested in the whole army of our young people to hold a service that will bring the young people especially to mind. All should delight to engage in a service of prayer for the youth.

Thousands of our young people are now facing the question of their own motives and purpose in life. Thousands are standing at the parting of the ways. What can be more appropriate than for our churches everywhere to observe this service? Who does not long to see our army of youth enlisting whole-heartedly in the work of God. If our churches everywhere, on the day appointed, unitedly give themselves to a consideration of the spiritual needs of our youth, unitedly give themselves to prayer in their behalf, exercising the largest faith in the divine resources available, the result will be the quickening of the warm, vital pulse and power of this movement in behalf of the youth of our denomination. No more difficult problem is ours than that of saving our own young people. Let all the churches arouse to the responsibilities of the hour.

MRS. L. FLORA PLUMMER.

Program for Young People's Day Service Morning Session

OPENING EXERCISES.

BIBLE AND TESTIMONY STUDY: "The Work of Young People," Mrs. E. W. Farnsworth.

READING: "Privileges and Opportunities of the Youth," Mrs. E. G. White.

READING: "A Place in This Message for All Our Youth," G. B. Thompson.

READING: "A Preparation for Work," Mrs. L. Flora Plummer.

CONSECRATION PRAYER SEASON.

READING: "The Levant Mission Field." (Appears next week.)

MISSION OFFERING.

SONG AND BENEDICTION.

Afternoon Session

OPENING EXERCISES.

LETTER FROM THE STATE SECRETARY OF YOUNG PEOPLE'S WORK:—

"Object of Young People's Societies."
"What Societies May Accomplish."

THREE-MINUTE PAPERS: "What Young People Can Do" (assigned to local members):—

Personal Work.
Sabbath-School Work.
Distribution of Literature.
Christian Help Work.
Bible Work.
Work for Other Young People.
Help for Mission Fields.

OTHER TOPICS FOR CONSIDERATION:—

"Duty of the Church to the Young People's Society."

"Relation of the Young People's Society to the Church."
CLOSING EXERCISES.

Privileges and Opportunities of the Youth Written for the Young People's Day

"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. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

Outside the Gate

I AM longing, sadly longing,
For the coming of the King;
I would fain this world were filling
With the radiance he will bring.

I am weary, O, so weary,
Of the watching and the wait!
And I long to hear him welcome me
Within the golden gate.

I am grieving, vainly grieving,
That 'tis little I could do;
And I mourn mid weary waiting
That the watchers are so few.

List! I hear my Master's summons.
Quick I answer, "Speak, I hear!"
"Is it naught to thee, O watcher,
When thy Saviour shall appear?"

"Haste to speed the world's last warning!
'Tis for such as thee I wait,
Lest thou fail to do my bidding
And must stay outside the gate."

"I, outside! Why, Lord, I've waited
Many a year to see thy face!"
"Child, go forth as I commanded,
Else thou canst not share my grace."

"Rouse thee, for the night is nearing.
I have tarried long for thee.
Though thou waitedst, worn and weary,
Thou hast never worked with me."

—Worthie Harris Holden.

This exhortation is addressed especially to the young. Their youth does not excuse them from responsibility. They are strong, and are not worn down with the cares and the weight of years; their affections are ardent, and if they withdraw them from the world, and place them upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and will be crowned at last with glory, honor, and immortality.

It is an alarming fact that the love of the world predominates in the minds of the young as a class. Many conduct themselves as if the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in the world merely for their own amusement, to be gratified with a continual round of excitement. They find their pleasures in the world.

and in the things of the world, and are strangers to the Father and the graces of his Spirit. Many are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned. God is dishonored by the frivolity and the empty, vain talking and laughing that characterize the life of many of our youth.

I have seen Satan as a wily, vigilant foe, intent upon leading the youth to follow a course of action entirely contrary to that which God would approve. The enemy well knows that there is no class who can do as much good as young men and young women consecrated to God's service. He makes special efforts to lead them to find happiness in worldly amusements, and to justify themselves by endeavoring to show that these amusements are harmless, innocent, and even important for health. He presents the path of holiness as difficult, while the paths of worldly pleasure are strewn with flowers. In false and flattering colors, he arrays the world with its pleasures before the youth. But the pleasures of earth will soon come to an end, and that which is sown must also be reaped. Are personal attractions, ability, or talents too valuable to devote to God, the author of our being, him who watches over us every moment? Are our qualifications too precious to devote to God?

The youth often urge that they need something to enliven and divert the mind. The Christian's hope is just what is needed. Religion will prove to the believer a comforter, a sure guide to the Fountain of true happiness. The young should study the Word of God, giving themselves to meditation and prayer. They will find that their spare moments can not be better employed. Wisdom's "ways are ways of pleasantness, and all her paths are peace."

Titus exhorts the youth to sobriety: "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

I entreat the youth, for their souls' sake, to heed the exhortation of the apostle. All these gracious instructions, warnings, and reproofs will be either a savor of life unto life or of death unto death.

The young are naturally inclined to feel that not much responsibility, caretaking, or burden-bearing is expected of them. But upon every one rests the obligation to reach the Bible standard. The light that shines forth in privileges and opportunities, in the ministry of the word, in counsels, warnings, and reproofs, will perfect character, or will condemn the careless. This light is to be cherished by the young as well as by those who are older. Who will now take their stand for God, determined to give his service the first place in their lives? Who will be burden-bearers?

"Remember now thy Creator in the days of thy youth." Jesus desires the service of those who have the dew of youth upon them. He wants them to be heirs of immortality. They may grow up into noble manhood and woman-

hood, notwithstanding the moral pollution that abounds, that corrupts so many of the youth at an early age. They may be free in Christ; the children of light, not of darkness. God calls upon every young man and young woman to renounce every evil habit, to be diligent in business, fervent in spirit, serving the Lord. They need not remain in indolence, making no effort to overcome wrong habits or to improve the conduct. The sincerity of their prayers will be proved by the vigor of the effort they make to obey God's commands. At every step they may renounce evil habits and associations, believing that the Lord, by the power of his Spirit, will give them strength to overcome.

Individual, constant, united efforts will be rewarded by success. Those who desire to do a great deal of good in our world must be willing to do it in God's way, by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything.

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work, and wins for the youth a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties, are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports. They are instant in season and out of season.

The youth can do good in laboring to save souls. God holds them accountable for the use they make of the talents entrusted to them. Let those who claim to be sons and daughters of God aim at a high standard. Let them use every faculty God has given them.

The youth who are consecrated to God sway a mighty influence for good. Preachers or laymen advanced in years, can not have one half the influence for good upon the young that the youth, if devoted to God, can have upon their associates. They ought ever to remember that upon them rests the solemn responsibility of doing all they can to save their fellow mortals, even at a sacrifice of pleasure and natural desires. Their time, their means, their influence, —all that they have and are should be consecrated to God.

Those who have really tasted the sweets of redeeming love will not, can not, rest, until all with whom they associate are made acquainted with the plan of salvation. The young should inquire, "Lord, what wilt thou have me to do? How can I honor and glorify thy name upon the earth?"

Souls are perishing all around us, and what are you doing, my young friends, to win souls to Christ? O that you would use you powers of mind in seeking to approach sinners, so that you might win even one soul to the path of righteousness! What a thought! One soul to praise God through eternity! One soul to enjoy happiness and eternal life! One gem in your crown, to shine forever and ever! But you may be able, by the grace of Christ, to win more than one from sin to holiness, and your reward will be great in the kingdom of heaven. Through the prophet Daniel the Lord declares that those who turn many to righteousness shall shine as the stars forever and ever.

Upon the youth there rests grave responsibilities. God expects much from the young men who live in this generation of increased light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities given them. The work before them is waiting for their earnest efforts, that it may be carried forward from point to point as the time demands. If the youth will consecrate

mind and heart to the Lord's service, they may reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain. To do less than this is to refuse to make the most of God-given opportunities. This will be looked upon as treason against God,—a failure to work for the good of humanity.

What are you doing, dear youth, to make known to others how important it is to take the Word of God for a guide, to keep the commandments of Jehovah? Are you by precept and example declaring that it is only by obedience to the Word of God that men can be saved? If you will do what you can, you will be a blessing to others. As you labor according to the best of your ability, ways and opportunities will open before you to do more.

Upon us God has bestowed great and precious gifts. He has given us light and a knowledge of his will, so that we need not err or walk in darkness. To be weighed in the balances and found wanting in the day of final settlement and rewards will be a fearful thing, a mistake that can never be corrected. Shall the book of God be searched in vain for our names?

There is no happiness or safety except in the fear of the Lord. My dear young friends, morning and evening let your prayers go up from unfeigned lips that the Holy Spirit may take possession of your hearts and keep you from the seductive influences of the world. Work for Jesus; stand up for Jesus; and he will stand up for you in the day of God's judgment.

MRS. E. G. WHITE.

A Place in This Message for All Our Youth

DEAR YOUNG PEOPLE: This message is able to furnish a place of usefulness for all our young people throughout the world. It is of sufficient scope to call for the services of all the students in our schools, and for every boy and girl in all our churches. And it is the work in which all should be engaged. Each of you should plan to fill some place in this work. Not one of our young people need to be hewers of wood or drawers of water for the Gentiles. Many of them are, but we sincerely hope that this Young People's Day will be a trumpet call to all to enlist in the Lord's work, and that as a result many who are not now actually engaged in the work will decide to connect with it.

In order to emphasize this special point, let us briefly look, first at the work to be done, then at who is to do it. We speak often of carrying this message to *all the world in this generation*. These words are easily said, and truly this will be done, yet I fear that we really do not sense all they mean. This message is to go to every nation, kindred, tongue, and people. Let us think soberly of what this means.

Think of China, with her four hundred million pagans, her idol worship, and difficult languages. Every fourth man in the world is a Chinese pagan. Then think of India, with her numerous gods, various languages and dialects, and her three hundred million subjects enslaved in the superstition and darkness of centuries. Then turn your eyes toward the dark continent of Africa, where millions of black men are waiting for the gospel. Think how many missions and laborers will be needed in all these countries. Then to the south of us is South America, with a Catholic population of forty million. Besides this, we must take in the millions of Europe and America, their civilization honeycombed through and through with unbelief and infidelity in all its varied forms. In fact, we are the only people who really take in the whole world in the plan of their missionary operations. While other denominations speak of carrying the gospel to all the world, they mean to what is known as the heathen portion, and confine their labors to that

part of the globe. But we have a message which includes not only the heathen, but is to be sounded in Zion as well. Civilized and uncivilized, Christianized and unchristianized, are to hear the warning of the third angel. One writer has aptly said, "The world is all my neighborhood; the stars are foreign lands." Truly, with us the whole world is our parish; we are debtors to all.

Much has been done to prepare the way for this message in heathen lands. Especially is this true since the opening of the last century. God has placed on men the burden of these mission fields; and they have done much to prepare the way for the last message of mercy. Notable among these may be mentioned William Carey, who went to India in 1793. This shoemaker-missionary mastered the leading languages of the country, got out a grammar and lexicon, founded a college, and established a printing-plant in which publications in over forty of the languages and dialects of that country were published. He was followed by Judson in 1812, who through great privations did much to plant the gospel in that land. Robert Moffat went to Africa in 1816, and translated the Bible and other books into the languages of the natives. Dr. David Livingstone, the son-in-law of Moffat, followed later, and by explorations and other means, he did much to open the way for the spread of the gospel. Consecrated men in other countries have labored with as marked success.

Besides this, during the past century the Bible has been translated into hundreds of the leading languages of the world, and scattered to the ends of the earth, and to-day the way is prepared for the last message to go rapidly to all lands. And the time having come when the gospel is to finish its work in the earth, from a feeble beginning the last message has spread into nearly all the nations of the globe.

But what has been done is only the beginning. The laborers at the front are calling for help. The demand for workers is becoming more and more imperative. A Macedonian cry is coming from every land. Think of the millions in all these lands, and the army of workers who must go to carry the message to them. Truly the harvest is great, and the laborers are few.

Where are the laborers to come from to finish this work? This is the question I wish to emphasize. I answer, *They must come from the ranks of that noble army of young people who love this message.*

The burden of carrying this message can not rest upon the aged and worn pilgrims. We can not recruit the army from this source. Old men are needed for counsel; but the work must be largely carried on by those who are younger. From the ranks of our youth we must gather those who are to respond to the increasing demand for laborers.

To finish the message God has given us, we must have many strong, Spirit-filled preachers to proclaim the message with power, young men who will give the trumpet a certain sound. We must have many consecrated teachers both at home and abroad. We must have keen writers as editors and authors, to produce literature in the leading languages of the world. We must also have many translators. We must have hundreds of devoted colporteurs to distribute this literature to the ends of the world. We must have business men, such as accountants, bookkeepers, and stenographers, to assist in operating the various business enterprises and lines of work connected with a world-wide movement. We must have Bible workers, who can, with the Word of the Lord in their hearts, teach the message in the homes of the people in every land. We must have many doctors and trained nurses to carry the gospel of healing to a sick and dying world, and who at the same time will carry to them a message of healing for the soul. We must have musicians who love God, and can

glorify him by singing the songs of Zion to the people. We must have all these, and many more; we must have hundreds, yes, thousands, of God-fearing laborers for this work. *And these must come from the ranks of our young people.* This message is broad enough to furnish a field of labor for every young man and young woman in our denomination, and to its proclamation they should be encouraged in every possible way to devote their lives. In the final wreck of the world, which is now imminent, the only work which will then be seen to have been of profit will be the work done to advance the message of the third angel.

Listen to the following encouraging words to the young from the spirit of prophecy:—

"Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. . . .

"If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating."—*Gospel Workers*, page 49.

"Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance they can reach the people where they are."—*Id.*, page 295.

The Lord has committed the work of this message to his church. Our young people are a part of the church. Their work is the same as that of the older members. It is to proclaim this message. Our Young People's Societies and organizations should have no other purpose. They have no other reason for existence. Great care needs to be exercised lest a spirit of segregation come in to separate the younger members of the church from the older. This will hinder rather than promote the success of either. We must plan this work on a broad, world-wide basis. Our burden is to see, not a few, but *all* our youth working shoulder to shoulder with the older members of the church to finish the work in this generation.

My prayer is that the Spirit of God may especially rest upon our young people as never before. Though the shadows have lengthened, and the sun of probation is soon to set, this message will be carried to all the world in this generation.

A few weeks ago these cheering words came to us:—

"Long have we waited for our Saviour's return, but none the less sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which, on this earth, he brought us, in order to perfect our character. There we shall behold with undimmed vision the beauties of Eden restored."

G. B. THOMPSON.

Preparation for Work

It is a most blessed experience to live daily in the absolute certainty that the doing of some portion of the work of the Master has been entrusted to our hands. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work," is the comment given by the spirit of prophecy upon the parable of the talents.

The text that says that God has appointed to every man his work, is not simply an assertion

that all may work. It is the statement that to each is assigned special service. What a solemn picture is presented by the thought of our large army of professed Sabbath-keeping young people going about in the world, some doing one thing, some another, many following largely the natural inclinations of the heart in seeking work and pleasure, while to each one God has assigned some definite part of his glorious work. All the time the Spirit of God strives with each, to persuade him to do the work. Some refuse. Many do not hear the voice; for their ears are filled with the noise of the world, and to them the sound is sweetest music. Others gladly yield to the call, and to them the Spirit is a counselor and guide, and to these the power of the Spirit is given.

"To Every Man His Work"

The influence with which each person is endowed of God, is so distinctly his own that we have the following statement in "Special Testimony," No. 7, page 16: "No one can stand in our place, and do our individual work." A similar sentence from the same author is this: "God has given to every man his work, and no one else can do that work for him." What becomes of my work, then, if for any reason I do not do it? Can others do it?—No, not even the angels in heaven; for we have this statement: "Angels are surveying the ground occupied by the individual members of the church. They see the advantages gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over souls that are lost in consequence of this neglect. They can not take your place nor discharge your duty. Could they do this, they would do it gladly."

We may not be wise or rich or great; we may even be unlearned, poor, and of no esteem in the eyes of men, yet somewhere in the Master's vineyard he has apportioned us our work. No other servant can take from us the privilege of doing that which he has given us to do, neither can we place our responsibility upon another, and so excuse ourselves. In the Lord's army of workers there are none who are there as substitutes, and none have been drafted into service. It is God who gives "to every man his work." And it is God who will "reward every man according to his works." Then,—

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way.'
'Then shall I see it not too great nor small
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best."

The School of Life

Not long ago some one said to me; All our young people should now either be in the work or be making preparation to enter it. The statement is true. Strange as it may seem, it is also true that those who are fully "in the work" are only learners in preparation for better and higher service, while there is no preparation of any value that wholly separates the learner from the work. In Christian service, as well as in worldly employment, we learn by doing.

Every youth who can by any exertion or sacrifice secure the training offered by our educational institutions should certainly obtain it. These institutions are provided in harmony with God's plan. He who might avail himself of the preparation thus afforded, but does not, loses what he can never gain in other ways. But those whose advantages are of the best need the same

training in the principles that make for effective preparation as do those who are only learners in the school of life. It is the commonplace daily experiences that must develop wide-awake workers, full-of-faith workers, always-at-it workers, never-give-up workers, sure-to-succeed workers. Each one must learn to set a high price on leisure moments. They are sands of pure gold. Properly expended, they procure that which money can not buy. No one must be easily hindered or turned aside from his purpose. The first recorded words of Jesus are: "Wist ye not that I must be about my Father's business?" In spite of every opposition and hindrance by both friends and foes, he carried forward his work day by day, as it was given him, until at last he could say, "I have finished the work which thou gavest me to do."

No one should wait for the work that he thinks he is fitted for to be offered him. The greatest successes may be traced to small, patient beginnings. Make the most of the opportunities within your reach. The most unsuccessful person nearly always thinks he could have done great things if he had only had the chance. Something or somebody was always in his way. He had been so hedged about that he lacked opportunity. Much discouragement might be avoided if each one would remember that God does not say that we are to do all our eyes see should be done. He does say, "Whatsoever thy hand findeth to do, do it with thy might." To find our mission we have but to be faithful wherever God puts us for the present. There is work within reach of every hand. The humbler things he gives us opportunity to do are for our training. If we neglect these, we shall never be ready for a larger or more particular service.

A Call to Consecration

He who would intelligently prepare for a special work must see with clear vision what he is called to do, and the circumstances under which he must do it. The special work for this time and the real conditions that confront us are told in a brief quotation from the spirit of prophecy: "We are standing upon 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 has come, that they should be judged. Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains. . . . A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days. It will not be long before every one will have heard the warning and made his decision."—*"Testimonies for the Church," Vol. VI, pages 14, 24.* Many hearts have been stirred by these solemn words. To every one who shall give heed to them on this Young People's Day we send out the call of the Lord which requires a definite, personal answer, "Who then is willing to consecrate his service this day unto the Lord?" What a glorious victory would be gained this day if from every company of believers the fervent answer is given, "Here am I; send me." The Lord is still waiting for the careless and indifferent, for those who are always intending, but never doing. The most tender and loving appeals have been made to the young people of this denomination, and these have been followed by such solemn warnings and admonitions that it would seem as if every heart must be moved by a common impulse to seek the Lord. The first step to be taken in individual preparation for the work before us is one of complete and unconditional surrender—a consecration so absolute that nothing is reserved. Without this all other preparation is as a tower built on shifting sand.

MRS. L. FLORA PLUMMER.

CHILDREN'S PAGE

What Are You Doing?

WHAT are you doing for the Master,
Him who gave his life for you?
Is there no service you can render?
Is there naught that you can do?

He does not want you to be idle,
While he's in the realms above;
And to you he's surely given
At least one talent to improve.

It may be you can tell a story,
Though you can not sing a song;
Tell how Jesus Christ has saved you,
It will help some soul along.

It may be you can read the Bible,
Offer up a little prayer,
At the bedside of some sick one,
Service needed everywhere.

Hide not thy talent in a napkin,
Though you may have only one;
Use it in the Master's service,
He will say to thee, "Well done."

—Selected.

The Eighty-Two Dollars

DR. BOARDMAN, in *Living Truths*, gives a true account of a young girl thirteen and a half years of age who gave eighty-two dollars for foreign missions in about eighteen months' time. We give the story in his own words:—

"She must be rich," do you say?

Not so. Look at her! The clothes she has on are her own handiwork. She spun the yarn, wove the cloth, and made them up with her own hands. She is not worth a penny in the world.

"Somebody must have given her the money, then"—is that your thought?

No; she earned every cent of it by her own hard work.

"Surely, then, she must live where everything favors her, where employment is plenty, and wages are high."

Nothing of the kind; all the other way. She lives in a little back-country neighborhood, where employment is scarce, and wages are very low.

"The child certainly, then, must have given her whole time to earning money. She could not have had anything else to do."

Mistaken again. Her mother is a poor widow, almost blind, and quite lame from a rheumatic affection. There is in the family an aged grandmother, entirely helpless, bowed double with toil and years, whom they support; the three—grandmother, mother, and daughter—comprise the household, and the child is the mainstay. They have a little rough, hill-country farm of twenty acres, which has to be cultivated and kept up, and a cow to be milked and fed. She helped, while her mother was able to do more than she can do now, to spin and weave coverlets, carpets, and cloth, to purchase their little farm, build their house, maintain their family, and keep out of debt. With all this, she has gone to school in a little district schoolhouse what time she could; after school she would pick berries in their season, and before going to school in the morning would take them four miles to the village and sell them. In one season she earned thirty dollars in this way. She worked for wages in the hay field, and earned something by that. She also gathered stones out of the field, and earned money by laying them into a wall as a fence.

Of all her devices, however, that which shows the child woman most was this: On their little farm stands one lone little sugar-maple tree. As the spring drew on and sugar-making time came, she took a gimlet and bored into the tree, and

inserted a cut goose-quill as a tube or "spile," for the sap to run through and drop into a dish which she placed underneath, that she might boil it down in sirup and sugar to sell. The neighbors, seeing this, kindly gave her the use of six other trees on their lands, and tapped them properly for her with augur and spile. Out of the seven maples she drew quite a quantity of golden sirup, and turned it into money for the darling object of her heart.

"Well, she must be large and stout for her age," do you say? No; she is slight in form, and bent already with toil.

"Poor child!" do you exclaim. "How hard! O, how I pity her!"

Yes, indeed, she works hard, but your pity you may keep for those who know not her delights. Jesus has filled her with gladness in himself such as it never entered the heart of those who do not know him in his fulness to conceive; and he has taught her his own grand secret that "it is more blessed to give than to receive."

One who knows and loves her well, says: "I am sure the world does not contain a happier child than this same hard-working little girl. Look upon her, and she smiles brightly; give her a word, and she laughs out. She is full of happiness."

One day in the spring she jotted this down in her journal:—

"It is warm. We may have a run of sap. I would turn the sweet into the sweeter. Verily, there is nothing so sweet to me as to give for missions. 'The words of the Lord are spirit and life. O, how I want to send them forth!'"—*Selected.*

Only One Verse

"I HAVE read only one verse this week; there has not been time for any more."

The speaker was one of a class of seven girls who, with their teacher, had agreed to make a special study of Paul's letter to the Corinthians. There was a general exclamation over her answer quoted above.

"Why, Lora! One verse in a week! When will you get through Corinthians at that rate?"

Then the practical girl of the class spoke.

"I think as much! Do you happen to know that there are four hundred and thirty-five verses in that first letter? I calculated them because I was making an estimate of how long it would take me if I should read ten verses a day; you know I haven't much time for such reading. But 'one verse a week,' dear me!"

"O, I read a little faster than that as a rule," said the one-verse girl, smiling genially on her critics. "But this verse it seemed impossible to get away from. For one thing, it sent me all over the Bible. I didn't mean that I had read only that verse in the Bible this week, but it was the only one in Corinthians."

"O, well, I have time for nothing but Corinthians at present, so far as the Bible is concerned," said the practical girl, complacently. "I believe in 'doing with your might what your hands find to do,' or your eyes, either. It was Paul who said that, wasn't it?"

Some of the girls laughed, but Katie West, the youngest member, was looking half wistfully at Lora. "I don't think I know how to read the Bible as you do it," she said. "What is your wonderful verse?"

"It is 'wonderful,'" the girl said. "That word just fits it. There are four wonderful things in it."

"What are they?"

The questioner's voice was still wistful, and Lora gave her a winsome smile as she said: "'Wisdom,' dear, for one,—God's 'wisdom and righteousness and sanctification and redemption.' Could more be packed into one verse?"

"But I don't see how that one verse could have sent you all over the Bible," said the practical girl. "It is all there, I'm sure, and in plain English."

Then for the sake of the wistful girl and myself I asked a question: "Won't you show us, Lora, how you followed up your one verse, and where it led you?"

"It isn't a new way," said the girl, timidly. "And it might not seem wonderful to others; but I am a beginner, you know, in Bible study. I got to thinking about that word 'righteousness,' it means so much; and I found that there was a great deal about it in the Bible."

"What, for instance? Katie and I want specific statements."

She blushed and laughed. "How can I give them, when there is so much? I found it away back among the promises and prophecies. A 'Righteous Branch,' you know, Jeremiah promised, to be called 'Jehovah our righteousness;' and Malachi called him the 'Sun of Righteousness.' Then I found that we who love him and try to serve him are named 'trees of righteousness.' 'Rooted and grounded' in the right, that means, I suppose, doesn't it? I found that it was no common righteousness which was expected of us, because he says we are to become 'the righteousness of God.' That almost frightened me, until I saw that it wasn't any of the time my own righteousness, but, as Paul put it to the Philippians, 'the righteousness which is from God by faith.'"

She glanced from time to time at a small red note-book which she had taken from her book-strap when I began to ask questions. It was evident that she had made careful memoranda of her study for future use. I felt sure from the look on her face that there was more.

"Will you give us your climax?" I asked her.

There was a lovely light in her eyes as she flashed them for a moment on me.

"I think I haven't reached it yet," she said. "I came upon that wonderful promise that the 'effect of righteousness shall be quietness and confidence forever.' And that seemed climax enough until I saw that outburst from the old saint, 'He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.' I didn't get any further; and I really don't know when I shall get through with that one verse."

Katie looked wistful still.

"I don't know how to read the Bible in that way," she said.

"But, dear me!" said the practical girl. "It is beautiful, of course, and wonderful, as you say; but how is one to accomplish anything by such reading? At that rate you will never get through with Corinthians, even!"

The girl of one verse looked at the wistful girl, and laughed. "No," she said, "I shall never be through with Corinthians as long as I live. Isn't that delightful?"

And I feel sure that she and the wistful girl will get together and help each other.—*Pansy, in Christian Endeavor World.*

"Look up and not down,
Look forward and not back."

Bible Study on the Work of Young People

1. WHY does God choose young people for service, and what qualifications should they possess? 1 John 2:14.

2. What should they do that the word may abide in them? 2 Tim. 2:15.

3. What trait in the young will bring them promotion? 1 Kings 11:28.

4. Why did King Rehoboam lose nearly all his kingdom? and why was his reign a failure? 1 Kings 12:8; see verses 16, 19, and 20.

5. Give the words of a young man who had a message to deliver, but who modestly waited for older men to express their opinion before he ventured to speak. Job 32:6, 7.

6. How did Solomon, the wisest of men, feel when called to rule Israel while he was yet a young man? 1 Kings 3:7.

7. What is necessary to make the work of all young people prosperous? Gen. 39:2, 3.

8. How old was Joseph when brought before the king and made ruler of Egypt? Gen. 41:46.

9. What choice did Moses make when he was a young man? Heb. 11:24, 25.

10. What did he esteem as greater riches than the treasures of Egypt? Heb. 11:26.

11. How much did he forsake? "By faith he forsook Egypt." Being the adopted son of Pharaoh's daughter, Moses would have become the king of Egypt. He bade adieu to his foster mother, he braved the wrath of the king, he "endured as seeing him who is invisible." Heb. 11:27.

12. How did the Lord reward this choice, even in this life? Ex. 33:11.

13. While leading the Lord's people to the promised land, whom did Moses choose as his helpers? Num. 11:28.

14. How was Joshua educated to become the captain of Israel? Ex. 17:9. He learned to obey orders, and to go out and fight with the enemies of Israel in the open field.

15. Through Joshua, what charge is given to Seventh-day Adventist young people? Deut. 31:23.

16. When King Josiah was but twenty years of age, he brought about a great reformation in his kingdom. What was the secret of his success? 2 Chron. 34:4.

17. Why was Esther brought to the throne of Persia? Esther 4:14.

18. What commandment does the Lord give the angels concerning young men? Zech. 2:3, 4. Zechariah and other Bible writers were chosen as prophets of God when but young men. Daniel, Jeremiah, David, Moses, Joshua, Joseph, Paul, Timothy, John the Baptist, and Christ himself, were all young men when sent forth on their mission. In giving the third angel's message, the youth will again be called to active service for God.

Upon Christian youth depend in a great measure the preservation and perpetuity of the institutions which God has devised as a means by which to advance his work. *This grave responsibility rests upon the youth of to-day who are coming upon the stage of action. Never was there a period when results so important depended upon a generation of men; then how important that the young should be qualified for the great work, that God may use them as his instruments. Their Maker has claims upon them which are paramount to all others.*—"Testimonies for the Church," Vol. IV, page 434.

He [Satan] well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, can not have one half the influence upon the young that the youth, devoted to God, can have upon their associates. They ought to feel that a responsibility rests upon them to do all they can to save their fellow mortals, even at a sacrifice of their pleasure and natural desires.—*Id.*, Vol. I, page 511.

Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate

his saving truth to other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can be improving their minds, and qualifying themselves for more extended usefulness. If young women who have borne but little responsibility would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating.—*Id.*, Vol. III, page 204.

19. Describe the days that will come upon young people who withhold themselves from God's service. Amos 8:11-13.

20. What special promise has the Lord left for the youth in the last days? Joel 2:28, 29.

MRS. E. W. FARNSWORTH.

Work Young People Can Do

"THERE are many lines in which the youth can find opportunity for helpful effort."—"Education," page 269. This is encouraging to every young man or woman whose heart God has touched, for "the love of Christ constraineth" every such one to do something for needy souls.

Sabbath-School Work

One of the broadest fields of usefulness for our young people is in the Sabbath-school. Nearly all have opportunity to show their loyalty to the truth by faithfulness in this branch of the work, first by personal Bible study, and second by helping in any way that may open. "The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath-school work."

Many children and young people might be brought into the Sabbath-school, where God's Word is studied, if we only appreciated more fully the value of souls. Is the little effort it would take to get ready earlier and go to a neighbor's home for the children worth while? Shall we not be held accountable for what we might have done? "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."—"Testimonies on Sabbath-school Work," page 9.

In many places branch Sabbath-schools can be organized, especially among the poorer class of people, many of whom do not have church privileges. Interest, willingness to work, push, and stick-to-it-iveness, as well as consecration, are necessary in this work.

The Home Department offers earnest work for many young people. Interest in the Bible and love for the truth has often been awakened or increased in the hearts of those who can not attend Sabbath-school by the cheerful visits of some wide-awake, consecrated boy or girl. Many Seventh-day Adventists are backsliding. How is their coldness often first manifested? Would it not be well for our young people to arrange to visit those who are absent from Sabbath-school and encourage them to regular attendance?

Distribution of Literature

It has been estimated that one third of all those who accept the message receive it through reading alone. Think of the influence of reading-matter in the instances of which you have heard or read. How far, dear youth, are you responsible for bringing a knowledge of the truth to persons living in the territory about you? The following are some ways of distributing literature: Selling papers from house to house in the city or country, such as *The Signs of the Times*, *Watchman*, *Life and Health*, *Bible Training School*, *INSTRUCTOR*, *Liberty*, and our foreign papers; taking subscriptions for these periodicals; canvassing for books near home; selling or loaning tracts (packages of tracts can be put up in envelopes and loaned for a specified time, when the worker will call and exchange the package read for a new one); loaning books on present

truth (in some places a circulating library has been established); sending out papers and tracts by mail, accompanied by correspondence; subscribing for our periodicals for others. Our literature has so increased that we can reach not only the English people, but nearly all of the foreigners in our country. Some have subscribed for the Chinese paper printed in China, to use among the Chinese here. Write to the Mission Board at Washington, D. C., if you desire anything of this kind. Scandinavian and German literature can be supplied from the International Publishing Association, College View, Nebraska. If you have blind acquaintances, send to the Christian Record Publishing Company, College View, Nebraska. There should be hundreds of our young men and women giving all their time to the canvassing work. Not only are many receiving the truth in this way, but a large number of our young people have by this means earned their way through school.

Christian Help Work

Jesus lived to bless others. He "went about doing good." Cold water to a thirsty soul, given in Jesus' name, is an act for him. Visit the sick, assist the widows and unfortunate ones, prepare appetizing food for the sick, visit and read to old or blind people, take all the burden possible off from father's and mother's shoulders, make garments for the poor, write to lonely ones. Let your attitude be that of helpfulness and burden-bearing. Seek to make others happy. Give of your means to help the poor and unfortunate. "Freely ye have received, freely give." "The hours so often spent in amusement that refreshes neither body nor soul, should be spent in visiting the poor, the sick, and the suffering, or in seeking to help some one who is in need."—"Testimonies for the Church," Vol. VI, page 276.

Bible Work

The distribution of literature often leads the people to ask questions. "Be ready always to give an answer." Some will listen to the reasons given by children and young people who would not, perhaps, listen to a minister or older person. A young woman selling a special number of the *Signs* spoke of the Lord's coming to a lady. The lady said, "Is Jesus coming again? I would like to know more about it." This led to an appointment for Bible readings. Do you know instances of this kind? Daily Bible study will prepare us to do this work.

Many young people have started out with *The Family Bible Teacher*, leaving a copy of Reading No. 1 in all homes where it would be received. When the second reading was taken at the stated time, the workers were prepared to answer questions that might be asked, especially about the previous reading. Often this method of work opens the way for personal Bible readings. Perhaps many of our young people feel reticent about taking up anything like this; but while the Lord wants us to sense our own weakness, he desires us to become greatly stirred with a spirit of service, and trusting in the power of his Spirit, to attempt to do things.

Work for Other Young People

There is a special reason for the organization of Seventh-day Adventist youth. Young people sometimes feel that older persons who labor for them have forgotten the trials and temptations of youth, and can not fully appreciate their feelings. Young Christians can enter into sympathy with such, and be the means of leading them to the Saviour. This question is asked in the *Testimonies*, "Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth?" "We want them to act a part in well-organized plans for helping other youth." We are to work for those "who profess to be Sabbath-keepers and those not of our faith." To those who know the theory of the truth but do not know its saving power we must show by our lives that God has saved us

from sin. We must plead with God and plead with them. O, how many who know the truth have never been sanctified by it!

Then there are the thousands of young people who do not know the truth. What can we do for them? We can work for them in all the ways that have been mentioned, and as young people we can work for them better than any one else. There is a day coming when "young men and fair virgins" shall faint for thirst, seeking for an experience which it will then be too late to obtain. Amos 8: 11-13. Let us hasten this work. This is a fruitful field. A youth converted means a life of service brought into the work. "What is put into the first of life is put into all of life." Youth is the impressionable age, the time when most Christians become such.

Help for Mission Fields

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

How can our young people help in this glorious work?

1. Study the mission fields, and pray for definite fields and definite missionaries. "Prayer moves the arm of God." If every Seventh-day Adventist would do this, the work would very soon be done.

2. Consecrate yourselves to God to be used anywhere. Get ready to go when called.

3. Give for missions. Give of your earnings. Make a covenant with God by sacrifice. Let all our young people take an active part in the work, which is being done by the young people in many conferences and churches, of supporting foreign workers. Let all our young people everywhere rise up as one vast army and make a contribution, upon this Young People's Day, for the work in the down-trodden land where the Saviour lived and suffered for us all. This will bind our hearts to this field and bear fruit in eternity.

M. E. KERN.

It means much to young Christians to be in touch with an army of workers, to feel the thrill of countless elbows. Then join a live Young People's Society.

In the Java Seas

(Concluded from page 1)

of brigands had rushed in upon us. All the men wore sabers. I may never go through Solo again, but I talked freely to this people about the end of the world, the coming of Christ, and the keeping of his Sabbath. Before leaving the train, they said, "*Banyak trima kasi tuan*," which means, "Very many thanks, Sir," several times, and shook hands with me cordially and gracefully. God says, "Every place that the sole of your foot shall tread upon, that have I given unto you." I believe this to be practically so now in our missionary work. G. F. JONES.

THE INTERMEDIATE LESSON

II—The Ten Commandments

(January 12)

MEMORY VERSE: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40: 8.

REVIEW.—The memory verse last week was —. God spoke the commandments from —. The people saw — and heard —. This made them feel —. The first commandment God spoke is —. The fourth is —. The eighth is —. The third is —. The ninth is —. The sixth is —. The tenth is —. The fifth is —. The second and seventh are —.

Questions

1. What does Isaiah say Jesus would do with the law of God? Isa. 42: 21.
2. What does the word "magnify" mean?
3. What did Jesus tell the people not to think? What did he say he had come to do? Matt. 5: 17.
4. How long will the law of God endure? Verse 18.
5. What did he say of those who break the commandments, and teach others to do so? What of those who do and teach them? Verse 19.
6. How did Jesus magnify the sixth commandment? Matt. 5: 21, 22.
7. What caused Jesus to die? Isa. 53: 5.
8. What is sin? 1 John 3: 4.
9. For what did Jesus come to earth? Verse 5.
10. How do those who have a carnal, worldly mind, feel toward the law of God? Rom. 8: 7.
11. If we do not love God's commandments, what may we know? Verse 8.
12. What will the end be unless the carnal mind is taken away? Verse 6.
13. In what did Jesus delight? What was in his heart? Ps. 40: 8.
14. What has God promised to write in our hearts? What relationship shall we then enjoy? Heb. 8: 10.
15. How do we feel when told to do that which we love to do? How may we show that we love God? If we love him, how shall we feel when asked to keep his commandments? 1 John 5: 3.

Lesson Story

Before Jesus came to earth, prophecy declared that he would magnify the law and make it honorable.

To magnify is to make anything appear larger, so that it can be seen more clearly and understood better.

Jesus magnified his Father's law in his sermon on the mount. He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 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: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

Jesus magnified the sixth commandment by saying: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." Thus Jesus showed that to keep the commandments the thoughts must be right as well as our outward acts.

It was sin that caused Jesus to die, for "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Sin is the transgression of God's law. If the law could have been changed, it would not have been necessary for Jesus to die.

The Saviour came "to take away our sins; and in him is no sin."

Until God gives us new hearts, we do not love his commandments, "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." "For to be carnally minded is death; but to be spiritually minded is life and peace." When we want our own way and do not love to keep God's commandments, we may know that we do not have the mind of Christ.

Jesus said of himself, "I delight to do thy

will, O my God: yea, thy law is within my heart."

God has promised to give us new hearts that will want to keep his commandments. This is his promise: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

It is not hard to do what we love to do.

THE YOUTH'S LESSON

II—The First Company to Leave Babylon (January 12)

LESSON SCRIPTURE: Ezra 2.

MEMORY VERSE: "And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place." Ezra 2: 68.

Questions

1. When the Jews returned to Jerusalem from their captivity, where did each one go? Ezra 2: 1; note 1.
2. How many Jews returned? Verse 64.
3. How many servants accompanied them? Verse 65.
4. What did they take with them? Verses 66, 67.
5. Name some of the chief men who went up to Jerusalem. Verse 2.
6. What was done with those who could not give a clear family record? Verse 62.
7. How were their cases decided? Verse 63.
8. What were the Urim and Thummin? Ex. 28: 30; note 3.
9. Who led out in making offerings to rebuild the temple? Verse 68.
10. How much did they give? Verse 69.
11. In what spirit were these gifts made? Verse 68.
12. How does the Lord look upon such a spirit? 2 Cor. 9: 7.

Notes

1. These cities were substantially built. Many of them had been built by the heathen that dwelt in the land before Israel came from Egypt. Deut. 6: 10; Joshua 24: 13. During the seventy years' captivity these cities had remained the same, and stood ready to receive those that returned from captivity.

Travelers state that in some portions of Palestine the ancient cities still remain. Mr. Porter, in "Giant Cities of Bashan," speaks of one of these cities as follows:—

"Selcah is one of the most remarkable cities of Palestine. It has been long deserted; and yet, as nearly as I could estimate, five hundred of its houses are still standing, and three or four hundred families might settle in it at any moment without laying a stone, or expending an hour's labor on repairs." If some of the cities are still standing, it is easy to understand how Israel was so quickly settled in their cities.

2. Only a small proportion heeded this call to "come out of Babylon." They loved their houses and lands in Babylon better than the Lord and his temple. Many remain in modern Babylon to-day for the same reasons.

3. "At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummin. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud shadowing the stone at the left, was an evidence of denial or disapprobation."—"Patriarchs and Prophets," chap. 30.



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"THOU can'st not to thy place by accident,
It is the very place God meant for thee."

OUR foreign missionaries have a good word for you on the first page. The reading of these articles, together with other interesting things in this number of the INSTRUCTOR, will give you a better appreciation of the articles that have been especially prepared for the Young People's Day program.

The Fulness of Time

"WHEN the fulness of the time was come, God sent forth his Son" into the world as its deliverer. "For centuries the providence of the Lord had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer." It is interesting to note just how the way for the Saviour's coming had been prepared. "The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming.

"At this time the systems of heathenism were losing their hold upon the people. Men were weary of pageant and fable. They longed for a religion that could satisfy the heart. While the light of truth seemed to have departed from among men, there were souls who were looking for light, and who were filled with perplexity and sorrow."

Practically the same situation exists to-day as at the Saviour's first coming. There is not a universal government, to be sure, but the whole world is so bound together by international orders and societies that the same purpose is subserved. We know the English language is fast becoming a world-wide language. The world's thousands and millions are continually surging back and forth, attending international conventions, congresses, and expositions. News of any kind can thus be readily returned to every country in the world from the meeting place of these great companies.

In both Catholic and heathen countries, people are losing their faith in the established religions, and are longing for a purer, holier belief; and many are turning to the third angel's message as the saving truth for this time.

The world's cup of iniquity is nearly full. The harvest is ready for the reaping. The Saviour is about to come the second time. Now is the time for God's laborers to make haste to finish the work.

But we sleep! Listen, O earth, and "be astonished, O ye heavens!"

Forgot to Eat

OFTEN the Saviour became so absorbed in his work that he took no thought of eating and drinking. He could truly say, "My meat is to do the will of him that sent me." It is difficult for some to conceive how it is possible for one to become so interested in his service for the Lord that he forgets his physical wants. Mr. Spurgeon cites an illustration which shows that sometimes a mere worldly pleasure or pastime so enlists one's interest that he forgets all else: "The chamois hunter quits his couch long before the sun is up, and climbs the mountains. He watches from the first gray light for the creature which is the object of his pursuit. Ask him how it is when he returns late in the evening that he has had nothing to eat all day long. He answers, 'I never thought of it; I saw a chamois on a distant crag and I hastened after it. I climbed the steep faces of the rocks, I sprang down again; I was almost on my prey, but it was gone. I crept up within range again, holding my breath lest the scent of me should alarm the watchful chamois. I thought of nothing but my sport; and I never knew what hunger meant until my bullet found its mark in the heart of my prey, and I had drawn out my hunting-knife. It was not until I began to lift the game to my shoulders that I thought of not having eaten or drunk that day.'"

The work of God is the most important thing in the world; and the most interesting thing in the world to him who loves the Lord. It should not be considered a strange thing, then, if sometimes it so absorbs one's attention that one forgets all else. The apostle Paul said he knew nothing save the cross of Christ.

A Prayer

Maker and controller of all things, take me out with thee in thy vast horizons! Ransom me from this prison, whose walls are creeping ever in upon me. Show me the sweep of thy providences, the majesty of thy scope. Redeem me from self-love. Enrich me with self-sacrifice. Fire me with holy ambition. Set my feet in a large room. I will no longer dwarf my soul with sin. I will reach forth to manly thoughts and manly tasks. I will reverse the currents of my interests. I will seek others' gratification, others' welfare. In lowly imitation of my Father, in proud and happy imitation of him, I also will become interested in all things, and helpful. It will be because thou dost dwell in me, Lover of all! And it will be in Christ's name and for his sake. Amen.

—Amos R. Wells.

Getting Ready

THE world is fast getting ready for the final conflict between truth and error. Every nation is waking up to the fact that there is a controversy on hand, and they are all arraying themselves against the truths of the Bible. Even heathen China feels that she must follow in the wake of America and exalt the "Christian sabbath." Those who are seeking to secure a national Sunday law, are now trying to persuade the leaders of the labor unions to establish the rule that men who will employ others on Sunday should be boycotted, and those who will allow themselves to be employed to do Sunday work, should receive like treatment. Let these great labor unions thus espouse the Sunday cause, and there will be trouble everywhere. One can easily see how rapidly and securely the chains are forging that will fetter every one who remains loyal to God's commands. The prohibition spoken of in Revelation, "that no man might

buy or sell, save he that had the mark, or the name of the beast," will soon come as a natural consequence of present activities. Is it not time for every one of us to be wholly awake and greatly in earnest in disseminating the true principles of religious liberty and of every other right doctrine? Is it not time for each one to do all he can to stay the progress of evil both in his own heart and in the world about him? "Arise, shine; for thy light is come," is our Father's command.

Study in "Ministry of Healing" for the Young People's Societies

OPENING EXERCISES:—

Song.

Responsive Scripture Reading.

Song.

BIBLE READING: The Touch of Faith.

1. Who touched the Saviour upon a certain occasion? Luke 8:43, 44. How long had this woman been afflicted? Had she sought human aid? With what result? What blessed result followed her touching the Saviour?

2. What was imparted to her? Verses 45, 46.

3. Whose servant was sick on another occasion? Luke 7:2.

4. To whom did he send? Verse 3.

5. As the Saviour drew near, what words of faith did the centurion express? Verses 6-8.

6. In response to his faith what resulted? Verses 9, 10.

7. What blessed promise is given to those who believe? Matt. 21:22.

8. What did the leper say? Luke 5:12. What did the Saviour say? Verse 13.

BOOK STUDY: "Ministry of Healing," pages 59-72.

Topics and Questions

THE TOUCH OF FAITH:—

What was the condition of this afflicted woman? Page 59, first paragraph.

Where was Jesus going? Second paragraph. Describe how she touched him. Next three paragraphs.

What followed? Page 60, paragraphs 3-5.

What definition is given of faith? Page 62, third paragraph.

NOT BY WORKS OF RIGHTEOUSNESS:—

Who was sick? Page 63, first paragraph.

What was his nationality?

Was he a follower of Christ?

Did he commend himself? Page 65, second paragraph.

THOU CANST MAKE ME CLEAN:—

What disease in the East is most dreaded? Page 67, first paragraph.

What was the sad condition of a leper? Second and third paragraphs.

What determination filled the heart of this afflicted man? Page 68, second paragraph.

What did he do? Last paragraph; page 69, paragraphs 1-3.

Describe the result. Next paragraph.

What may we learn from this? Page 70, first and second paragraphs.

FIND REST:—

How many does Jesus invite to find rest? Page 71, paragraphs 1-3.

Who is watching over us? Fifth paragraph.

Can anything separate us from the Lord? Page 72, second paragraph.

Note

The secret of being a Christian is to believe in the Lord. Without faith it is impossible to please him. That which made the ancient worthies great was because they believed the word of the Lord. The blessed Master is no respecter of persons. He will impart to us just as freely as to those of old. This lesson affords an excellent study on the results of real faith. A fervent season of prayer should close the study.

G. B. THOMPSON.