



A Mission Farm in Rhodesia

WHEN we speak of a farm in the United States, we naturally think of the government farms of one hundred and sixty acres, but in Rhodesia a government farm contains six thousand acres. The greater part of the soil is light and sandy, but it yields fairly good crops when we can have plenty of manure, and sufficient rain, which is very uncertain. Then, too, the locusts and other pests are quite certain to destroy a part or all of the crop. The rainy season lasts about four months, beginning in November and closing in March, and the remainder of the year is known as the dry season. There are six or seven months each year in which we do not have a shower. Near the coast they have more rain, but I will confine my remarks quite closely to this section of South Africa.



To stock a farm and place it in a condition so that it will yield some returns toward the support of a mission means a heavy expense. Cows are worth seventy-five dollars each, and heifers sell readily for fifty dollars. Bullocks are worth from fifty dollars to sixty dollars according to their size, and good farm mules are worth one hundred and twenty-five dollars each. It takes sixteen oxen, or not less than twelve mules, for a full team with which to do transporting, and these haul from seven thousand to eight thousand pounds at a load. Therefore a good team of bullocks is worth from eight hundred to nine hundred dollars, and a mule team nearly or quite fifteen hundred dollars.

The Coast Fever

During the last five years there has been a cattle disease in the country known as the coast, or tick, fever. Thousands of cattle have died of this disease, but our missions have been very fortunate, since at Solusi they have escaped this sickness entirely, and at Somabula they have lost but a few of their cattle. The government has tried to stamp out the disease by not allowing cattle to be moved from one section to another, and oxen have not been allowed away from the farms. This necessitated our purchasing either mules or donkeys in order that we might be able to get our grain to market, and the mis-

sions be able to obtain the necessary things from town. At the present time we are permitted to use the oxen within certain unaffected areas where the disease has not been.

The Solusi Mission

It may be interesting to the readers of the INSTRUCTOR to know that at the Solusi Mission we have thirty cows and heifers, and the same number of oxen and steers, also nineteen calves and five mules. These are valued at thirty-eight hundred dollars. And at the Somabula Mission the stock is worth not less than twenty-five hundred dollars. The Solusi Mission has three wagons, and these are in use daily transporting grain, hauling manure, and gathering the crops, etc. While doing farm work, we use from ten to twelve oxen in a span; but when hauling grain, we use the full team of sixteen. Four mules on

the mule wagon make rather a light team, but they are able to do considerable work. The reason we need such strong teams is to enable us to pull through the bad places and out of the river beds, since we have no bridges, and the roads are only tracks through the veldt, and are usually very sandy. To draw grain thirty miles to market over roads of this kind is no small task.

One of the best gold-mines in Rhodesia is a good herd of cows that have escaped the diseases of the country. The income from a cow is from fifteen to twenty dollars a year for the butter, which is worth from thirty to fifty cents a pound, and her calf, when a year old, is worth twenty-five dollars. Hence a cow will give a yearly profit of forty dollars ordinarily. The Solusi Mission hopes to have thirty milch cows and calves next year, and at Somabula they will have about twenty. These will yield a good profit toward the support of the missions. The milk is needed as a dressing for the food or the school children. Thus far we have not had enough to supply the demands of their tables.

The Mission Crops

Perhaps I ought to say something about the crops grown on the mission farm. At Solusi we cultivate about two hundred acres of land. There are about fifty boys and girls at the mission who work seven hours each day, and these

must be kept busy while out of school. Besides the ordinary garden vegetables, we raise maize, peanuts, sweet potatoes, beans, and *enyouti*, a native grain; but the principal crop is maize. In 1906 this mission planted one hundred and twenty-five acres of corn, which yielded eleven hundred and fifty bushels, or less than ten bushels an acre. For this we received \$1.40 a bushel, which in part made up for the small crop. In 1907 the mission planted one hundred and fifty acres, and has a yield of about twenty-four hundred bushels, or sixteen bushels an acre. Last year the drought cut the crop short, and this year the locusts did a great deal of damage. As grain is much more plentiful this year, it is worth but sixty-eight cents a bushel. The mission also has five hundred and fifty bushels of peanuts, which will bring a good price when shelled.

Mission Expenses

I fear our readers will conclude from the foregoing figures that we have an abundance of money with which to meet all our necessities, so I will now give you some idea of the means necessary in order to conduct a mission of this kind. To support the missionaries at the Solusi Mission, also the native teachers and other help, we pay annually fifteen hundred dollars. To support the school, the mission expends for food, clothing, books, etc., another fifteen hundred dollars, for which we receive nothing except the labor of the students. The expenses creep up very fast, even though we do our best to keep them as low as possible. To illustrate: To get a wagon from America and to put it in readiness for use, costs three hundred and fifty dollars. Nearly all our tools come from the States, hence all must realize that they are expensive by the time they reach this country.

A Good Outlook

But the financial outlook for our Rhodesian missions is very good. The labor performed by our boys not only helps the mission, but is a great blessing to themselves, as it teaches them to be industrious. Our cattle have been slowly multiplying, and they will soon begin to yield good returns if no misfortune befalls them. From our experience thus far, we are satisfied that our native missions should have enough industrial work to keep the boys and girls busy during their spare time. But this means very hard and trying work for the missionaries, yes, for both the brethren and the sisters connected with the work. Only those who are willing to spend and be spent can be of much use at our missions. But we are in great need of both men and women who

are strong and willing to do hard, wearisome labor because of the love of souls for whom Christ died.

W. S. HYATT.

Solusi Mission.



Another Opportunity for Self-Improvement

"O, I'll study and get ready, and then maybe a chance will come!" said young Lincoln. He lay before the old fireplace, poring over some arithmetical problems, while the smoky flame played with his figures on the old shovel. While tending a store, he learned the common branches unaided, and studied law during the spare moments surveying granted him. He acquainted himself with the books in the neighborhood. He read "Pilgrim's Progress;" he studied the Bible. Lincoln knew *how* to wait for a chance. Alas for the youth who leisurely rubs his drowsy eyes while his yawning breath decrees that there is no chance—no America to discover, no steam engine to invent, no emancipation proclamation to write! One writer says, "Life is full of golden chances, but only wisdom sees them, and only labor reaps them."

The needs of the world never pleaded more urgently for young men and women of sterling worth. Time brings the chance for service to all who *wait*, as Lincoln waited. The Athenians erected a monument for Æsop, to remind all that not even slavery could close the door to honor and success. The mind of Jesus was full of wisdom; his heart overflowed with unselfish love; and soon his time became crowded with opportunities for service. God has equipped each youth with material which may be ground into success. His talents, if rightly developed, will enable him to do his appointed work. Each youth stands on a level with many, some of whom will finally succeed.

But not all of the number will reap success. "Just where you are to-day, some one else has turned back." It is much easier at times to leave a duty undone, a lesson unprepared, an opportunity unimproved; but to sow the seeds of indolence in youth brings the inevitable harvest of failure in manhood. Could a sadder epitaph be written than, "He meant *well*, he tried *little*, but he failed *much*"?

Preparation is the forerunner of success. "To miss this preparation," says Miller, "is to fail in the work." As the iceberg has most of its volume below the water, so achievement rests upon the foundation of earnest efforts, hidden beneath the waves of the past. Success is not extemporaneous. Solomon says, "He is a wise man who gathereth in summer." But life's summer passes swiftly, and besides, Immanuel's bugle sounds "Advance!" Youth should equip for service. Many young men and women should receive their preparation in our Christian schools. But whether in school or not, our efforts should be bent on preparing for work. "He who hoards and turns to account all odd minutes, half hours, unexpected holidays, gaps between times, and chasms of waiting for unpunctual persons, achieves results that astonish those who have not learned the secret."

Madame de Gaulis composed several of her books while waiting for the princess to whom she gave daily lessons. Some of Burns's poems were

composed while working on the farm. Galileo was a surgeon, but during his spare moments he gave the world some of its greatest discoveries. Gladstone carried a book, lest an unexpected spare moment should drift into oblivion unused. Lincoln's persevering efforts lifted the rail-splitter to the White House.

"Some wait ever for the morrow; present hours slip by;

"So little can be done to-day—what's the use to try?"

Notice, he who grasps the moment, every one that flies,

Is the man in life's short contest who obtains the prize."

Are you weary of trying to prepare? Try again. Victory rides upon the wings of the final effort. It is the last stroke that fells the oak. Some opportunities for improvement lie in the arms of the past; others are hidden in the bosom of the future; the present ones are ours. And among those that crowd the present is the Missionary Volunteer Reading Course. The books have been carefully selected; their value is unquestionable. Some have decided to take this course; some are still meditating; others will delay their decision until New Year's regret overtakes them. *What will you do?*



"I will study and get ready, and then maybe a chance will come."

Nessima, the founder of Christian education in Japan, said that Christians need the highest culture possible, to meet the educated world. The spirit of prophecy says: "Mental culture is what we as a people need; and what we must have, to meet the demands of the time. Poverty, humble origin, and unfavorable surroundings need not prevent the cultivation of the mind."

MATILDA ERICKSON.

The Manner of Stephen Schultz's Work— No. 2

FOLLOWING the example of the apostles and his immediate predecessors, Widmann and Manitus, Stephen Schultz and his companions always traveled on foot. This manner of traveling had its great advantages and disadvantages, which he himself concisely stated as follows:—

"We travel on foot, in a poor and mean appearance, partly because our small salary makes it necessary, and the nature of our employment makes it more suitable. Our small salary is owing to the smallness of the fund of the institution [*Institutum Judaicum*], which is supported by voluntary donations. And it is more suitable to our work; for most of the Jews are poor, and would be shy of persons traveling in high style, as we have learned by experience. Besides, traveling on foot, we have daily and frequent opportunities of meeting on the road with Jews, and talking with them by the way, which we could not have if traveling by stages and other public conveyances. But this mode has also its difficulties; for it makes our traveling exceedingly unpleasant and fatiguing, being exposed to bad roads and all kinds of weather. In the inns and taverns we are generally served with the

worst accommodations. Not infrequently the sentinel at the gate of the city supposing us to be poor beggars, we are refused admittance into the city, or carried before the magistrate to be examined, where the treatment is not always in the most friendly manner."

To the disadvantages here mentioned we should add one which Schultz leaves out in his modesty; namely, the disadvantage of carrying the large bundles of books and tracts and their personal baggage over bad roads and in heat and cold. For Schultz sincerely believed in the spread of the printed Word of God, and pious tracts, suitable to the needs of the Jews, although the smallness of his funds forbade free and wide distribution, of which he, however, was undoubtedly a forerunner. The Institutum Judaicum had published the Gospel according to Luke, and the Acts of the Apostles, in Hebrew and in Yiddish, and the still valuable tract of Johann Mueller, "Light at Evening Time," in Hebrew, Yiddish, and German, and these books Schultz used extensively in his missionary work among the Jews. Stephen Schultz's manner of approaching the Jews with the gospel was direct, and yet inoffensive. On entering a little town in Bavaria, he was met by a Jew, who asked him what he had to sell. Schultz replied: "A very valuable Sunday dress." The Jew took him to his house, and anxiously waited to see the dress. Mr. Schultz took out his Hebrew Bible, and read Isa. 61: 10, and pointed out the way of salvation. He was soon interrupted by the Jew, who exclaimed: "O, I know now who you are! Why do you travel about?"

"To seek the seed of Abraham among the Jews."

In the meantime a number of Jews had collected, and cried out with one voice, "We are the seed of Abraham." Then the messenger of the gospel read to them, in Hebrew, Isa. 1: 1-4, where God calls them rebellious children, and

he preached Christ to them. The fruit of his labor in that little town was considerable.

One Friday evening, the beginning of the Jewish Sabbath, Schultz went by invitation to supper at the home of one of the rulers of the synagogue at Groebzig. Here he met a number of Jews, among whom were several strangers, who took him to be a Jew. Being requested to ask the usual blessing before the meal, he did so in the Hebrew language, of which the following is a translation: "Blessed art thou, Lord, our God, King of heaven and earth, who hath sanctified us by thy commandments, and hath again blessed the earth, which thou didst curse because of the first Adam, for the sake of the second Adam, who is Messiah, the son of David, Jesus of Nazareth, the Lord of our righteousness; blessed be his name forever and ever. Amen." Hearing such a blessing at the breaking of the bread by a Jewish company, all were astonished, and some were so offended that they were about leaving the table, when others sought to pacify them, saying: "This is a new blessing of the new covenant." Finally an opportunity was given to Schultz to explain the blessing. Then friendly religious conversation ensued till near midnight, when the company separated.

At Teschen, which town Schultz visited several times, he entered the store of a Jewish merchant to buy some articles. He conversed with one of the Jewish clerks on the necessity of an atonement for sin, when the Jew asserted that every man can atone for his own sins. Schultz made him agree to the statement that we all are become altogether as an unclean thing, and then asked him: "How, then, can we pay our debts to God, or atone for our sins?"

"We must pray, fast, give alms, etc.; for although we dare not now offer any sacrifices, yet if we read over the institution and rights of sacrifices, it will be accepted."

Schultz, without paying any attention to this absurd statement at this time, asked: "How much do I owe for these articles I bought?"

"Fifty-seven cents."

"Please write it down upon the counter, lest I forget it."

The Jew did so, and Schultz read ten times: "Fifty-seven cents," and then walked toward the door as if he would depart. The clerk called him back, saying, "You have not paid me."

"What! Have not yet paid? Have I not read over ten times just what you wrote?"

"Yes, but that will not pay our debt."

"And will you then deal so treacherously with God, and think to pay your debts to him by repeating some prayers, etc.?"

Then the Jew became anxious, and began to inquire: "What means have you to pay your debts?" Thus Schultz had an opportunity to explain to him and other Jews, who had in the meantime gathered, Ps. 69:4 and Isaiah 53.—*Rev. Louis Meyer.*

(To be continued)

Human Thoughts and Deeds

THERE is a saying of the ancient sages,
No noble human thought,
However buried in the dust of ages,
Can ever come to naught.

—*John G. Saxe.*

And is the saying not of equal truth,
No noble human deed

Performed by hands, or polished or uncouth,
In manhood, age, or sprightliness of youth,
Can fail to be a seed

Of other deeds, to brighten and to bless,
To add to all things lovely, and make less
Earth's load of care and sorrow and distress?
Oasis green, in some one's wilderness!
With such grand pictures on time's fated wall,
Let us admire and copy—one and all!

W. H. ALLISON.

Some Boy May Be Copying

WE are influenced by those with whom we associate, oftentimes more than we ourselves think. Unconsciously we may follow the example of another, copying some expression, some gesture, some act, without fully realizing the fact. This may be considered a mark of weakness; and yet it would be hard indeed to find a person who is wholly independent in thought and action, one who is not influenced at some point in his life and character by others.

Especially true is it that lasting impressions are readily made upon young minds. The young are much like the phonograph. Upon the wax of the cylinder impressions are made, to be repeated later. So it is with the child. While young, the impressions are made. Later in life, when the "record" is placed upon life's real action, either the harmony or the discord is made apparent, for which early impressions are largely responsible.

And nearly every one, whether old or young, has some model of manhood or womanhood. One day, when in conversation with a young man, we spoke of an uncle of his who was an old acquaintance of mine. My companion said: "I think a great deal of him; in fact, he is my model. He is such a *kind* man." While Jesus is the perfect model for all, yet in so far as another may follow the Lord, it is proper to emulate that person's example.

After leaving this young man, I could but think: "What a solemn responsibility it is to live! How much depends upon that brother who is serving unconsciously as a model for this bright young man! How important that he shall walk in the footsteps of his Master!" We do not know but that some one may be looking to us also for an example in Christlike deportment.

"He is such a *kind* man." This was what won the heart of this young man. There is power in simple kindness. Unless this beautiful grace is ours, we are not by our example drawing others to Christ, as it is our privilege to do. We should be kind not simply to those who are kind to us, but also to those who are not always courteous and lovable. Jesus said: "But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil."

The Pattern, even Jesus, is before us all. Let us help others to behold him by looking unto him ourselves; lest they stumble, let his life be reflected back to them through us clearly.

T. E. BOWEN.

Snow-Shoes

WE are indebted to Mrs. Lydia Johnson for the accompanying photograph of Mr. Dunham, of Norway, Maine, who for twenty-nine years has been engaged in manufacturing snow-shoes. He makes the frame of the shoe of white ash thoroughly seasoned, and the lace or network of untreated cowhide. The shoes sell for five dollars a pair. Last year Mr. Dunham made nearly six hundred pairs. He supplied Explorer Peary with snow-shoes.

The Great Catastrophe

THERE is only one catastrophe to dread. It is not money-loss, or body-maiming, or death of self or friend. Any one of these so-called disasters may be the richest blessing. It is the catastrophe of God's will defeated. There can be no greater tragedy in any life to-day than that God's will for that life shall be made of no effect. Yet this greatest of all disasters is the commonest of all disasters; so common, that even Christ's own followers think little of it. Every time we depart just a little from the duty that we know is ours, or leave a duty undone, or do a distinct wrong, we precipitate a calamity than which there is none greater: we make God's will for us at that moment a failure. It is true that Christ's redemption does not permit these daily tragedies to mark us for the eternal death that is their logical result. But it is equally true that even Christ's redemption does not restore to us the lost opportunities of doing God's will. We shall have fresh opportunities, but never again those that we trampled under foot. How earnestly should we pray each morning that God will keep this day free from the irreparable loss of crossing his will!—*Sunday School Times.*

Religious Liberty Department

The Papacy and Religious Liberty

(Concluded)

Modern Rome as Seen by Others

A RECENT writer on religious liberty (Congregationalist) says:—

"We should also remember that the Roman Catholic Church of the fifteenth and sixteenth centuries is not the Roman Catholic Church of the twentieth century, and in the United States."

In "Six Thousand Years of History," Vol. VII, page 399, we read:—

"Happily the dread of the ever-growing power of the Catholic Church in this country—a dread which has from time to time been an element in our national politics—has practically ceased to exist. . . . We have heard proclaimed from

the Vatican, marvelous though it seems, the broad principles of religious toleration."

If the Catholic Church of to-day is not the "Catholic Church of the fifteenth and sixteenth centuries," we naturally must look for a change in her character—a change that will manifest to the world that she is in harmony with true Christian principles. The Biblical rule of "by their fruits ye shall know them," should be applied to her. What her devotees may say is not an ultimate criterion. During the Middle Ages Rome was a determined foe of any freedom of thought (unless it was in harmony with her infallible dogmas), as thousands of martyrs testify; but is she now a lover of free and unrestricted thinking and worshiping, according to the dictates of conscience?

Modern Rome and Liberty

The New York *Catholic World* says, concerning the Roman Church: "She certainly is opposed to what the nineteenth century calls religious liberty." Place this quotation alongside the following taken from a sermon preached by Cardinal Gibbons, in Baltimore, in 1891:—

"There is no name dear to the human heart than the name of liberty. . . . A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience. . . . Every act infringing on his freedom of conscience is justly styled religious intolerance. This religious liberty is the true right of every man."

Is it strange that many should be confused when they hear and see such glaring inconsistencies.

How can it be explained? Mrs. Julia Ward Howe states the solution when she says: "We have occasion enough to see that religious freedom in the acceptance of the Church of Rome means *only freedom for Roman Catholics.*"

The *Cumberland Presbyterian* rightly says of modern Rome: "The papal church is to be judged, not by what it does in the United States or in England, where it is hedged about and held in check by Protestantism, but by the fruit it bears in Bolivia, and Peru, and Colombia, where its power is untrammelled."

In order to hide her real purpose and aim the Catholic Church has her policy of expediency. When the world is misled as to her operations, she is the gainer; and men try to make themselves believe that her desire is to build up the sum total of the world's morality, when in reality she is seeking to secure temporal power again. Then will come to pass that which was said by Louis Veuillot, a prominent Roman Catholic writer, "When there is a Protestant majority, we claim religious liberty, because such is their principle; but when we are in majority, we refuse it, because that is ours."

Rome's Ultimate Object

When Rome once secures power in this country even tolerance for other denominations will fade away. Bishop Coxe of New York says: "The late Cardinal Lavigerie (who posed as a philanthropist) was loud in his professions of republicanism, while he eulogized Ecuador as the model republic. Here is the whole story in a nutshell: they would reduce us to the condition of Ecuador—governed by the Jesuits—and this is the purpose of the mission and university at our capital."

Bishop John Vincent writes that "he has observed with care the effects of Roman rule, and with anxiety the apathy of Protestants" concerning Catholic aggressions. C. E. HOLMES.





Work of the Missionary Volunteers

FORTH from thy gracious presence, Lord, we go,
Once more along the world's untender ways;
We may not pause upon thy face to gaze,
Nor linger in thy happy courts; for lo,

Thou has sent us, ambassadors, to show
Thee to the world that hath not known thy praise.
So to our homely tasks, our hurried days,
We turn again, since thou hast willed it so.

To make rough places plain, and crooked straight;
To help the weak; to envy not the strong;
To make the earth a sweeter dwelling-place,
In little ways, or, if we may, in great,
And in the world to help the heavenly song.
We pray, Lord Jesus, grant to us thy grace!
—Mary Chandler Jones.

Study for the Young People's Society Program

NOTE.—The order of exercises in young people's meeting may be varied. A Scripture reading at the beginning of the meeting, given by the leader or by several members, is good. With this lesson some scriptures setting forth clearly the underlying principle of proper attire might be presented; Matt. 6:25-34; 1 John 2:12-17 are suggested. If there is time for supplementary work, a topic might be assigned on modest apparel, based on 2 Peter 2, and "Testimonies for the Church," Vol. IV; see index on Dress; also the chapter in "Education" on "Relation of Dress to Education."

BOOK STUDY: "Ministry of Healing."
Topics of Study

DRESS:—

What does modesty in dress imply? Page 287, paragraph 1.

Give several reasons for spending no money needlessly on dress. Paragraph 3.

Give some causes for the poverty and suffering existing. Paragraph 4.

Mention some suggestions given on dress. Page 288, paragraphs 1-4.

What is the most beautiful dress? Page 289, paragraph 1.

How is this to be worn? Paragraph 1.

Why should the matter of dress not give us undue anxiety? Paragraphs 2, 3, 4.

THE RULE OF FASHION:—

Mention four results of the rule of fashion. Page 290, paragraph 1.

What influence does fashion exert on time, means, mind, and soul? Paragraphs 2, 3.

Give six illustrations showing the folly of fashion. Paragraphs 2, 3.

Describe briefly the life of a mother in a house where fashion rules. Paragraph 3.

What does fashion bequeath to the children in such homes? Page 291, paragraphs 1, 2.

PHYSICAL EFFECTS OF IMPROPER DRESS:—

What purpose does fashion serve its instigator? Paragraph 3.

Show how fashion is antagonistic to the laws of hygiene. Paragraphs 4, 5, and page 292.

How does the unequal distribution of clothing affect the health? Page 293, paragraph 1.

What must be considered in order to secure the most healthful clothing? Paragraph 3.

INDEPENDENT OF FASHION:—

How does fashion rob home of many pleasures? Page 294, paragraphs 1, 2.

Picture a home enslaved by fashion. Paragraphs 1, 2.

MATILDA ERICKSON.

The Missionary Volunteer Reading Course — No. 1

"EARLY WRITINGS," pages 11-38, 78-81.

1. Notice the experience through which the author of this book passed at the time of her conversion; and contrast the influence of the two dreams she then had.

2. Trace the movements of the people of God as presented in her first vision.

3. Find Bible texts on each of the following topics: Time of Trouble, Description of the Son of God, Deliverance of God's People, New Jerusalem.

4. Write out briefly Sister White's experience in accepting her life-work, enumerating some of the trials she met.

5. How were the fifty texts given her in vision especially applicable to her experience at that time?

6. What light, in addition to that of the first vision, do those related on pages 32-38 give?

7. How does the vision on page 32 emphasize the immutability of God's law? Some of the advent people were already keeping the Sabbath. See the "Great Second Advent Movement," pages 249-251.

8. Note the necessary qualifications of those who are sealed.

SUPPLEMENTARY HELPS.—"Life Sketches" of Elder James and Mrs. E. G. White, chapter 5; "Great Controversy," chapters 39-42.

M. E. KERN.

Home Culture Reading

1. *What does the Lord desire each one to have, and why?*

"But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer." 1 Peter 4:7, R. V.

2. *What determines the character of the mind?*

"It is a law of the mind that it will narrow or expand to the dimensions of the things with which it becomes familiar." "The mind occupied with commonplace things only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it after a time loses the power of growth."—"Christian Education," page 119; "Education," page 124.

3. *How are many young people weakening their minds?*

"The young are in great danger. Great evil results from their light reading." "Those who have indulged the habit of racing through exciting stories, are crippling their mental strength, and disqualifying themselves for vigorous thought and research."—"Testimonies," Vol. II, page 236; "Christian Education," page 186.

4. *What special efforts should be made by ministers and workers?*

"The special effort of ministers, and of workers all through our ranks, for this time should be to turn away the attention of the youth from all exciting stories, to the sure word of prophecy."—"Testimonies," Vol. V, page 519.

5. *With what purpose only should we read?*

"If you would read with the one object in view to improve the mind, and would read only as much as the mind can comprehend and digest, and would patiently persevere in such a course of reading, good results would be accomplished."—"Testimonies," Vol. III, page 465.

6. *What theme is it especially important to study?*

"The student should learn to view the Word as a whole, and to see the relation of its parts. He should gain a knowledge of its grand central theme, of God's original purpose for the world, of the rise of the great controversy, and of the work of redemption. He should understand the nature of the two principles that are contending for supremacy, and should learn to trace their working through the records of history and prophecy, to the great consummation."—"Mrs.

Ellen G. White, in "Education," page 190.

7. *What else is good reading for the young?*

"Help them to see what treasures there are in the Word of God, in the book of nature, and in the records of noble lives."—"Education," page 248.

8. *What class of biography is especially mentioned?*

"Study the lives of such men as the apostle Paul and Martin Luther, as Moffat and Livingstone and Carey, and the present daily unfolding history of missionary effort."—"Education," page 269.

9. *How should such a course of reading be taken up, and who should take part in it?*

"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."—"Testimonies," Vol. VII, page 64.

Missionary Volunteer Reading Course

10. *What effort is now being made to encourage our young people to read good books?*

The Young People's Missionary Volunteer Department will conduct a reading course.

11. *What will be the special advantage of this?*

It will enlist the youth in a systematic course of reading, which will be uplifting in its nature.

12. *What is the cost of this course?*

No tuition is charged. The necessary materials for study are the only cost. These are:—

YOUTH'S INSTRUCTOR, 75 cents a year.

"Early Writings," by Mrs. E. G. White, 75 cents.

"Into All the World," by Amos R. Wells; cloth, 50 cents; paper, 35 cents.

"Outline of Mission Fields," by Seventh-day Adventist Mission Board; free.

World Map, showing prevailing religions; beautifully colored; 15 x 27 inches; 45 cents; mounted, 65 cents.

"Pastor Hsi," One of China's Christians, by Mrs. Howard Taylor; cloth, \$1; paper, 50 cents.

13. *Are written lessons to be sent in for correction?*

Only three. The weekly outlines in the INSTRUCTOR are to assist the student in fastening the main facts of the reading in mind. At the close of each of the three books, review questions will be sent out by the conference secretary of young people's work. These are to be studied carefully, answered, and returned.

14. *Are any records made or credits given?*

A careful record will be kept of all who enrol for the course, and of each review sent in, and certificates will be granted to those who satisfactorily complete the course.

15. *How can one begin this course?*

Send your name at once to your conference secretary of the young people's work for enrolment, and order the necessary supplies from your tract society or publishing house. If you have the INSTRUCTOR and "Early Writings," you need not order anything for a few weeks. The references to "Early Writings" will be to the new edition, which is paged differently, but the old edition will do.

16. *Who should take this course?*

Every young man and woman (and we would not exclude the older ones) who desires self-improvement for the sake of being a blessing to the world.

Horace Mann said: "Resolve to do a little reading every day, if it be but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year." Many things have been done that could not be done.

M. E. KERN.

"If you allow yourself to rest satisfied with present attainments, however respectable they may be, your mental garments will soon look threadbare."

CHILDREN'S PAGE

Grandma

LET others sing of maidens fair,
With rosy cheeks and golden hair
(Or chestnut curls),
And teeth like pearls,
And hands and hearts both free from care;
I'll sing a song of Grandma.

Hers is a face of calm repose,
And on her head there rest the snows
Of sixty years,
And now appears
The lily where once bloomed the rose
Upon the cheeks of Grandma.

In summer time beneath a tree,
From morn 'till late as she can see,
All day she sits
And knits and knits
On winter hose for children we,—
Our kind and careful Grandma.

And in the winter by the fire,
Where flames leap gaily high and higher,
She sits and sings,
And tells us things
Of other lands. We never tire
Of stories told by Grandma.

She shares our every childish woe,
With every joy to her we go;
Our games she shares,
And soothes our cares.
And now, I'd really like to know,
Who'd be without a Grandma?

ELIZABETH ROSSER.

The Chinese Emperor and His Wives

ON Sept. 1, 1888, the daughters of all the noble Manchu families in China between the ages of fifteen and eighteen were summoned to the palace at Peking, in order that her majesty, Tzu-hsi, the empress dowager of China, might select from among them three wives for "The Son of Heaven," the Chinese emperor.

According to the reckoning of the Chinese, the emperor had become of age. He was born Aug. 12, 1872, and, therefore, being sixteen years old, was about to ascend the throne, and must be married first. Tradition required him to have an empress to share the honor and glory of the coronation, and two secondary wives, called "the Empress of the Eastern Palace" and "the Empress of the Western Palace," to illuminate his home in the Forbidden City.

Hence, according to custom, all Manchus above the third rank were invited to offer their daughters as candidates for the highest honors that can be bestowed upon women in China.

No Chinese were invited, only Manchus, or Tartars; for the present dynasty is of that race, which invaded the empire in 1644, and has since held the throne, although insignificant in numbers compared with the native races. Marriage between a Chinese and a Manchu seldom occurs; it is rarer than the marriage of a Jew to a Gentile, or a Mohammedan to a Christian. The rule prevails among all classes and castes.

Every Manchu family of rank which had a daughter of proper age responded; not only because it would have been disloyal and disrespectful to the "Son of Heaven" not to do so, but it would be a disgrace which no girl could survive to have her own parents admit that she was not good enough to sit on the throne.

On September 22 about three hundred young women appeared in the imperial city, coming from all parts of China, but mostly from Peking. They were cordially received by the dowager empress and other women of the court, by members of the imperial family, and by the chief eunuchs, who

have charge of the palaces and direct the ceremonies. They were treated with great consideration. They were assigned to sumptuous lodgings and surfeited with sweetmeats; amusements and diversions were prepared for them, and they were afforded ample opportunity to display their personal attractions and the rich raiment which had been provided for them by their parents. They were on probation,—on trial, as one might say,—entering a competitive examination for the highest prize the empire could offer, a seat on the imperial throne.

The Decision of the Judges

Kuang-hsu, the young emperor, was the only man of any importance in the palace who did not see them. It would have been a violation of the most sacred traditions and rules of etiquette if he had done so.

But his father, Prince Ch'un, the seventh prince, his uncles, Prince Kung, the prime minister, commonly called the sixth prince, and Prince Tun, an eccentric and benevolent man, the father



"WITH EVERY JOY TO HER WE GO"

of the Prince Pu Lun, who came to the St. Louis Exposition, were there, to study the girls and assist the empress dowager in making her choice.

After six weeks of surveillance the candidates were reduced to thirty, and two hundred and seventy disappointed girls were sent home with rolls of silk and other rich presents to console their pride. Some of them would not be consoled. At least one, and perhaps two, committed suicide because the humiliation was greater than she could bear.

The thirty remained until January, and were the objects of scrutiny from every side. Their tastes, their habits, their dispositions, their accomplishments, and their attractions were the subjects of much earnest discussion and frequent consultation among the elders of the imperial family, and everything that each girl did was reported daily to the dowager, and had its weight of influence for or against her.

Finally, on a date selected by the geomancers of the court, when the stars were favorable, the imperial relatives, the court, the high officials of the government, and the parents of the thirty girls were invited to the "Hall of Perfect Peace," near the center of the Forbidden City, to hear the decision of the judges. Everybody of importance was there, except the person most interested in the proceedings. He remained in the seclusion of his own quarters, attended by his tutors, his aides-de-camp, and the officers of the body-guard.

The thirty little damsels were arrayed in their most ravishing costumes when they were called forward by the chief eunuch, and there must have been a terrible fluttering in their little hearts. The president of the board of the household,

having called the assemblage to order, announced in courtly language that three consorts for the prince imperial had been selected, and that their names would be announced. Whereupon the empress dowager called out of the circle little Yehonala, her own niece, the daughter of her brother, Duke Kuei Hsiang, and handed her a banner of yellow silk, embroidered with the symbols of good luck and long life in jewels. This meant that she had been chosen empress of China.

Then her majesty bestowed similar gifts upon two beautiful orphans, Tsung Fay and Tatala, daughters of the late Chang Hsi, formerly vice-minister of war, which meant that they had been selected as the secondary wives, the empresses of the Eastern and Western Palaces. The other twenty-seven young women were given rich gifts and sent to the harem.

Yehonala was chosen for her intellectual force, her sweet disposition, and her attractive character, although she was one of the plainest of the candidates in appearance, and was older than the crown prince. Another good reason was the confidence of the dowager empress that she could be trusted, and would be loyal to the power that placed her upon the throne.

The dowager was congratulated upon her selection, which had already been ratified by the other members of the family. It illustrated her adroitness as well as her determination not to risk any possible interference in her plans.

Kuei Hsiang, the husband of her sister, is indebted to her for the greater part of his wealth and for the eminent position he occupies as lieutenant-general of the Ying-ping, or national army; and he has always been devoted to her interests. He is shrewd, cunning, and wise, and with his rank at that time he could command positions in which he has been very useful to her majesty.

Tsung Fay and Tatala had been chosen because they had no father or mother to be taken care of or to interfere with affairs of state, and also because of their great beauty.

They belonged to one of the oldest and most eminent families in China. Their ancestors were celebrated as scholars and statesmen, and Chang Hsi, their father, who at that time had been dead about two years, was a man of importance.

He was a member of the Hanlin College, which means that he was one of the most learned men in the empire, and occupied an exalted official position as well. For these reasons the sisters were unusually eligible, although they were only fourteen and sixteen years of age.

Tsung Fay and Tatala had six brothers; and one of them, younger than they,—at that time being about eight years old,—was destined to play an important part in public affairs. His name is Chang Tse-tsang, but he is familiarly known as Gee Lu Li—"Number Four," the "brother-in-law of the emperor."

The selection of the three imperial brides was followed by ceremonies of unusual splendor, after which these important young women were escorted to their homes by eunuchs from the imperial palace, who were instructed to remain in charge of them while they and their families were preparing for the weddings.

An edict was issued for the benefit of the diplomatic corps and the public, announcing the betrothal; and the board of rites at once began preparations for the marriage ceremonies, which lasted from the twenty-fourth of February to the twenty-eighth.

The palaces which the brides were to occupy were repaired, and the furniture and decorations all renewed. They were repainted with vermilion and freshly lacquered, and adorned with costly paintings, carvings, embroideries and other needlework, gold and silver plate, crystal, chinaware, carved and inlaid furniture.

For some reason, of which I have never heard a satisfactory explanation, all important business at the Chinese court is transacted in the night or in the very early hours of the morning.

The emperor receives his cabinet on Tuesdays and Fridays at three in the morning; he frequently appoints audiences at two and four in the morning; banquets are often served at one o'clock in the morning; and I have never known any function of importance to occur before midnight. All the principal ceremonies connected with the wedding took place between midnight and sunrise.

On February 24, by imperial command, two of the princes of highest rank, with splendid retinues, went to the Temple of Heaven, the Temple of Earth, and other temples within the Forbidden City, to announce to the gods the approaching nuptials; and a commissioner was sent to the residence of the empress elect, bearing the imperial seal, the highest emblem of authority, and a golden tablet, upon which the scholars of the Hanlin College had inscribed a contract of marriage, for the signature of Kuang-hsu and Yehonala.

Before the commissioner departed on his errand, however, at early dawn on the day appointed, the entire court was summoned to the Hall of Perfect Peace. When the assembly was complete, the master of ceremonies made a speech, exhorting all to remember the solemnity of the occasion; and then, striking his head nine times upon the floor before the empress dowager, and again nine times before the young emperor, he rose and read aloud the imperial mandate, declaring that:—

"Whereas, the august Son of Heaven, in accordance with the wishes of the revered dowager empress, has graciously promised to accept Yehonala, daughter of Kuei Hsiang, as his imperial consort; therefore he orders the minister whose duty it is, to obtain her signature to the nuptial contract, in accordance with the ancient and sacred rites."

Going to the Bride's House

As soon as he ceased speaking, the president of the board of rites reverently handed the seal and the golden tablet to Prince Kung, the senior of the emperor's uncles; and the latter, escorted by a large retinue, aides-de-camp, and a detachment of the imperial guard, proceeded to the house of Kuei Hsiang, in the northwestern part of the city. Following him was a train of eunuchs, carrying the following paraphernalia, each article having its peculiar significance:—

Two pairs of yellow silk umbrellas, embroidered with five-clawed dragons.

One pair of crooked-handled umbrellas, embroidered with phenixes.

Four umbrellas covered with symbolical designs worked with gold thread.

Eight banners decorated with dragons and phenixes.

Eight fans embroidered with dragons and phenixes.

Eight fans shaped like pheasants' tails.

Immediately preceding the nuptial commissioner in the procession was a yellow sedan-chair, upon the seat of which lay a golden scepter decorated with jade and pearls, which the commissioner was directed to present to the bride, as emblematic of her theoretical share of the imperial power, and signifying that her character was as pure as gold, as firm as jade, and as chaste as pearls.

Upon arriving at his destination, Prince Kung with great ceremony placed the imperial seal, the scepter, and the golden tablet upon a table in the

great hall, where he was received by Kuei Hsiang and his family.

The duke prostrated himself nine times in acknowledgment of the imperial favor, and offered refreshments to the party. The bride was then formally presented with the emblems. Other long and elaborate ceremonies attended the disposition of the banners, umbrellas, and fans about the residence of the bride's father, which occupied the remainder of the day.

At two o'clock that night there were two banquets in the Forbidden City. The mother of the bride was entertained by the princesses of the imperial household, while her father was entertained in a similar way by the imperial chamberlains and other high officials of the government. But neither the dowager empress nor the young emperor nor the bride appeared.

Upon February 25 the emperor sent by special envoy to the home of the bride two hundred ounces of gold, ten thousand ounces of silver, one gold and two silver tiaras, one thousand pieces of silk, and twenty caparisoned horses, as gifts to her father and mother; and these latter sent a similar deputation to the imperial palace, bearing thirty chests, beautifully carved and gilded, which contained the trousseau of the bride.

Shortly after midnight on February 26—the



KUANG-HSU

YEHONALA

wedding day—the four senior princesses of the imperial family left the Forbidden City in sedan-chairs, with an escort of eunuchs, and proceeded to the residence of the bride, where they arrived about half-past one in the morning. Their duty was to dress the bride for her marriage, and they carried with them robes and garments which had been prepared by the imperial dressmakers.

After she was robed, Yehonala was conducted into the hall of her father's house, attended by the four princesses, where the chief eunuch read to her the marriage contract engraved upon the tablet of gold. In the presence of these witnesses she signified her acceptance of its terms by lifting and pressing it against her forehead, whereupon her signature and seal were inscribed upon it by an engraver who was in attendance.

The tablet was then handed to Prince Kung to carry to the emperor; and that ceremony being over, the bride retired to her room to rest, attended by the four princesses.

Two hours later, about four in the morning of February 26, Prince Kung escorted her from her father's house to the palace. She was attended by her father and mother and all the married members of her family, even to the most distant relatives, and also by the four princesses. She rode in one of the yellow sedan-chairs, decorated with peacock feathers, which had been sent from the palace, carrying in her hand the scepter of gold; the imperial seal and the golden tablet were borne by high officials.

When she arrived at the main entrance to the imperial palace, she was met by the young emperor, who then saw his bride for the first time. He rapped three times on the door of her chair, and when she opened it, he handed her an apple (which was equivalent to wishing that she might have many children), and led the procession to the Pavilion of Perfect Peace, the bride being carried by the eight principal eunuchs of the household. Before reaching the pavilion, her

chair was held over a brazier of live coals, an ancient custom which signifies purification.

The august pair were then conducted to a sumptuous banquet, and sat by themselves at a small table, surrounded by the court, where they were served on golden plates by members of the board of rites. They pledged their troth in the same cup of wine, and ate from the same dish, each having a pair of heavily jeweled chop-sticks tied together with ribbons.

The End of the Ordeal

At the close of the banquet a bow was handed to the emperor, who fired an arrow into the air, which was intended to frighten away evil spirits, and the four senior princesses conducted the couple to the bridal chamber.

Similar ceremonies, very formal and elaborate, and of complicated significance, occurred on February 27 and 28, and, the marriage ritual having been completed, on March 1 his majesty received the congratulations of his ministers and the members of his household, and was crowned on the fourth.

Yehonala, the empress, was the central figure in all these gorgeous proceedings. Tsung Fay and Tatala had inconspicuous parts. Finally, after the tremendous ordeal was over, each of the three wives was settled in her own establishment. The empresses are allowed to receive the members of their families and their women friends; but the only men they ever see are their fathers and brothers and the members of the imperial household.

The empresses of China have seldom taken an active part in public affairs, but have usually exercised much influence over the emperor for the benefit of their relatives.

The Forbidden City, in which the palaces lie, is surrounded by a wall two and a half miles in length. Outsiders are forbidden to enter, and none but the members of the imperial household, high officials of the government and their attendants and guards are allowed to pass the gates.

The Forbidden City is surrounded by the Imperial, or Tartar City, which has a population of about fifty or sixty thousand people, and is enclosed by a second wall six miles long and twenty feet high, with several gates. A hat store near one of the gates was the favorite rendezvous of the reformers in 1897 and 1898.—*W. E. Curtis, in Youth's Companion.*

(To be concluded)

Ambition

AMBITION is a beautiful or dangerous thing, according to its spirit. If it inspires us to cheerful, happy effort that we may faithfully perform the duties that devolve upon us, then ambition is a blessed possession.

If we dream of the unattainable, and miscall such dreams *ambition*, allowing them to bring us discontent and murmuring because of our lot, then 'twere better to be satisfied with lowlier things well done.

The village blacksmith may be a very useful and very happy man so long as his heart is attuned to the music of his anvil, so long as his ambition is to do only the *best* work in his line. If the performance of this work shall develop skill, and lead to higher spheres of mechanical and inventive genius, we shall witness and admire this most wholesome growth of ambition; but, whenever the cheerful song of the blacksmith's hammer shall be changed to a dirge of lament that such lowly labor as blacksmithing must be done, then there is little hope for the *best* of that life's possibilities ever to be realized.

We may *all* climb to higher and better things, and such should be our ambition, our determination; but the ascent must be by slow degrees—each step cheerfully taken as our feet are safely planted on the sure foundation of things accomplished in the line of work that has claimed our earlier endeavors.—*The Golden Age.*

Refusing to Be Overcome

LET us turn back to the fortieth chapter of Genesis and read about an innocent young man in prison, and think over the situation. What did Joseph do—complain about being “down on his luck,” give way to discouragement because things seemed to go against him, think he was justified in doing what he had always known was wrong?—No. His question (Gen. 39:9), “How . . . can I . . . sin against God?” went to the bottom of all matters with him, and gave him a key-note for daily doing. He kept himself honorable, true, humble, though he had been very badly treated. He was kind, sympathetic, helpful, just where he was; though a captive, he captured men’s hearts because of his loving and generous conduct toward them; he really ruled the world around him.

Refusing to be overcome by outward circumstances, keeping the heart with all diligence, remembering God wherever one is—that is the way to conquer in any situation and prepare one’s self for better conditions.—*The Wellspring.*

Go Yourself and Serve

Would you hear a song?
Wake up, soul, go and sing it!
Would you wage ’gainst wrong
Battle sure and strong?
Make haste, soul, go begin it.

Lavish on to-day
Loftiest endeavor,
You can pass this way
Only once. Young May
Does not stay forever.

—M. Carrie Moore.

“ONWARD now, and onward ever,
Father, lead us day by day;
Grant that every eve may find us
Farther on the upward way.”

THE INTERMEDIATE LESSON

II — Pharaoh’s Dreams

(October 12)

LESSON SCRIPTURE: Gen. 41:1-46.

MEMORY VERSE: “God hath showed Pharaoh what he is about to do.” Gen. 41:25.

Review

Into what country was Joseph carried? To whom was he sold? What did the Lord do for him in Egypt? With what result? Why was he cast into prison? Who else were cast into prison? Whose servants were these men? Relate the dream of the chief butler. Of the chief baker. How were these dreams fulfilled?

Lesson Story

1. “And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

2. “And he slept and dreamed the second time. And, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprang up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.”

3. In the morning Pharaoh was troubled. He called for the magicians of Egypt, and all the wise men, and told them his dream, but none of them could tell him the meaning. Then the chief butler remembered Joseph, and told Pharaoh of the Hebrew servant who had interpreted

his dream and that of the chief baker when they were prisoners, and the very words Joseph had told them were fulfilled.

4. “Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.”

5. “And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.” Then Pharaoh related both of his dreams to Joseph, just as he had to his wise men.

6. When he had finished, Joseph said, “The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill-favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

7. “This is the thing which I have spoken unto Pharaoh: What God is about to do he showeth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land.”

8. Joseph told Pharaoh that the reason that the Lord had repeated the dream to him was because it was true, and would soon come to pass. Then he advised Pharaoh to select a wise man and set him over the land of Egypt, with officers who would help him to store up food during the seven plenteous years, so that they would have food during the seven years of famine that were to follow.

9. This pleased Pharaoh. He said to his servants, “Can we find such an one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. . . .

10. “And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.” Joseph was just thirty years old at this time.

Questions

1. What took place two years after the butler was released from prison? Relate Pharaoh’s dream. What did he see come up out of the river? What came up after them? What did the seven lean-fleshed kine do?

2. What did Pharaoh dream the second time? What did he see the seven thin ears of corn do?

3. How did these dreams affect Pharaoh? Whom did he call, hoping they might interpret the dream? Were these wise men able to help him? Who came into the mind of the chief butler then? What did he tell Pharaoh about Joseph?

4. What did Pharaoh do? Where was Joseph? How did he prepare himself to come into the king’s presence? What did Pharaoh say to Joseph? What had he heard about him?

5. What reply did Joseph make? What did Pharaoh then tell Joseph?

6. When he had finished, what did Joseph say? Who had spoken to Pharaoh in these dreams? What did the seven good kine and the seven good ears represent? What did the seven thin kine and the seven thin ears mean?

7. What did Joseph say God had done for Pharaoh? What was the meaning of these two dreams? How severe would the famine be?

8. Why had the Lord repeated the dream to Pharaoh? What did Joseph advise Pharaoh to do? What sort of man was he to select? What was to be the duty of this man?

9. How did Pharaoh receive this advice? Who did he say was just the man? What did he tell his servants? What did he say to Joseph? What position did he say Joseph should occupy? Who only would be above Joseph?

10. How did Pharaoh show honor to Joseph? With what did he clothe him? Where did he have him ride? What did they cry before him? How old was Joseph at this time?

THE YOUTH'S LESSON

II — The Sabbath of the Creator

(October 12)

MEMORY VERSE: “The Sabbath was made for man, and not man for the Sabbath.” Mark 2:27.

Questions

1. After creating our world and all that pertains to it in six days, what was done to complete the week? Gen. 2:1, 2.

2. What was the second act of the Creator with reference to the seventh day? Gen. 2:3; note 1.

3. For whom was the Sabbath made? Mark 2:27.

4. Then what is man’s duty toward the Sabbath? Ex. 20:8.

5. Why are we to cease from work on the seventh day? Ex. 20:10, 11; note 2.

6. How many days did God give man in which to do his own work? Ex. 20:9.

7. What precious promise belongs to those who observe the Sabbath? Isa. 58:13, 14; note 3.

8. What holy relation between God and his people is indicated by their obedience to the fourth commandment? Eze. 20:20; note 4.

9. When does the Sabbath begin and end? Lev. 23:32.

10. Upon what day of the week does the Sabbath come? Mark 16:1, 2.

11. What day of the week follows the Sabbath? Luke 24:1.

12. How did Christ observe the Sabbath? Luke 4:16.

13. Mention other instances of Sabbath observance in the early church. Luke 23:55, 56; Acts 17:1-3; 18:4.

Notes

1. “The blessing and sanctification of the seventh day were because that God had rested upon it. His resting upon it, then, was to lay the foundation for blessing and sanctifying the day.” —Andrews’ “History of the Sabbath,” page 15.

2. The Sabbath commandment is very definite. It relates to a definite day, and gives the reasons why this particular day should be observed. The day to be kept holy is the seventh day, which God made holy by resting upon it and placing his blessing upon that day.

3. The heritage of Jacob spoken of in this text is a part in the new earth,—a share with the redeemed people of God in the eternal kingdom.

4. The Sabbath was designed that man might have a perpetual, weekly reminder of the power of God to create the world, and therefore his power and ability to sanctify and save the believer. The Sabbath is a sign of sanctification which the Lord has given to his people.

“FATHER, help us to remember
The sweet lessons from thy Word;
Write upon our hearts forever
Truths that we this day have heard.”



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OCTOBER 5 is the day appointed for taking an offering to be devoted to carrying the message of truth to the colored people throughout the United States. This people are in great need of the saving truths of the everlasting gospel.

A Good Plan

ONE Sabbath-school has the custom of taking up a special collection for a tract fund. When calls for literature come from any part of the great harvest-field, this school is ready to respond with a generous supply of reading-matter.

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Send all periodicals, transportation prepaid, to Mr. James Harvey, 763 Jackson St., Oakland, California.

A Sunday Congress

THE executive committee of the International Federation of Sunday Rest Associations of America has arranged for a Congress on Sunday Rest to be held at the Jamestown Exposition on September 25 and 26. The following titles of some of the addresses to be made by leading men of the country are sufficient to disclose the nature of the work to be accomplished by the congress: The Press and the Sabbath, The Work of the Woman's National Sabbath Alliance, Should Law Be Invoked to Protect the Sabbath? The Responsibility of Our Legislators for Enacting Proper Sunday Laws, What Has Been and Is Being Done to Protect the Lord's Day from Desecration in Canada, The Sabbath Essential to Our National Welfare, the Civic Value of the Sabbath, The Obligations of the Sabbath, etc.

Advance in Face of Danger

THE Rev. P. V. Jenness tells the following incident relative to an experience of Admiral Dewey: "When the admiral's fleet neared the entrance to Manila harbor, the captain of the flag-ship said, 'We are now nearing the harbor entrance.' 'Signal them to steam ahead,' said the admiral. A little farther on the captain said, 'We are now in that part of the channel supposed to be mined.' 'Steam ahead,' was the response of the admiral. 'The enemy are opening fire,' signaled one of the captains. 'Steam ahead,' was the signal flashed in reply. On went the fleet, in the darkness of

that early morning, over submarine mines and past frowning batteries of the enemy, until it reached the very center of the harbor, where, when the day dawned, the squadron stood in battle array. Then came the onset, and the victory which thrilled the world."

The admiral's fearless and determined spirit is suggestive of the greater earnestness and courage that should to-day possess every young man and woman who believes this message.

The Tongue of the Learned

Isa. 50:4

'Tis not in schools that we may find
The tongue to speak the word that's kind,
It comes to us in hours of prayer;
We find it always, anywhere.
We list to hear,
For God is near.

O gift divine! I covet thee;
I long to speak in accents free.
I would not spoil thy message true
By aught my blundering tongue may do.
O help me now!
With grace endow!

O let my voice with pity ring,
And give me souls to Christ to bring!
O let my eyes with love-light gleam
While telling how Christ would redeem!
O give the word
That will be heard!

Indifference, Lord, wilt thou disperse
When with the sinner I converse;
A subtle influence, Lord, impart,
To touch and tender his cold heart,
To wake his ear
That he may hear.

The tongue to speak in tender tone
To him of weary heart, alone,
A word in season let it be,
And spoken, Lord, as unto thee;
To thee be praise,
Through all the days.

E. H. MORTON.

No One Dares to Interrupt

A WRITER in the *Christian Advocate* tells this incident: "One day at noon I called to see a man at his place of business. 'He is in, but you can not see him for twenty minutes,' I was told. I urged that my card should be sent to him, for it was important. The clerk replied, 'I can not do it; come with me.' He led me through the basement till we were beneath the sidewalk of Broadway. He bade me look quietly down a long corridor, at the other end of which I saw my friend upon his knees. The dim light revealed an open Bible upon a chair before him. The clerk then said, 'He spends thirty minutes of the noon hour there each day, and there is not a man in the house who would dare to interrupt him.'"

Interesting Personal Incidents

Winning the Timid Boy

SEVERAL years ago, the writer, while crossing the camp-ground of a Western State between meetings, noticed a boy whose parents he had known when the boy was a babe, and had occasionally seen since. The lad seemed to be of the rather bashful type, and at that age when he is likely to feel that he is a misfit with everything in general. A few words in a pleasant way naturally led to a remark or two in reference to the meetings and to his personal relation to the things that were being presented. It was quickly manifest that the Spirit was at work, and together we went into the grove and sought the Lord, and the boy gave his heart to God. You may be sure it was a source of satisfaction a few years later when this same young man, then

a successful soul winner in this message, asked me if I remembered that little experience together, and said that his real Christian experience dated from that day.

A. J. BRISTOL.

Personal Work at Camp-Meeting

IN 1884 I was invited to attend the Minnesota camp-meeting at Mankato. Elder O. A. Olsen was then president of the Minnesota Conference. He had arranged for Elder Lewis Johnson and me to take charge of the young people's meetings, and to engage in personal labor for the young people during the meeting.

There was a large attendance of our people, and not less than two hundred were young people ranging from fifteen to twenty-two years of age. Elder Johnson and I gave ourselves almost exclusively to laboring among the large number of unconverted young people on the ground. We enlisted help from the few devoted young people whom we could induce to co-operate with us. Two public meetings were held each day. These were followed with quiet personal labor for the young people during the intervals of these meetings. We sought for seasons of personal inquiry and prayer, as we could find opportunity. The results were that the Spirit of God worked mightily upon the hearts of the young people in that encampment. Elder Johnson and I baptized in the Minnesota River one hundred and twenty-five persons at the close of the camp-meeting, most of whom were young people who had given their hearts to God during the meeting.

Fifteen years later, at the close of a Sabbath service in the city of Philadelphia, Pa., a young man of about thirty-two years of age came forward and grasped my hand as he said, "I am glad to see you and to hear you speak once more." I looked at the man with a little surprise, and said, "You have the advantage of me." He continued, "You ought to know me; you baptized me." I said, "That may be, but I do not remember of seeing you." Then he said, "Do you remember attending a camp-meeting in Minnesota at Mankato in 1884?" I answered, "Yes." "You had charge of the young people's meetings," he added. I replied, "Yes," as he continued, "Do you remember taking a boy of about seventeen years by the hand one day and leading him down to an oak tree near the river bank?" Then he told me just what I said to him, and spoke of the season of prayer we had together, of his conversion, and how I baptized him with many others near the close of the meeting. As he spoke of the details of my conversation, the scene came back vividly to my mind, and I said, "Are you that boy?" He answered, "I am that boy. I have remembered your words. I was saved from ruin by them, and I have lived a Christian life ever since. I am so glad to see you!"

It was a great joy to meet this young man fifteen years after that meeting. It has ever been a source of joy to meet in later years ministers, teachers, and physicians, now active workers in this cause, who, with other young people, gave their hearts and God-given talents to this cause at that Mankato camp-meeting.

I might add that the greatest results that have ever attended my labors among the young, or old, for that matter, have been from *personal* efforts, combined with my more public efforts.

R. A. UNDERWOOD.

GOOD deeds are very fruitful. Out of one good action of ours God produces a thousand, the harvest whereof is perpetual. If good deeds were utterly barren, I would seek after them from a consciousness of their own goodness; how much more shall I now be encouraged to perform them, that they are so profitable both to myself and to others!—*Bishop Hall*.