

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Vol. LIII

WASHINGTON, D. C., APRIL 11, 1905

No. 15

## OUR CONTRIBUTORS.

### Korean Sketches Korean Houses

THE average Korean dwelling is among the humblest on earth. Only among savage and barbarous peoples are the houses so poor as in this "land of the morning calm." Let me describe the construction of such a dwelling. A framework of small timbers is first erected, then the walls are completed by filling in between the upright timbers with mud, or with stones laid in mud. These walls are made smooth by being plastered with mud inside and outside. A thatch of millet straw, reeds, or like material completes the roof. Inside, the spaces between the rafters are plastered with mud, and this answers for ceiling. The windows, and sometimes the doors, are of lattice-work, covered with white paper to admit the light, and are usually located in the front of the house only. There is no other provision made for ventilation.

The floors deserve a detailed description, for thereby the heating of the house is understood.

In all the rooms except the kitchen, parallel walls of stones and mud about a foot high, are built upon the ground. The spaces between these walls are then bridged over with flat stones, and the whole leveled up with a layer of mud. Thus these spaces under the floors are like so many flues, and are connected with the earthen stove or fireplace in the kitchen. The hot air and smoke traverse these flues, and finally reach the chimney, which is usually placed near one corner of the house. Often the chimney is only a foot or two high, and the smoke blackens the wall of the house; sometimes it is six or eight feet high, topped out with a roll of cane matting, its mud sides thatched with straw to keep the rain from dissolving them.

This arrangement for heating seems to be quite effective, but is said to be very expensive. The common fuel is the small branches of pine and other trees, dried with the leaves on, and is gathered from the scrubby trees which grow upon the otherwise barren hills and mountains. These pines look as if the people had got the start of them; for they are kept cut back almost to the ground, to furnish fuel.

The cottage in which I am sitting as I write this sketch, is in a little country village in western Korea. It is about fourteen feet wide and thirty feet long. The kitchen is at one end, and occupies

about one third of the whole length. The remainder is divided into two equal rooms by only a partial partition. The main timbers of the frame are crooked and unbewn. The rafters are poles about as thick as a man's arm, such as might be picked from an American farmer's wood-pile. The walls are scarcely six feet high next to the eaves, and I can easily reach the ridge-pole with my fingers while standing erect. The earthen floors are covered with cane and reed mats, upon which the inmates sit.

The newcomer is liable to conclude that the

work on Sunday, and observe the day as the Sabbath. This is a counterfeit reform, one reason being that a person can not be made a Sabbath-keeper by law. The law of God is holy, just, and good; the entire law is spiritual. Rom. 7:12, 14. Sabbath-keeping is, therefore, a spiritual work, a matter of conscience between the individual and the Lord, and no one who is not spiritual can keep the Sabbath, and any law compelling us to act as if we were Sabbath-keepers when we are not in heart, simply makes hypocrites, and those are not even desirable citizens.

It would be just as proper to enact laws compelling all to partake of the Lord's supper, or to be baptized, as to keep the Sabbath; for the Bible commands one as well as the other. It would be wicked for believers and unbelievers, Jews and Gentiles, indiscriminately to partake of the sacred emblems of the Lord's table or receive the holy ordinance of baptism. It is equally wicked to compel all to observe a sabbath.

But the Lord has foretold in his Word a true Sabbath reform in the last days, just before the coming of the Lord, accomplished, not by the power of civil law, but by the power of the gospel, through the Holy Spirit.

It will not be an effort to exalt a pagan festival day, but to restore the true Sabbath of the Lord to man, which for centuries has been buried beneath the superstition and tradition of men.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. The dragon is Satan; the woman represents the church; the "remnant" is the last part of the church, or the true people of the Lord who will be living on the earth when Jesus comes. Satan, knowing that he has but a little time longer in which to deceive souls (verse 12), will wage a relentless warfare against this "remnant," who are distinguished from all others by *keeping the commandments of God.* Most of the professed Protestant churches acknowledge the binding claims of nine of the precepts of the decalogue, but this does not designate them as commandment keepers. But when the fourth commandment is observed with the other nine, or, in other words, when all ten of the commandments are kept, those who observe them are noted as great sticklers for the law, and keepers of the commandments. This indicates clearly a Sabbath reform.

Again, in Rev. 14:12 we read: "Here is



A KOREAN HOUSE — STRIPPED TO SHOW THE FRAME

simplicity of Korean houses is due to the poverty of the people; and doubtless there is some truth in this. But those who are well informed affirm that even people of means dare not show their wealth by erecting decent dwellings; for to do so would be to expose themselves to the extortion of dishonest government officials. Government positions are sought for the express purpose of enriching the officials at the expense of the people. It is largely this corrupt condition of the government that makes Korea such an easy prey to her grasping neighbors.

But this very poverty and oppression of the people render many of them all the more ready to receive the good news of salvation, and to prepare for the life to come, where they will exchange their rude dwellings for "a house not made with hands, eternal in the heavens."

F. W. FIELD.

### A True Sabbath Reform

MUCH agitation exists in the world in reference to a reformation concerning the Sabbath. There are powerful organizations, such as the National Reform Association, Lord's Day Alliance, and others, conducting a strong propaganda to secure civil laws compelling all to cease

the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Here they are. Where? "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verse 14. Here just before the Saviour comes to reap the ripened harvest of the earth, a people are seen who are distinguished by keeping the "commandments of God." They are developed under the three messages of verses 6-11, announcing the opening of the heavenly tribunal in the solemn work of the judgment, the fall of spiritual Babylon, and the warning against the worship of the beast and his image and the reception of his mark. The beast and his image appear just before the Lord comes; for both go *alive* into the lake of fire. Rev. 19:20. So under the proclamation of these mighty messages, a remnant church is gathered out, which, in the midst of the most rank apostasy, while the searching investigation in the heavenly sanctuary is going forward, and the lives of earth's teeming millions are being compared with the eternal code in the ark, will uphold the claims of the law. "Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They [the remnant] trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, *with a brighter light shining upon it than upon the other nine, and a halo of glory all around it.*"—*Early Writings,* page 188.

That the Sabbath is to be restored to man, stripped of all its papal garb and the superstition heaped upon it during the world's midnight, is clearly set forth. To have a part in this heaven-born work is the most precious privilege given to mortals.

Once more we read: "Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this [keeps judgment and does justice], and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2. This scripture applies when the Lord's "salvation is near to come." This is at his second appearing, for we read, "Unto them that look for him shall he appear the second time without sin *unto salvation.*" Heb. 9:28. Then, at this time, when the coming of the Lord is near at hand, a blessing is pronounced by the Lord upon all who "lay hold" of the Sabbath. This indicates clearly that people have lost their hold upon the Lord's rest day, for they would not be admonished to "lay hold" upon it if they had hold. And the blessing being pronounced upon those who heed this admonition, shows unmistakably that there will be a work of Sabbath reform just prior to the Saviour's return to the earth, and the Edenic Sabbath, so long hidden beneath the rubbish of error, is to be exalted before all the world. The work of bringing the true Sabbath of Jehovah to the attention of the world now progressing in all parts of the earth is a marked fulfilment of this scripture.

Again we read: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the

mouth of the Lord hath spoken it." Isa. 58:12-14. A "breach" has been made in the law. The true Sabbath has been torn from its bosom, and one of pagan origin substituted in its place. It is underfoot, and the Lord asks us to "turn away" our feet from his "holy" and "honorable" day, and "delight" ourselves in the blessing of the true Sabbath. The reward promised is a home in the new earth (verse 14), for this is what was promised to Jacob. Gen. 28:12-14. And in the new earth the Sabbath will be observed by "all flesh" through the unending ages of eternity. Isa. 66:22, 23.

G. B. THOMPSON.

### Lost in the Woods

"MOTHER, dear, it is getting late, and I must go; for I have never been down to the camp, and the road is new to me."

"Wait," said a friend, "I am going soon, and I know the way. Wait, I will go with you."

"Thank you, but I am sure I shall easily find it with the directions that have been given me, and I am sure to meet some one who can tell me, if there is any doubt as to which way to go."

It was one of those long June days, with lingering twilights. The path lay up through the canyon. It was a steep climb, but the breeze was fragrant and cool, and in the tops of the oak and madrone trees, which made a heavy shade all the way, the birds chirped and sang merrily as if to keep me company.

At last the road was reached; but before this, I had pulled out of my book a scrap of poetry, and was absorbed in committing its lines, only glancing up occasionally as a flock of quails from the bushes suddenly took to the wing, or as the lizards rustled the ferns by the roadside.

The way was longer than I had expected. Here were the forks in the road. I did not remember having been told of them. Which way of the three should I take? The main road turned abruptly to the right, while leading straight ahead was a narrow cart road, and at the left a well-beaten pathway.

I decided to go straight ahead. It was growing dusk, and I hurried on and on, but it seemed the road would never come to an end.

At last I saw a little cottage on the hillside, and a gateway leading to it. "Why not inquire the way to the camp?" I thought. There was no answer to the rap on the door, and my "coo-e-e" was only responded to by a calf out in the barnyard.

I sought the forks in the road. This time I would try the road that turned to the right. It led up a steep ascent, past a wood-cutter's deserted cabin—almost to the top of the mountain from which I had just descended. I thought I heard the roaring of the canyon stream, and would soon find my way home, even if I could not reach the camp. No, it was only the moaning of the wind among the pines.

Again I sought the forks in the road. There seemed to be but one other chance of my reaching the camp that night; I would try the foot-path. It was growing dark, unusually dark; for the sky was cloudy. The path could scarcely be seen. A shower was coming on; soon the drops began to fall. The path became more and more indistinct, and at last ended in a brush heap, and I lost it altogether.

Now I wished that I had waited for my friend; she knew the road. How foolish I was to go on so carelessly. It does not give one a pleasant sensation to be lost in the woods on a dark, rainy night. Yet I can not say that I was afraid. I knelt down among the wet bushes, and asked God to care for me and show me the path, that I might reach home in safety.

And then it didn't seem lonely any more, and I forgot all about being lost in the woods. "O

Father," I said, "life's path is dreary without thee. I have tried to go on alone and find my own way. Heedlessly I have hastened on when I might have had thy guidance and companionship all the way. O that I had waited for thee to lead, that I had not tried to choose my own path! But now I am lost, lost and alone; I have passed the forks in the road, and have lost my path. I know not how to retrace my steps, nor could I go any farther if I would. O, I am so weary, so weary! find me, and set my feet in the right path, and walk thou by my side."

"Just trust me, my child," the answer came. "Wait for me, and the pathway will not be hard to find; for I know every step of the way. Let me go with you, then it will not be a dreary walk."

That hour in the woods—I love to think of it. It seems the sweetest and best of all my life; 'twas when he said, "Wait, my child," and I answered, "Yes, my Lord, I will ever gladly wait for thee."

Soon I found the path, and when I reached the forks in the road, my friend was waiting there. She had reached the camp some time before, and fearing that I might have turned the wrong way after leaving the canyon path, had followed the main road in the direction I had taken, and now stood at the forks, wondering which way I had gone.

"I was just going to return for some searchers when I saw you," she said. We walked on in silence; for my heart was too full to speak. I was thinking of the long, lonely pathway of life, of the many forks in its road, and of being lost in the darkness. Now the road would no longer be dreary; for I was not going on alone.

"Listen! they are singing! It is the hour of evening worship." Then I felt like singing, too, for a strange, wonderful joy filled my soul.

E. M. WHITE.

## HEALTH HINTS

### Germ as Friends and Enemies What Prevents Our Growth—Antiseptics

THERE are some kinds of organic matter which will not spoil or decay, because the germs can not live on it. Soap, for instance, will keep indefinitely, though the soap grease might spoil under favorable circumstances.

The germs can not grow in the presence of soap because of the large quantity of alkali (usually soda) which the soap contains. Substances which hinder the growth of germs are called *antiseptics*. They may not destroy the germs, but simply retard the growth for the time being. Substances which destroy the life of germs are called *germicides*. Substances which in strong solution act as germicides will usually act as antiseptics in weak solutions.

Thus corrosive sublimate, or mercury bichlorid—one part to one thousand parts of water—is a strong germicide. One part to one hundred thousand parts of water acts as an antiseptic. Many of the oils, such as oil of peppermint, oil of wintergreen, oil of cinnamon, oil of cloves, are decidedly germicidal, and hence are never subject to decay. Cinnamon water, made by dissolving a few drops of oil of cinnamon (or oil of cassia) in water, makes a very pleasant and efficient mouth wash on account of its germicidal action.

White sugar, when dissolved in a large amount of water, is an excellent food for germs. In strong solution it has the property of preventing germ action. Canned fruit is more apt to keep if it is put up with a large proportion of sugar. Jellies and rich sirups do not have to be canned, because the sugar retards the action of germs.

Berries are sometimes preserved raw by mixing a large quantity of sugar with them. The germs are not killed, as no heat is used, but they are unable to grow in the presence of so much sugar. If now some water be added to this fruit, so as to dilute the sugar, there will be fermentation in a short time.

You may have seen meat preserved by putting it into brine. You have probably wondered why the brine preserved the meat. It is because the salt acts as an antiseptic, keeping the germs from growing. The salt, however, does not kill the germs. The meat will not spoil so long as the germs can not grow. You have already learned that it is the growing of germs that causes decay, and that causes food and other things to spoil. There are germs in abundance, ready to grow at the expense of the meat, but the salt keeps them quiet. Butter is salted to make it keep longer.

Do we salt our potatoes and other food just before we eat it, in order to keep the germs from working on it in our stomachs? Or do we salt the food because we like it better that way?

As a rule, anything added to food to keep the germs from acting on it is liable to make the food harder to digest. Salt meats and dried meats are harder to digest than fresh meats. None of them is a very good food, by the way, for those who want to be pure in mind and body. Meat is not an ideal food. There are other foods which are much better.

Another method of preserving meat is to hang it up in a "smoke-house," and keep a wood fire burning in the house until the meat is well smoked. The smoke contains creosote, a substance which acts very strongly as an antiseptic. This penetrates the meat, and "preserves" it by keeping the germs from acting on it.

MIKE ROBE.

(To be concluded)

### Can You Do Something?

No genuine Christian can remain indifferent to the evils that are destroying his fellow men. In our day the demon of strong drink has well-nigh the entire nation in its grasp. It was so in the time of Noah, but he was not content to be merely a passive Christian. He was not only just and perfect in his generation, but he was also "a preacher of righteousness," and in the face of a most disheartening outlook he lifted up the standard as enthusiastically the day before he entered the ark as he did the day that he began his work. We may do the same to-day.

The people of this nation last year contributed for the stimulant evil a sum equivalent to \$18.15 for each man, woman, and child in the land. They spent more money for tobacco than they did for food. It is also estimated that a million of our inhabitants are slaves to morphin and cocain.

Shall we, because of this absolutely disheartening outlook, fold our hands in passive indifference? Instead, let us remember that "as thy days, so shall thy strength be," and recognize in the present situation a clear message from Providence that we are "come to the kingdom for such a time as this," and why should not each one say from the bottom of his heart, "How can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?" Esther 8:6.

Christ came to send fire on the earth, and if he is in us, he will do the same through us. We are not simply to be good, but to do good. He expects us to be "the salt of the earth," and if we are not, we shall "be cast out, and . . . trodden under foot of men," no matter how painful the process may be to us.

Daniel was a mere youth like ourselves, but

what he determined in his heart God brought out in his life, and a whole nation was made better by his beneficent influence. John the Baptist bore a fearless testimony in reference to temperance and other truths for that time, and the influence of his life is still felt in the earth.

Do you say, "I am so young, and have no influence in the world"? Some one else said that, and the Lord replied, "Say not, I am a child." Can it not be true even in this world that "a little child shall lead them"? As for influence, the Lord can take a worm and thrash a mountain.

Many a victim of the drink habit is groaning under the curse, but knows no way of deliverance. If you have already experienced in your life the power of the gospel, you may be the instrument that God will use to point some poor drunkard to the true source of deliverance.

Highly spiced food, fiery condiments, and other unnatural and unwholesome foods are creating a thirst in thousands that water will not quench, but which can be satisfied temporarily by liquor.

Are you preparing yourself to instruct the rising generation how to eat "for strength, and not for drunkenness," and to see the practical application of the words, "The curse *causeless* shall not come"?

In many instances a group can do more effective work than single individuals. Years ago



"SAVE THE CHILDREN AND YOU SAVE THE MEN AND WOMEN"

we were told, "Temperance societies and clubs have been formed among those who make no profession of the truth, while our people, although far ahead of any other denomination in the land in principle and practical temperance, have been slow to organize into temperance societies, and thus have failed to exert the influence they otherwise might have done." But that is not all; God calls upon us to do aggressive work. Just recently we have been told: "A decided warning is to be borne against intemperance. Many of the terrible crimes that are becoming so common in our world, many of the murders, robberies, and railroad accidents, which are so rapidly increasing, may be traced to the use of intoxicants. Many of the men and women who fill our insane asylums and prisons are there because of the influence of alcohol. And yet this cruel traffic, the fearful results of which may be seen on every hand, is legalized by the laws of the land. And Satan stands by exulting." Note particularly the following words: "God calls for an army to be formed against the sale of the drugged liquor that is making men mad. As yet the contest has scarcely begun. Who will put forth a determined effort against this terrible evil? Soon we shall see its fearful results as we do not see them now."

Rather than be content to do nothing to stay this terrible rising tide, for the liquor traffic in this country has doubled since 1880, should we not ask the Lord to touch our lips with a live coal so that we shall be led to say in reference to the

temperance cause as well as to every other truth that God wants proclaimed in this generation, "Here am I; send me"?

DAVID PAULSON, M. D.

### A Single Soul

"RUTH, I have tickets for the concert of the Bell-Ringers on Wednesday night. Can you go?" Alice said to a friend at her gate.

"It is prayer-meeting night."

"I know; but they sail for Europe Friday night, and this is their last concert."

"But I never stay away from prayer-meeting for anything."

"But this is a sacred concert — and only once. We can worship just as well there."

So, reluctantly, and against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood before her, and asked, gently, "Where are you going to-morrow night?"

And she answered, "I thought I would go to the concert."

Then the angel said, sadly, "Have you so little appreciation of the value of a single soul?"

She decided she must take back her promise to attend the concert, and go to the prayer-meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:—

"Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing stream abound,  
Make and keep me pure within.  
Thou of life the fountain art,  
Freely let me take of thee;  
Spring thou up within my heart,  
Rise to all eternity."

As the music ceased, the young girl sprang impulsively to her feet.

"I meant to hear the Bell-Ringers to-night," she said, "but I decided I would rather come to prayer-meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour for closing drew near, the pastor arose and invited any who would give themselves to Christ to

come forward.

As he waited in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way of salvation.

When the service was ended, a friend came to Ruth and said: "The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive an introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian to-night to your testimony. I have not been inside a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer-meeting, and no music could be sweeter to you than the hymn, 'Jesus, Lover of my soul,' I thought to myself, 'There must be something in religion, and I am going to have it.' So, I wish to thank you that it is because of your testimony that I shall go home to-night a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel's message.

"I thank you for telling me this," she answered; "I shall never forget it."

Yet she little guessed what cause she would have to always remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound. Looking from the window, she could see where the midnight ex-

press and the 11:30 freight had collided. The cries of the frightened and the piercing shrieks of the wounded made her shudder. But she bravely put away all thought of self, and, calling her father, was soon ready to go with him to the rescue.

And the first face that looked into hers as she stood beside the burning train was that of Mrs. Walters. Pale and peaceful it was, though showing how intensely she suffered. She was extracted and borne to Ruth's home. The power of speech was almost gone. She rallied a little as they laid her on Ruth's couch.

Taking her hand and pressing it to her lips, she whispered feebly: "Child, I am going—it was my last chance—what if you had not spoken—what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father to always do her duty; always to give her testimony; always to appreciate the value of a single soul.—*Christian and Missionary Alliance.*

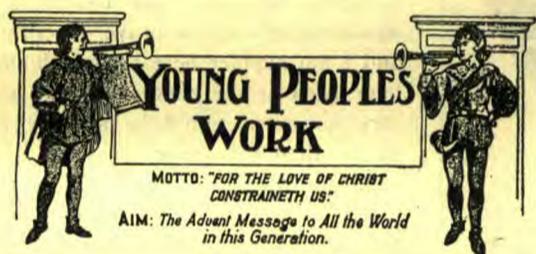
CHARACTER is higher than intellect.—*Emerson.*

"INQUISITIVENESS is as natural to intelligence as hunger is to the stomach."

EVERY man I meet is my master in some point, and can instruct me therein.—*Emerson.*

"KNOW how to give without hesitation, how to lose without regret, how to acquire without meanness."

WALK perseveringly in the light of a great purpose, and difficulties will disappear, even as the horizon recedes before the advancing step.—*Spalding.*



**THE WEEKLY STUDY**

**Paul's Farewell Visit with the Elders of the Church at Ephesus**

OPENING EXERCISES.

SCRIPTURE FOR STUDY: Acts 20:17-36.

REFERENCE STUDY: "Sketches from the Life of Paul," pages 198-202.

TOPICS FOR STUDY:—

- Calls for the Ephesian elders.
- Reminds them of past labors.
- Declared the whole counsel of God.
- Taught publicly.
- Taught from house to house.
- Taught repentance and faith.
- Going bound in spirit unto Jerusalem.
- Bonds awaiting him everywhere.
- Farewell visit.
- Bids them watch.
- Warning.
- Commends them to the Word.
- Parting prayer.

**Notes**

Study prayerfully this meeting with the Ephesian elders, and the parting instruction which reveals the tenderness and affection of the great apostle and his fatherly care for the churches. Picture in your mind their joy on hearing that he who had taught in the school of Tyrannus, and been so long in their midst, was in the harbor at Miletus, about thirty miles distant. They held their meeting perhaps in some solitary, secluded spot on the shore of the sea.

"Kept back nothing." Though exposed to dangers, because commissioned to preach unpopular truths, at all hazards he declared "all the counsel of God."

Note the integrity and determination of this great gospel warrior. Though confronted with "bonds and affliction," he triumphantly exclaims, "None of these things move me." He counted himself as belonging to the Lord, ready to live or die as he might decide. He was anxious only that he might finish his course with joy. Read 2 Tim. 4:6-8.

Note in verse 28 the instruction to "feed" the church. John 6:63; Job 23:10-12. Also the tremendous price paid to "purchase" the church.

"Grievous wolves shall enter in." This danger was not from without, but from within the church. Of their "own selves" some were to arise speaking perverse things. Apostasy was to be revealed *within* the church. These wolves were to be robed in "sheep's clothing," thus increasing the danger. These teachers were to draw away disciples after themselves.

As the only safeguard against "perverse" teachers, and heresy in all its deceitful forms, the apostle commends them "to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

"Could ministers of the gospel constantly bear in mind that they are dealing with the purchase of the blood of Christ, they would have a deeper sense of the solemn importance of their work. They are to take heed unto themselves and to the flock. Their own example must illustrate and enforce their instructions."

"By his fidelity to the truth, Paul inspired intense hatred; but he also inspired the deepest and warmest affection. Sadly the disciples followed him to the ship, their hearts filled with anxiety, both for his future and for their own. The apostle's tears flowed freely as he parted from these brethren, and after he had embarked, there came to him from the shore the sound of weeping."

G. B. T.

**Young People's Convention**

On Sabbath, March 4, the Young People's Society of Keene, Texas, held a convention. There was a session in the forenoon, also one in the afternoon. As it was a beautiful Sabbath, there was a large attendance at both sessions. The decided success was an encouragement to all present.

Some of the topics presented and discussed were as follows: Personal Efforts, the Most Effectual Method of Saving Souls; The Importance of Systematic Thought and Work; Respon-

sibility of the Young People's Society; Power of Influence; The Call for Service; The Young People's Society and the Closing Work. Vocal solos, duets, and quartets were interspersed, adding greatly to the interest of the convention.

Our membership at present is sixty, and all realize that the message must go to all the world in this generation.

God is wonderfully blessing the efforts of the young people. Over one thousand copies of the special numbers of the *Signs* and *Watchman* were sold in one of our neighboring towns, which proved a great blessing to all.

The prayer of the Keene Young People's Society is that heaven's blessing may rest upon all the different young people's organizations.

B. M. HEALD, *President.*

**The Report**

IN this issue of the YOUTH'S INSTRUCTOR, we take pleasure in publishing the report of the Young People's Societies for the year ending December 31. Perhaps a few words of explanation would be appropriate; for the report is very incomplete, and does not begin to state accurately the amount of work that has been done, or even the number of Societies that are organized and in a prospering condition.

Our young people are good workers, but they are very loath to tell about it. The opinion seems to prevail in many places that if we keep a record of the missionary work the Lord enables us to do, it fosters our pride, and that it will appear to others that we do it to receive praise, and not because we love to do it. If that were to be the result, we had much better never mention it again. But, on the contrary, if we allow others to know what we have done, that they, by seeing our good works, may be led to glorify our Father who is in heaven, and be persuaded to go and do likewise, have we not accomplished good, and only good?

The Societies have not only worked well, but they have studied well. They have taken, for the basis of their study, the lessons given in the YOUTH'S INSTRUCTOR, supplementing these with lessons from the different books of prophecy, the missionary fields, biographies of missionaries, "Great Controversy," and other general subjects of practical value.

We feel that the young people's meetings have been a source of strength to the youth, and have resulted in much good to others. We hope that another year will witness an increase in the number of Societies, a deep spiritual growth among the members, and a work accomplished that will hasten the soon coming of our Lord, even in this generation.

MRS. FLORA L. BLAND.

**Summary of the Young People's Reports for Quarter Ending Dec. 31, 1904**

	At. U. Conf.	Can. U. Conf.	Lake U. Conf.	Cent. U. Conf.	N. U. Conf.	S. W. U. Conf.	Pac. U. Conf.	Total
Number of societies	10	2	20	55	3	16	24	130
Present membership	132	49	319	817	88	315	462	2182
Members in State H. D.	30		8	38	2	20		98
Missionary letters written	58		92	83	6	76	175	490
Missionary letters received	16		31	28	3	16	31	125
Missionary visits	52	5	598	381	23	546	2110	3715
Bible readings or cottage meetings	17	6	112	76	7	28	243	489
Subscriptions taken for periodicals	10	7	65	55		18	22	177
Papers sold	1662	1608	1653	2540	60	2670	2888	13081
Papers mailed or given away	401	1269	3309	6505	949	865	17047	30343
Books sold	41	110	27	441	10	4	49	682
Books loaned	5	5	45	53	2	19	47	176
Pages of tracts sold	7193	1500	7070	850		80	450	17143
Pages of tracts given away		109136	5031	17658	1611	470	7693	141599
Hours of Christian Help work			321	435	36	108	29	929
Persons supplied with food			6	9	2	16	106	139
Articles of clothing given away			39	80	6	24	321	470
Total contributions during quarter	\$12.21	\$17.35	\$66.68	\$102.43	\$6.67	\$45.00	\$81.99	\$332.33
Paid for supplies		3.05		12.99	6.67	3.00		25.71
Offerings for home mission work	5.46	4.80	51.94	38.24		10.00	40.65	151.09
Offerings for foreign mission work	6.75	2.50	14.74	51.20		32.00	41.34	148.53
Washington fund		7.00						7.00

MRS. FLORA L. BLAND.



### Questions

My dear city child, can you tell  
Which kinds of buds the soonest swell?

And can you tell, in your fine schoolroom,  
Where the hepaticas soonest bloom?

Tell me truly now, do you know  
Where spring's violets soonest blow?

Where the bluebell's sweetest chimes are rung,  
And what the color of adder's-tongue?

Do clintonias grow high or low?  
And what is their color, do you know?

Can you find the pinkest arbutus sprays?  
Or tell where its buds in the winter stays?

Have you seen acres of daisies nod?  
Do you know what birds nest on the sod?

What birds fly first through the heavens blue?  
Does their message seem to come to you?

When their story is told, and you have heard,  
Can you tell which song is sung by which bird?

The humming-bird winters under what sky?  
And how many miles can the wild geese fly?

Are a viero's eyes blue, red, or green?  
How many brook or lake fish seen?

Where do the squirrels provide their home?  
And are they like birds that go and come?

Can you tell how long is a rabbit's tail?  
And whether his color is dark or pale?

How high are the trees that the red fox climbs?  
Have you found turtles' nests?—how many times?

Can you tell where the beaver got his saw?  
When and where the raccoon has studied law?

From the grassy hillside where you have stood,  
Have the echo answers come from the wood?

Have you seen the fine lace that Jack Frost makes,  
Where the trees by the lake he deftly drapes?

Make me a pattern of cobwebs, please,  
That I've seen hanging on garden trees.

Can you build a castle as frail and fair,  
As the skill of the snow king piled up there?

How long a time will it take you to make  
A pattern like that on the ice-bound lake?

This exam. may keep you till it's too late;  
If you pass, you're ready to graduate.

MARY MARTIN MORSE.

[Will not some of the wide-awake boys and girls send a letter answering briefly the questions that Mrs. Morse asks in her poem?—Ed.]

### Grandmother's April Fool

#### A True Story



ONCE we April-fooled grandfather, but we never grandmother,—no, we never," sighed Eleanor.

"No, grandmothers are dreadful hard to April-fool," echoed Nathan, in the same doleful way. Eleanor's ways were usually Nathan's.

"O, wouldn't it be perfectly splendid if we could do it this time, Nathie?"

"O, wouldn't it—perfectly!"

"Let's both sit right here, and think like everything till we think of a way. Put your chin in

your hands, so, and your elbows on your knees. That's the way to think hard. Now, ready!"

Two chins, two pairs of elbows, two pairs of knees. The thinking went on silently except for the long sighs of Nathan. Thinking is such a very good deal of work, and thinking *hard* —

"I've got one!" shouted Eleanor.

"O, where? where?" Nathan cried, excitedly. It seemed like going a-fishing, and Eleanor getting a bite. Eleanor always got the bites.

"Out of my head," calmly. "It's a splendid one, if mama will lend us the baby—the outside of him, I mean; of course, not the inside, such a day as this."

"Of course not," echoed little Nathan; but he

"I let Nathie wheel the carriage all the way, if he'd do it ve-ry carefully," volunteered Eleanor. "And he did, didn't you, Nathie? You have to wheel a baby very carefully."

"I should say so!" grandmother exclaimed. She was hurrying out to meet them.

"You blessed little dove! You poor little cold lambkins! Grandma will take you right in and warm you, and make you some nice catnip tea. Your mother is crazy, yes, she is, to send you out a day like this—there, the-ere, grandma will see to him; so she will! Grandma will —"

What grandma would do was interesting the children keenly. They waited breathlessly.

"Grandma'll take off his little veil, so she

## Pretty Pansies All Aquiver

SHY little pansies  
Tucked away to sleep,  
Wrapped in brown blankets  
Piled snug and deep,  
Heard in a day-dream  
A bird singing clear:  
"Wake, little sweethearts,  
The spring-time is here."

Glad little pansies,  
Stirring from their sleep,  
Shook their brown blankets  
Off for a peep,  
Put on their velvet hoods,  
Purple and gold,  
And stood all a-tremble  
Abroad in the cold.

Snowflakes were flying,  
Skies were grim and gray,  
Bluebird and robin  
Had scurried away;  
Only the cruel wind  
Laughed as it said,  
"Poor little April fools,  
Hurry back to bed."

Soft chins a-quiver,  
Dark eyes full of tears,  
Brave little pansies,  
Spite of their fears,  
Said, "Let us wait for  
The sunshiny weather;  
Take hold of hands, dears,  
And cuddle up together."  
—Emily H. Miller.

did not at all understand how you could take the baby apart like that.

"Come on, and ask her," cried the thinker of splendid things; and the two scurried away to find mama.

It was a very cold, blowy, unpleasant April fool's day indeed, and that was why grandmother held up both hands in astonishment at what she saw out of her window a little later. The most astonishing thing—those children wheeling that blessed baby out in the wind and dampness! Had Ellen lost her senses? And so careful a mother as Ellen was! Grandmother hurried to the door.

"Dear, dear!" she worried watching the dainty carriage creep along against the wind.

Grandmother's pretty white hair was blowing about her anxious face. Such a careless, careless thing for Ellen to do! And the blessed baby so subject to the croup, too! What would the neighbors think—but, dear, dear, never mind the neighbors! It was the baby who ought to be "minded."

The children were quite out of breath, but they came up laughing, and quite unconcerned about the weather, but deeply interested in grandma.

wi—*What!* Well, well, dear, dear! What's this?"

"April fool! April fool!" chanted the gleeful children. For they had April-fooled grandmother.

In the carriage, with the baby's coat on, the baby's bonnet on, the baby's veil on, tucked in snugly with the baby's soft white robe, sat a fat little pillow-baby. When grandmother lifted the little veil, she saw a flat, white pillow-face, with "April First" across it, printed on a slip of paper. That was the baby that Mother Ellen had dared to send out in the wind! Pillow-babies are not so subject to the croup.

"Dear, dear, dear!" laughed grandmother long and hard. Then she hugged the children, and sent them home with a load of cookies.

Mother Ellen was standing in her doorway, watching. She had an expression of anxiety that made both children giggle.

"Dear me, if I'd known it was as windy as this, I'd never let that child go out.—Annie H. Donnell., in *Junior Christian Endeavor World*.

"Oh, what would the world be to us  
If the children were no more?  
We should dread the desert behind us,  
Worse than the dark before."

# GOOD MANNERS

## Writing

(Concluded)

WHAT a disgrace it is to one who is old enough and intelligent enough to write properly, to allow his writing to be marred through slackness or inexcusable carelessness. What an index to a pupil's mind and character are his spelling tablet, his copy-book, his blackboard tests; and his examination papers. The work of one pupil reveals studied effort, neatness, and precision; of another, slackness, lack of energy, and general shiftlessness. All can not stand equally well in scholarship, any more than all can stand equally well in penmanship. But each can do his best; can put forth well-directed efforts to succeed; can cultivate neatness, that charming characteristic of well-executed manuscript; can try to write legibly, to spell properly, to use good grammar and punctuation. But how much training is needed among old and young to reach the proper standard along these lines. Yet no one can afford to overlook these important points, if he would have his written thoughts meet with favor among cultured people. That physician or nurse who is unable to write in a commendable manner a letter of courage and hope to some suffering one, is surely laboring at a great disadvantage. Many a well-meaning member of the missionary society writes to souls in need of Christian help and encouragement, who might be thankful for such kindness, if only manifested in the proper way; but their efforts fall so far short of the mark that the good results are not seen.

Sometimes an error may creep into a manuscript when the writer least intends it; and it is not an uncommon thing for an editor to be accused of changing copy, when the very passage to which the writer objects has been printed word for word as it was written. So it is best always to read over what has been written; in so doing, one is often surprised at his discoveries. If mistakes in writing or errors in thought be so numerous as to greatly mar the appearance of a manuscript in making the necessary corrections, far better rewrite it than send it out in an unrepresentable condition. The individual who considers it an opportune time to do important writing while at a station for a few moments waiting for a train; who scribbles closely on a sheet from a cheap pencil tablet, and perhaps writes also in the margin, employing a dull lead pencil with which to execute the work, and then does not himself try to decipher what he has written, ought surely to have sympathy for the one into whose hands it must fall, and should not be surprised if it never receives recognition.

It mars the work of God to send out missionary letters whose lines are crooked and defaced with blots; which are wanting in correct form; which contain misspelled words, grammatical errors, illegible writing, and ill-formed ideas. One should be careful that the good seeds sown by the printed word are not killed through errors in cultivation. In trying to reflect solar light by means of a diamond, it makes all the difference in the world whether the surface is polished or unpolished. In seeking to reflect the light of truth on a darkened soul by means of writing, it makes all the difference in the world whether the surface of your letter is polished or left in a crude, illiterate condition.

The right kind of a letter sent to a lonely, sorrowing one, may serve to point him to the bow of promise which spans every cloud of life. And the Word says, "Whatsoever thy hand findeth to do, do it with thy might." Be thorough in

every good undertaking. "Study to show thyself approved unto God." One must study if he would become proficient; and the individual who does not wish to exert himself sufficiently to study to show himself approved unto God, will fail of ever becoming "a workman that needeth not to be ashamed, rightly dividing the word of truth." The right kind of study will not only teach one how to write, but will influence the soul, even under the most trying circumstances, never to pen the wrong word, but to imitate the blessed example of Him who, while in the presence of his wicked accusers, "stooped down, and with his finger wrote on the ground, as though he heard them not."

Missionary letters should always be dignified, revealing culture and refinement in every detail. The manner of address displayed upon the wrapper of a periodical, or upon an envelope is very important. It means much whether you write —

Miss Sary Jones  
New Sharon Iowa

or —

Miss Sarah Jones,  
New Sharon,  
Iowa.

The first impression upon the receipt of mail which bears an undignified, illiterate address, is that the contents of the package, whether printed or written, are of the same character. It makes a great difference whether the inscription on a life-preserver is up to date, making it appear of consequence whether one possess it or not during an uncertain voyage at sea. And in these days of free education, it makes a great difference whether the gospel life-preservers sent out upon their mission of mercy, bear an inscription which will impress those into whose possession they may come, that they are genuine, safe, reliable, warranted to bear the soul safely over the treacherous waves of time, to the rock-bound shores of eternity. So, whoever you may be, never place an address upon a letter or a paper, that is not of itself a recommendation. Adhere to the use of pen and ink. Be sure to make the lines straight, have the writing so plain that no mistake can be excusable, and be careful that capitals and punctuation marks are properly used. Remember that clothing the thoughts in unsightly garments is as unbecoming as clothing the body in the same manner. The first impression which should accompany every package of mail should be that of neatness, while closer inspection should reveal accuracy in details, with as much precision in penmanship as the writer is able to display. The writer's name and address should always be placed on the upper left-hand corner of the envelope, to insure its easy return if not called for.

In writing to one with whom you are not intimately acquainted, exclude everything like undue familiarity. Following is an approved form for the beginning of a letter: —

870 West Fifth Ave.,  
Pomona, Cal.,  
Sept. 1, 1904

Mrs. R. S. Dunbar,  
Appleton,  
Wisconsin.

Dear Madam,—

Good form also allows Dear Mrs. Dunbar as a substitution for Dear Madam.

When writing to a member of one's own family, or to a familiar acquaintance, the formal name and address may be omitted, and simply say, Dear Sister Jennie, Dear Friend, etc. In writing a business letter, be brief and accurate, remembering that courtesy and due formality are indispensable. Never reply to a letter from a stranger unless it is a duty to do so. Business letters demanding a reply should be accompanied with a stamp. Pay no attention to an anonymous

letter. If a writer is not gentlemanly enough to attach his name, or sufficiently ladylike to do so, the letter is not worthy of notice; and if no attention is paid to it, the writer will realize that your conduct is above censure, and will have no occasion to repeat the effort.

The secret of good letter writing lies in the ability and tact whereby one is able always to write in a manner best adapted to the circumstances of the one to whom the letter is addressed. Some persons write a great deal, but say very little, while others write very little, but say a great deal. Good letter-writers never preface what they have to say with such remarks as, "I take my pen in hand to write you a few lines," etc. Any one who receives a letter from another written in his own handwriting, presumes at once that he took his pen in hand, for that very purpose; and it is surely unnecessary to attempt to give him the information a second time. Abbreviations should be used very sparingly. Do not say, "I went to the S. S. on Sabbath morning," or, "I left for the C. M. on Sat. evening." Such abbreviations mar the beauty as well as the euphony of a letter. Do not make frequent use of underlined words. The individual who in conversation employs the strongest adjectives on all occasions, never has any resource from which to draw when wishing to make something especially emphatic. And he who detracts from the appearance of his letter by the use of too many underlines, weakens the force of the very words which need special emphasis.

Make the writing even along the left side of a page, leaving space sufficient to form a neat margin. In dividing words at the end of a line, always make the division between syllables, never carrying over less than three letters. Never divide a monosyllable. In signing your name, remember it is not so familiar to others as it is to you, so be careful to make every letter distinct, that it may be easily read. Remember that "what is worth doing, is worth doing well."

MRS. M. A. LOPER.

### Where Is the Difference?

A PLATE of delicious red fruit was handed to a man, berries heaped in a luscious pile, frosted with snowy peaks of sugar, rich with enticing fresh cream. But with firm voice and an air of finality from which there was no appeal, he said, clearly, "No, thank you, I never touch strawberries, they are poison to me." He was entirely right in refusing, and of course was no longer urged.

The same man was offered a glass of Scotch. Alcohol was to him the most powerful of poisons, but what did he do in this case? He was ashamed to refuse, and so fell by the way. Now, what I should like to know is why a man who is willing to declare that strawberry juice poisons him, will risk the loss of his brains, his money, and his family, rather than confess that corn juice also poisons him. From a woman's point of view, one confession is no more a matter of shame than the other, so it must be that men have set up some false standard for one another. Away with it, it is worse than unreasonable, it is criminal. The modern distorter of old sayings facetiously declares, "The wages of gin is debt," and it is not far from truth.—*The Brown Book.*

Of all the months that fill the year,  
Give April's month to me.  
For earth and sky are then so filled  
With sweet variety.

—L. E. Landon.

'Tis spring! The boats bound to the sea;  
The breezes, loitering kindly over  
The fields, again bring herds and men  
The grateful cheer of honeyed clover."

# BIBLE READERS COURSE

## The Sabbath

(Concluded)

1. *Of what is the Sabbath of the Lord a sign?*

"Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12.

2. *Did Jesus keep the Sabbath?*

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

3. *How did the women observe the Sabbath after the crucifixion of Jesus?*

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23: 56.

4. *In their flight from Jerusalem at the time of its destruction by Titus, A. D. 70, were God's people to remember the Sabbath?*

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20.

5. *How does the Lord appeal to those who trample upon his holy day?*

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58: 13.

6. *What is his promise to those who harken to this appeal?*

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 14.

prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

"And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words."

When the son of Zacharias and Elizabeth was born, their friends wished to name him for his father; but Elizabeth said: "Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marveled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. . . .

"And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

"Now in the fifteenth year of the reign of Tiberias Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, . . . Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. . . .

"And the people asked him, saying, What shall we do? . . . He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

"Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

"And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not. . . .

"And many other things in his exhortation preached he unto the people."

### Questions

1. Who was Zacharias? Who appeared to him one day while he was ministering in the temple? How did Zacharias feel when he saw the angel? What did the angel promise? What did he say the child should be named? What great work would he do?

2. What question did Zacharias ask? Who did the angel then say that he was? What had he been sent to show to Zacharias? What sign was given to him because he had not believed?

3. When the child was born, what did the friends of his mother wish to call him? What did his mother say he should be named? Tell how the question was settled. What happened to Zacharias then? What did he do?

4. What is said of John as a child? Where did he live when a young man? In whose reign did he begin to preach? Who was governor of Judea at this time? Who were the high priests?

5. What did John preach to the people? In what region of country did he do his work?

6. What did the people ask who came out to hear John? Repeat his answer.

7. What question was asked John by the publicans when they came to be baptized? What did John tell them not to do?

8. What next came to John? What did he say to the soldiers? What three of the ten commandments are covered in this answer?

9. In what condition were the people? What did they begin to wonder in their hearts?

## THE YOUTH'S LESSON

### Destiny of the Wicked

(April 22)

MEMORY VERSE: "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation." Prov. 10: 25.

### Questions

1. What is the wages of sin? Rom. 6: 23.

2. What will be the character of this death? 2 Thess. 1: 9; Matt. 10: 28.

3. How will this death be inflicted? Rev. 20: 9; Matt. 13: 41, 42.

4. Where are the wicked dead now? Dan. 12: 2; John 5: 29.

5. For what are they being reserved? Job 21: 29, 30; 2 Peter 3: 7.

6. When will punishment be meted out to the wicked? Matt. 13: 40-42; note 1.

7. Where will this take place? Prov. 11: 31; Rev. 20: 9.

8. How complete will be this destruction? Mal. 4: 1, 3.

9. What testimony does the psalmist give concerning it? Ps. 37: 20.

10. What example is left us illustrating the final destruction of the wicked? 2 Peter 2: 6; Jude 7; note 2.

11. How entirely will the curse of sin be removed? 2 Peter 3: 10; Rev. 22: 3.

12. What is said of the wicked after the punishment? Prov. 10: 25; Ps. 37: 10.

13. What will come forth from the cleansing fires of the last days? 2 Peter 3: 12, 13.

14. How many will join in the final triumph of praise when sin has been blotted out? Rev. 5: 13; note 3.

### Notes

1. The wicked are not now being punished. They will not receive their reward until after the final, investigative judgment. At the close of the one thousand years they will receive the wages of sin, which they have chosen. A careful study of the services connected with the cleansing of the sanctuary, and the placing of sin upon the head of the scapegoat, will shed much light upon the question of when sinners will receive their reward. See Leviticus 16.

2. The fire which consumed the cities of the plains is said to be "eternal," not because it is burning forever, but because its effects are eternal. It wrought an everlasting destruction upon these cities. They will appear no more forever.

3. There will not exist throughout the unnumbered ages of eternity a seething lake of fire and brimstone in which millions of lost souls will suffer unspeakable torture, and blaspheme God forever. No such terrible blot will remain to mar the handiwork of God. The lost will receive that which they have chosen--death. Every rebel voice will be stilled in the realms of the second death, and not a discordant note will be heard through the eternal ages, to mar the universal harmony of heaven.



## INTERMEDIATE LESSON

### IV—Ministry of John the Baptist

(April 22)

LESSON SCRIPTURES: Luke 1: 5-22, 59-80; 3: 1-3, 10-20.

MEMORY VERSE: "Behold, I will send my messenger, and he shall prepare the way before me." Mal. 3: 1.

"There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child. . . .

"And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

"And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy



ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.

222 NORTH CAPITOL STREET, WASHINGTON, D. C.

FANNIE M. DICKERSON . . . . . EDITOR

### Subscription Rates

YEARLY SUBSCRIPTION	\$.75
SIX MONTHS	.40
THREE MONTHS	.20
TO FOREIGN COUNTRIES	1.25
CLUB RATES	
5 to 9 copies to one address, each	\$.55
10 to 100 " " " "	.50
100 or more " " " "	.45

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

THERE'S a new and interesting picture in each stanza of the poem on Spring.

A HUGE search-light has been placed in the upper geyser basin of the Yellowstone National Park, and is turned on the geysers when they play at night.

LAKE CHAD has always been counted among the great lakes of Africa, but it is no longer a great lake. Within fifteen or twenty years it has shrunk to about one half its former dimensions.

FOR, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land.—*Songs of Solomon 2: 11, 12.*

"FEW persons seem to realize the significance of strict integrity in the small, every-day affairs of life, yet they are the beginnings from which, step by step, the moral sensibilities are quickened or dulled, and perhaps forever weakened."

CHARACTER counts for more than money. It depends on mothers to bring up their children clean in life, clean in thought,—their sons as well as their daughters,—to inculcate courage in their daughters as well as in their sons, and, above all, teach them common sense.—*Theodore Roosevelt.*

DOING nothing for others is the undoing of one's self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good doing something for others.—*Horace Mann.*

"AMERICAN investors some years ago had an unfortunate experience in trying to extract the precious yellow metal from the sad waves, but, nothing daunted, a London company is about to do the same thing. Several lords of high degree and a bank president or two have formed a syndicate to promote the enterprise. The inventor of the new process that will compel the ocean to give up its hoard of gold is a certain Snell. That Sir Wm. Ramsey, the most eminent living scientist of England, has been retained by the company gives the scheme, to be sure, a rather good standing. The syndicate has acquired on the southern coast of England five hundred acres of land, and two huge reservoirs. Snell and the experts claim that by treating four hundred acres of salt water each day, thirty-five million dollars in gold will be the yearly result." The results are awaited with interest.

### Spring

Joyous, tripping, jovial, free,  
Spring-time comes with song to me.  
Blithesome Spring-time, laughing clear,  
Thou merriest, gladdest of the year!  
And thou scatterest o'er the land  
Lavish givings of thy hand—  
Green furnishings of shady nooks;  
Gay babblings of the unchained brooks;  
The burblings of the sun-kissed flowers;  
The building birds in wooded bowers,  
That fill the world with carols sweet;  
The carpet soft beneath our feet—  
Ah, Spring-time! could it ever be  
That we did live and not with thee?

But, lest we do thy strength despite,  
In hurtling storm we see thy might;  
Then, changing straight thy wayward will,  
A smile—as if thou'dst done no ill.  
But while the rain-drops on the pane  
Make haven of our home again,  
In book-lined corner, pictured o'er  
With ancient builders of its store,  
We range the bright, enchanted land  
Of volumes ready to our hand.

And in that cloister cell of ours  
We pluck those other spring-time flowers—  
Those bright-hued thoughts of ages past,  
With sparkling dew-pearls that will last.  
And ranging thus as suits our will,  
There comes, mayhap, the buoyant thrill  
And ecstasy within us grown  
Of knowing things that were unknown—  
Those half-grasped glimmerings that we see  
Of new-found thought—and minstrelsy  
Of singing heart, so deftly blent  
With the wild rain's accompaniment.

Beneath the cloud-capped dome of day  
Another sun speeds on his way;  
And roguish ever, now the more,  
Spring steals from Autumn's sunset store,  
And spreads with gorgeous tints on high  
His glorious pathway through the sky.  
And then, beside some joyous rill,  
While noontide rests on vale and hill,  
Fancy doth build her strange array  
Of fairy concepts by the way;  
The wind's soft breath our brow has fanned  
Seems fond caress of loving hand;  
The angel whisperings in our ear  
Are only thoughts when men are near.

On one such day, delightful, fair,  
By some strange necromancy rare,  
The purple, crimson, and the gold,  
And all the store that Dawn doth hold,  
Were builded by Spring's elfin hand  
In stately towers and castles grand.  
And one, that seemed of all the best,  
Whose turrets high outtopped the rest,  
Whose beauty told the owner's fame,  
In gilded letters bore my name;  
And through the morning's light I gazed  
In rapture where those letters blazed,  
Then waited for the westering sun,  
And; resting, dreamed of great deeds done;  
But when the twilight sky once more  
Its pageantry of color bore—  
Castles were mists; and hopes, but fears;  
Eve had brought ruin and sad tears.

But Spring-time holds one pleasure more  
For stalwart youth, or sad heart sore—  
Labor, until the day doth close;  
And then, when weary, sweet repose.  
But while we labor, all unknown  
Beneath our touch a thing has grown  
That shapes itself to God's intent  
As willow to the wind is bent—  
A structure that, how'er we will,  
Is grand or mean, is good or ill.  
And if we see with wisdom's eyes,  
We'll learn to watch it slowly rise,  
Content to add each day a stone;  
We'll vow that when at length 'tis done,  
It then shall be no whit less fair  
Than that grand castle in the air.

HOWARD A. PEEBLES.

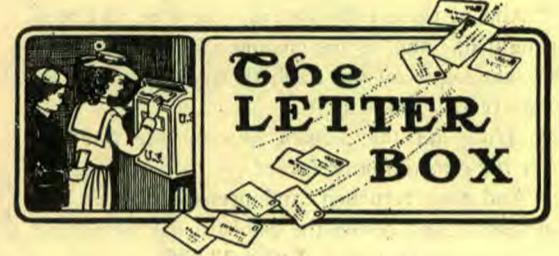
### A Cheerful Giver

BOBBY'S father had given him a ten-cent piece and a quarter of a dollar, telling him he might put one or the other on the contribution plate.

"Which did you give, Bobby?" his father asked, when the boy came home from church.

"Well, father, I thought at first I ought to put in the quarter," said Bobby, "but then just in time I remembered, 'The Lord loveth a cheerful giver,' and I knew I could give the ten-cent piece a great deal more cheerfully, so I put that in."—*Selected.*

In general, *pride is at the bottom of all great mistakes.* Whenever *pride* has any share in the work, even knowledge and light may be ill pursued.



BARNESVILLE, MINN., Feb. 10, 1905.

DEAR EDITOR: As I was reading the article entitled "Read, Young Men and Women," I thought I would join the Reading Circle. My choice of books is "Great Controversy," "Christ's Object Lessons," "Our Paradise Home," Henry M. Stanley's and Livingstone's Explorations in Africa, and "His Glorious Appearing." I have already begun reading "The Explorations of Stanley and Livingstone in the Wilds of the Dark Continent." I am nearly thirteen years old.

HENRY GRUNDSET.

DECATUR, ARK., Jan. 18, 1905.

DEAR EDITOR: I should feel quite lost if I did not receive the weekly visits of the YOUTH'S INSTRUCTOR. I have been taking it six years. I have one year's numbers bound.

Now I have a request to make. That was a good article by Mr. Driver telling how to *make* a pantograph, but now I wish he would tell us how to *use* one. I do not understand about those holes in the bars, and how to vary the degree of the enlargement.

I came to Decatur with my parents last summer, from Illinois. I never had a chance to go to Sabbath-school until we came here. It is pleasant to live near those of one's own faith. I can go to Sabbath-school now, and we expect to organize a church soon. I was baptized last summer. I am going to attend the teachers' institute next summer, if the Lord prospers me, and fit myself for a church-school teacher. I hope all the readers of the INSTRUCTOR are missionaries of some kind, for it is so good to work for the Lord.

From one worker for Jesus.

MARY MOORE.

GORHAM, N. Y., Feb. 9, 1905.

DEAR EDITOR: I have taken the INSTRUCTOR over two years, and have never written to it before. We had church-school at our house for a little while, then I was taken sick with typhoid fever, and was in bed four weeks. I had not been so I could go outdoors very much when mama died with the same disease. She died Nov. 23, 1904. Mrs. Lulu Wightman preached the funeral sermon.

I have two brothers and one sister. My sister is at my uncle's now.

We have two pet chickens and four white rabbits. Two of them are quite young, and the other two are old ones. I wish some of the INSTRUCTOR readers would write to me. I will close now for fear I might crowd out some other letter.

Yours truly,

ROY CARR.

MASTER GRUNDSET has made a good selection of books. I hope he will make a note of some of the best things he reads, and later on quote some of them in a letter to the INSTRUCTOR. Roy has our heartfelt sympathy in the loss of his mother. My own mother and father were laid in their grave by that same dreadful disease. Whatever temptations may come to him, he must be true to God. It will be a glad hour when friends are reunited at the coming of the Saviour. Miss Moore will find in next week's INSTRUCTOR a detailed description of how to use the pantograph.