

# THE YOUTH'S INSTRUCTOR

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## Travel in Iceland

WHEN it is remembered that Iceland is as large a country as Ireland, that the population numbers eighty thousand persons, that Iceland is a mountainous and volcanic country, and that the population is scattered mostly in the valleys and around the coasts, while there are scarcely any roads, it will be understood that to travel in that country is very difficult.

When anything needs to be transported on land, it generally has to be carried on horseback. This is the case except for a few kilometers' area in the suburbs of Reykjavik, the capital.

It is a strange sight, but not an uncommon one, to see a peasant traveling around the mountains, to his home in some valley. On his horses, which often number from ten to twenty-five, are bound such things as sacks of flour, cases with bread and corn, coffee and sugar, clothes and shoes, timber and furniture, iron, and whatever else he may need. When the expedition reaches a stream, no bridge being built over it, the only way is to go into the water with the horses, the men riding on some of them, and the goods being on the backs of the others. When the stream is too deep to walk on its bottom, the horses have to swim over. This often goes well, but sometimes when the stream is large and swift, men, horses, and goods are often lost.

A colporteur, such as our Brother Nils Anderson, has quite a hard territory in which to work. Often he has had to undress at a streamside and go unclothed through the ice-cold water, having his boots and clothes bound on his shoulders. When over, he dresses and goes on his journey.

Once I had to go in the winter from Seydisfjord to Nordfjord. Two friends and myself had to travel where no horse could carry a man, so we had to walk. Our way lay over a steep mountain, several hundred feet high. We put iron hooks, or spikes, on our shoes, and had to use long sticks, in order to walk steady up the mountainside.

When we reached the summit, we saw that the side of the mountain toward Nordfjord was nearly perpendicular. Soft snow had just fallen, and we could not think of walking down the mountainside; we could not do anything but cast ourselves out from the edge downward and slide on our coats. This we did, and much quicker

than we chose to do, though we resisted all we could with our hands. In a very few minutes we arrived in Nordfjord all right. The next day I had the opportunity of preaching the third angel's message in the Lutheran church in Nordfjord.

DAVID OSTLUND.

## Samuel Marsden

THE history of Christian missions in New Zealand and the life of Samuel Marsden are inseparable. The lesson of his self-sacrificing career may be comprehended in one sentence: "The best is not too good for God's work, and the length of life is not the measure of its service." He was born in Hertfordshire, England, July

of a larger destiny. He looked out over the horizon of his present for some clear indication of the divine purpose as to the next step in the path of duty.

One day while returning from Sydney, he found on the ship a brown-skinned Maori, who, having been enticed to work his way to England, had then been robbed and left in a forlorn condition. Marsden took the man to his home, where he remained for about six months. That was the Macedonian call. Five years later Mr. Marsden boarded a vessel which slowly made her way through the buffeting waves to New Zealand. His heart was full of inspiration to spend itself for God; his faith, simple and implicit, rested unshaken on the Rock of Ages.

Little heed was at first given by the Maoris to the heavenly message, but after sixteen years of weary waiting, the first fruits of an abundant harvest were gathered.

Forty-five years of untiring ministry brought this hero of the cross to his well-earned rest, and he sleeps in the land of his chosen sojourn, until "the day break, and the shadows flee away."

LORA CLEMENT.

## All for Good

"We know that all things work together for good to them that love God." Every word of this utterance is replete with confidence and courage. The assurance of the Christian's vantage-ground is first noted—"we know."

There is no uncertainty or contingency involved in the matter. There are no probabilities to calculate, and no change of plans necessitated to make the case fit this statement of Holy Writ. The Christian knows that all things work together for good, not "will work," but "work," or "are working." "The working is now, the result is future, and will inevitably be good; for this is the end God has in view."

The "all things" include all events and experiences which in any way connect with our lives or have an influence in molding our lot. All these are directed by the Master, who has our good in view. Alexander Raleigh beautifully expresses this thought in the following paragraph:—

"The bosom of Providence is the great moral crucible in which things work, in which they work together. They assimilate, repel, interpenetrate, change each other, and then leave,

## Song of the Out-of-Doors

COME to me, O you world weary, to the haunts of thrush and veery,  
To the Cedar's dim cathedral and the palace of the Pine,  
Let the soul within you capture something of the wildwood rapture,  
Something of the epic passion of that harmony divine!

Down the pathway let us follow through the hemlocks to the hollow,  
To the woven, vine-bound thickets in the twilight vague and old,  
While the streamlet winding after is a trail of silver laughter,  
And the boughs above hint softly of the melodies they hold,

Through the forest, never caring what the way our feet are faring,  
We shall hear the wild bird's revel, in the labyrinth of tune,  
And on mossy carpets tarry in His temples cool and airy,  
Hung with silence and the splendid amber tapestry of noon.

Leave the hard heart of the city with its poverty of pity,  
Leave the folly and the fashion wearing out the faith of men,  
Breathe the breath of life blown over upland meadows white with clover  
And with childhood's clearer vision see the face of God again.

—Cosmopolitan.

28, 1764. His cradle rocked in a humble cottage, and through his veins flowed the vigorous blood of the peasantry. The days of childhood and youth unfolded their petals under the warm rays of loving sympathy. Little Samuel owed much to his Christian home, where he was trained by that priceless discipline which best prepares the character to meet life's storms.

When but a young man, he determined to devote his life to the ministry, and entering St. John's College, took the orders of the English Church in 1793. In the autumn of the same year he sailed for Australia, having been appointed chaplain of the penal colony at Parramata, New South Wales. Although he spent twenty-one years there in faithful service, gaining a practical working knowledge of human nature and an earnest zeal for the evangelization of the world, yet he felt that this was not to be his life-work; and soon we find him standing on the threshold



as a moral result, one grand influence in the main for each character, for each man. The innumerable things that mingle in that crucible, if taken separately, would be seen working to separate and diverse results, as indeed they still do, in a measure, within the sphere of the all-commanding influence. But the one master influence now rules the whole process, and so combines the specific elements as to perpetuate and increase its own sway. 'All things work together,' not in an aimless and capricious manner, for this end and for that, now in one way and now in another, as though a stream should one day flow seaward, and the next back toward its fountain among the hills, but in one volume, along one channel, in one direction, toward the end."

How comforting the thought that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." Job could well say, "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." How kind the invitation to cast all our care upon him, for he cares for us.

Sometimes circumstances assume such combinations that all looks dark and unpromising before us. Let us then be reassured by this unfailing word, "All things work together for good." "What time I am afraid, I will trust in thee."

I will but add, in closing, the following paragraph from an unpublished manuscript by Mrs. E. G. White:—

"I want to see the King in his beauty. I want to behold his matchless charms. I want you to behold him too. Christ will lead his redeemed ones beside the river of life, and will explain to them all that perplexed them in this world. The mysteries of grace will unfold before them. Where their finite minds discerned only confusion and broken purposes, they will see the most perfect and beautiful harmony."

R. C. PORTER.

#### An Optimist's Thanksgiving

An' so you don't think, Neighbor Gray,  
I need be givin' thanks to-day?  
You say the season's been so bad  
There ain't much left to make us glad.  
Well, p'r'aps you're right; but seems to me  
Our ways of reck'nin' don't agree;  
'Tain't fair to count the things that's wrong,  
An' skip the blessin's all along.

I can't say much for oats and wheat;  
But then my corn was hard to beat;  
An' where could finer hay be found?  
Fruit failed, for certain, all around—  
I'd not much left; but you jest ought  
To hear the price that little brought!  
Potatoes? I must say they're poor;  
But cel'ry did its best, fer sure!

The lightnin' struck the barn, you said?  
Jest s'pose the house hed gone instead!  
'Twas years sence that old barn was new—  
It needed paint, an' shingles, too,  
An' then it burnt the very day  
I started haulin' in the hay;  
It might er bin chock full—an' so  
If that wa'n't luck, I'd like to know!

'Twas hard when poor Bay Beauty died,  
Marier an' I've jest cried an' cried;  
The colt's not old enough to break—  
But what a horse it's goin' to make!  
My sheep are mighty fat an' fine—  
You heard the dogs killed twenty-nine?  
'Twas only nine. Now, don't that show  
The way bad news is sure to grow?

It's been a powerful tryin',  
With skimpen' there, an' pinchin' here;  
But, thank the Lord! I've got a wife  
Thet always makes the best of life.  
Marier's like sunshine all day long,  
An' cheeriest jest when things goes wrong.  
There's nothin' worries her, sez she,  
So long ez she hez Joe an' me.

I'm feelin' poor, I don't deny;  
But I've got some things gold can't buy,

Fer sickness hezn't come our way—  
We're well an' strong all three, to-day.  
There's many a lonesome man I know  
Would envy me my little Joe—  
There isn't much I couldn't stand  
While holdin' fast his little hand!

An' so we're goin' to church to-day  
With thanks thet's more 'an we can say,  
But Him thet knows, though words is few,  
Kin tell we're thankful through an' through,  
When standin' up with all the rest  
We sing our heartiest an' our best;  
"Praise God from whom all blessings flow"—  
Marier an' me an' little Joe!

—Ellen Manly.

#### In Jail for Conscience' Sake

ON the eighteenth of September I visited Brother George B. Thomson, of Manchester, Tennessee, who was at that time in jail for doing quiet work on his farm on Sunday. To those who have looked on going to jail as heroic, and with a sort of sentimentality, I would say, Visit some of our brethren in prison for the truth's sake, and you will find the reality anything but poetical.

Brother Thomson was at first confined with three other men. These men, as time hung heavy on their hands, were constantly smoking, and as there was only one small window in the cell, and it was more than half iron bars, and the cell was in an unsanitary condition and filled with poisonous odors, the atmosphere was suffocating and almost unendurable. Although Brother Thomson is a strong man naturally, it is not strange that at first his confinement made him sick.

When I visited the jail, two of the men had been released, and the other one was sick, and his bed was placed in the corridor. The prison physician disinfected the cell, and so the air was somewhat better. I visited Brother Thomson several times, but each time I was glad to get out into the open air after having been in there but a few minutes.

A straw bed, we could not tell how ancient, lay on the floor in the corner, and all the men slept there. Brother Thomson is an excellent nurse, and he helped the sick man, who finally gave evidence of real conversion, for he threw away his pipe, and seemed to greatly appreciate what Brother Thomson did for him. Brother Thomson stayed in jail twenty-one days, and then the judge levied on his goods, and he was released. Brother Thomson was very cheerful under these disagreeable circumstances. We may write more later, stating the particulars of the case. We are hoping to arouse such an interest among the leading men in this State on the principles of religious liberty that our people may not, for a time at least, have to suffer from this oppressive law, which is merely a relic of the Middle Ages.

My dear young friends, it is not a matter of poetry or sentiment to suffer for God's sake. What is before this people might well cause us to tremble if we did not know that God was with us and would never leave nor forsake us.

J. S. WASHBURN.

#### The Providence of God

A DEAR Christian friend whose life has been a light to many told me that the memory of the godly walk of her father and mother did much toward shaping her own life. Her father died when she was a mere child. She said that when on his last sick-bed, the deacons of the church to which he belonged, came together to pray with him. They talked of God and his dealings with his children, as the old-time deacons were wont to do. One said if he were riding horseback and his horse should stumble and throw him off, and he should receive no injury, he should consider it to be the providence of God. My friend's father remarked, "If I were riding and the horse did not throw me off, I should

consider that the providence of God had prevented it." Although a child, she never forgot the remark.

Day by day we go about our duties or pleasures. Days wax and wane, filled with beauty and blessing,—some, it may be, with sharp-pointed pain. Many days are all too short to accomplish the things we wish to do. Some, perchance, seem endless in the physical or mental strain they bring; and yet night comes, the curtain falls, and a worse ill might have been ours. The sharpest thorns did not enter our feet. The deadliest serpent glided from our path before our footsteps reached it. Leaden though the sky may have seemed, it did not fall. Is it not because the "ministering spirits, sent forth to minister for them who shall be heirs of salvation," were about our pathway, keeping ward and watch, and securing to us immunity from direst peril or evil of which we never dreamed? We pass over the road where, but a short time before or soon afterward, a train plunges its living freight into eternity; or the boat that preceded or followed us may have been engulfed by angry waters. We tremble as we realize how imminent our peril has been; but how about the trip with beautiful sunshine and placid waters, and the steady revolutions of the machinery that propels the train whose every mile is one of pleasure? Should we not realize more fully than we do that there is One who controls all the events of our lives, unless we with presumptuous hand insist upon taking the reins into our own control, when disaster, sure, if not swift, will follow? "The mountains" are not only "full" of protecting "horses and chariots of fire" for Elisha, but for each one of us. We may "behold" with Faith's open eyes. Will not our lives be far happier,—but what is of vastly more importance, more helpful to others in their influence,—if we consider not only how many blessings we receive, but how many misfortunes we are spared?

MARY MARTIN MORSE.

#### Treatment for Railroad Ties

WE wonder how many readers of the INSTRUCTOR know that the railroad ties which bear up our swift-moving trains have had treatment before being set in the earth under the heavy iron rails. This is true on many roads in the United States, and the process of treating railroad ties is rapidly extending as timber becomes more scarce in this country. The ties are treated to prevent early rotting, thus making them do service longer. An average tie will last only about five years, especially when made of the softer woods, like tamarack, pine, or fir; then it generally becomes decayed, and another must take its place. We are told that after treatment, a tie will last fifteen years, so it will be seen that it pays well to care for them. The Great Northern, Northern Pacific, Burlington, and other Western roads are now treating their ties, and new plants where this process is carried forward are being erected in different parts of the country. The one the writer visited is located in the town of Somers, Montana, on the north end of Flathead Lake, in the northwestern part of the State, and was built by the Great Northern Railroad at a cost of eighty thousand dollars. I visited this plant September 19, and was shown about by Engineer R. H. Bergey, who kindly described the process, which is as follows:—

In a large room are four great iron tubes, one hundred eight feet long, and six feet in diameter. These are called retorts. A small track is laid inside these tubes, and into them are run small loads of ties, on iron trucks. When full, these are tightly closed, and the treatment process begins. In this northwestern country three kinds of timber are used for ties,—pine, fir, and tamarack,—and all are more or less full of sap and pitch. After the ties are placed in the retorts, and everything securely closed, all this sap and



pitch is extracted by a vacuum process, which leaves the wood much more porous. This takes one hour usually, and somewhat longer in the case of tamarack. These great tubes are then filled with a solution of chlorid of zinc, which under a one-hundred-pound pressure is forced into the timber till each cubic foot of timber has absorbed three quarters of a pound of pure zinc, then by a twenty-pound air pressure what remains of the solution is forced back into the great vats outside, and the ties are brought out of the retorts ready for the road-bed.

In this plant, which runs day and night, 3,744 ties are treated every twenty-four hours, and the Great Northern, together with other great lines, is working to the end that all ties shall be thus treated before using.

W. B. WHITE.



Conducted by the Missionary Volunteer Department

M. E. KERN - - - - - Chairman  
MATILDA ERICKSON - - - - - Secretary

#### Lesson Study for Missionary Volunteer Societies

INSTEAD of having the regular study from "Ministry of Healing" next week, each Society is left to make its own program, and it is suggested that the program be made from the contents of the special number of the INSTRUCTOR.

#### Australasia — No. 5 Program

##### OPENING EXERCISES:—

Song.

Scripture Reading: Acts 16:9, 10; Isa. 6:5-8.

Prayer.

##### LESSON STUDY:—

Tasmania:

General Description.

Missionary Work.

New Zealand:

General Description.

Historical Items.

The Maoris.

Missionary Efforts.

Our Work.

##### Tasmania

GENERAL DESCRIPTION: About one hundred miles southeast of Australia, lies one of the beautiful gardens which God has planted in the Pacific. This is Tasmania. It is about the size of Scotland, and is supposed to have once formed a part of the mainland from which it is now separated by Bass Strait. The coast is deeply indented. Because of the salubrious climate of this island, guide-books call it "the sanatorium of the world." The mountains, the wooded hills, and the bold promontories skirting some of the bays, yield a variety of scenery, which is unrivaled in Australia.

Tasmania was discovered in 1642 by Tasman, who named it Van Dieman's Land, after his patron. At one time the island was a dependency of Java, but early in the nineteenth century it became an English possession and the home of many British convicts. Not until 1853 did it cease to be a penal colony. When the whites first came to Tasmania, they found several thousand primitive inhabitants. The following years saw the white population increase, but witnessed also the extinction of the natives. In 1834 the last survivors were confined to a marshy valley. The unhealthy surroundings brought three fourths of them to their graves during the first decade. Public sympathy was awakened, and a

better location was found for the dying race. However, in 1876, "Queen" Turganina followed her people to rest.

The populace of Tasmania comprises English, Irish, and Asiatics. The chief occupations of the people are mining, fruit culture, and sheep raising. The island has two large cities. Launceston, on the extreme north, is a commercial center. Hobart, the capital, on the southern coast, contains fine institutions. It is also the chief seaport, and has steamship connections with Europe, Australia, and New Zealand. In 1900 Tasmania became a State in the commonwealth, and although she is the smallest among the colonies, her population to-day is larger than that of West Australia.

MISSIONARY WORK: God has superintended his work in Tasmania. It was organized into a conference in February, 1901. Many lines of work have been developed. Ministerial work, together with Bible, canvassing, tract society, health food, church-school, and missionary work in its general branches, are being conducted. While the field has difficulties peculiar to itself, the work is aggressive. Much interest is manifested in various localities, and recently about one hundred persons have been added to the ranks of Sabbath-keepers.

The condition found in the churches is encouraging. The members seem desirous of making progress in the truth. A noticeable feature in the church work is the earnest, self-sacrificing spirit manifested by the youth. The church-schools are also doing a good work; they are proving a blessing in extending God's eternal truth; and their methods of education are securing the confidence of the people. The message is making steady progress, but the laborers are sorely pressed, and from Tasmania, as from many other fields, comes the Macedonian cry.

##### New Zealand

GENERAL DESCRIPTION: Away off in the Southern Pacific, twelve hundred miles from Australia, and about eight thousand from San Francisco, lies New Zealand. The group, composed principally of two large islands and one small one, resembles Italy in shape; and its area is almost equal to Great Britain and Ireland. The islands are of volcanic origin, and much of their surface is now occupied by mountains. Some of these lift their crests above the limits of perpetual snow, and others are covered with luxuriant evergreen forests. Grassy plains intersperse the mountains. The central portion of the northern island is favored with numerous hot springs and geysers, while the coast hills of the southern encircle the largest lake in New Zealand. Among the many short rivers, the Clutha is the Nile of the country.

The New Zealanders may well enumerate their splendid climate among their many blessings. But earthquakes are common, and the serene skies are purchased at the expense of frequent gales. The country is primarily pastoral, yet semitropical fruits also thrive in the rich soil. Agriculture and mining are important industries, and the forests furnish much valuable timber. New Zealand is noted for her ferns, which often reach a height of thirty feet, but flowering plants are very rare within her borders. She is also exceptionally destitute of native animals. Before the white squatters came, no fishes swam in her rivers, and few birds sang in her trees. However, the gaps in the local fauna have been somewhat supplied by the thrifty European.

HISTORICAL ITEMS: In the same year that Tasman discovered the island which now bears his name, he revealed New Zealand to the eyes of the civilized world. Cook explored the coast in 1770. The earliest attempts at colonization were made by the Australian emigrants. In 1840 the sovereign rights of New Zealand were ceded to the queen of England, and for thirteen years it was a crown colony. About 1857 the

discovery of gold brought thousands of miners and capitalists to search the newly found vaults.

The history of New Zealand was almost entirely internal until 1899 and 1900, when she aided Great Britain in her war in South Africa. Although isolated, the country has enjoyed an era of prosperity. In 1901 twenty-three hundred miles of railway were open for traffic. Auckland, the largest city, boasts great commercial activity. Wellington is the capital. The civil and criminal laws are the same as those of England. The king appoints the governor, but the legislative power is vested in two houses. Recently a law has been passed which makes elementary education free, secular, and compulsory. There is no state religion, but the Church of England has more adherents than any other.

THE MAORIS: For centuries, the Maoris, in their distant, insular home, were strangers to the world, and the world was unknown to them. Ethnologists differ concerning their origin, but they were among the purest, the most intelligent, and the most cultured of the Polynesian peoples. Tradition teaches that they emigrated to New Zealand from the Society and Sandwich Islands. Their language resembles that of the Society and Cook groups. Stories of marvelous deeds rock in the cradle of their legendary history.

Physically the Maoris were well-formed and muscular. The vivacity of their dark eyes illumined the expression of strength in their tattooed faces. They were hospitable, but uncleanly; kind, yet resentful. Vengeance was a race passion. They had no knowledge of a personal Creator and Redeemer, but believed in spirits, and worshiped natural forces. Before Europeans arrived in the island, the natives were occupied almost incessantly in tribal warfare, and victories were celebrated by cannibalism.

Contact with the world has brought many changes to the Maoris. They have native schools, and some of their students have obtained distinction in the New Zealand university. They possess land, and have their own representatives in the legislative chambers. But this is not all. The good has been mixed with evil. Christianity has sought to elevate them, but so-called civilization, together with its religion, offers her forms of terrible vice. One notable example is the invasion of Mormonism, which has captured thousands. To-day the Maoris are a dying race. Dr. Pomare, the medical officer, says that in thirty years not a full-blooded Maori will be left. Their own words reveal their realization of this fact: "Our rat is eaten by the European rat; our fly yields to yours; and we ourselves are replaced by you."

Now is the time to work for this people. Strenuous efforts are being put forth to bring them a knowledge of the third angel's message. But their habits and customs of life, their former training and instruction from the early missionaries, the lack of confidence in Europeans, and the scattering of that people throughout New Zealand are the sources of very perplexing problems. Yet God is granting wisdom to his workers, and is prospering the work.

MISSIONARY EFFORTS: A retrospective view of New Zealand again reveals to the observer how civilization treads upon the heels of missionary effort. Among the pioneer settlements a mission was established, and the work went on in a marvelous manner for some time; but alas! how often the hand that sows the gospel seed not only fails to cultivate the plant, but bruises the tender stem. The Europeans who were looked upon as Christians, gave vent to their greed for land, until the natives looked upon them with contempt, and regarded their religion with suspicion. However, to-day New Zealand stands recorded as a Christian nation, and is regarded no longer as an outpost, but as a center of operations. The Church of England has worked zealously not only for New Zealand, but for the sur-



rounding islands. It was to this work Bishop Paterson gave his life. The Wesleyans have worked earnestly, and are now well represented. The untiring efforts of the Congregationalists and Presbyterians have also been rewarded; the former have been maintaining missionaries in India, while the latter have made the New Hebrides their special field of labor.

**OUR WORK:** Turning away from the record of other denominations, let us follow the footprints of our own workers in New Zealand. The statistics call forth feelings of gratitude, for in a degree such figures reveal the footsteps of God. Elder S. N. Haskell opened the work there in 1886, and during the same year Elder A. G. Daniells arrived in this field, and labored for some years. God went before his servants, and his blessing has caused the seeds of truth scattered by them to yield an abundant harvest. Brother S. M. Cobb gave the following report at the last Australasian Conference (September, 1906):—

"New Zealand, with a population of only about nine hundred thousand, is an expensive field to work, owing to the extensive traveling that is demanded. The work consists of the regular field and evangelical work of the conference,—the tract and missionary work carried on by the laborers in the office and by the members in the churches; the canvassing work, which has been very prosperous of late; the sanitarium and medical work, which is giving some evidence of future success; the health food department, which is by no means the least prosperous or promising among the various departments; the Maori work, which is proving to be a large and important work, and which calls for broad plans, large means, and consecrated laborers, as well as wise and discreet management. Besides these, the school enterprise (the intermediate school for New Zealand) is a live question in this field, and is calling forth hearty responses from the people. These various phases of the work, several of which are new and untried, and which call for careful discrimination and wise counsel, as well as good plans and a large outlay of means, make this field one of importance and interest to this conference assembled. During the last year New Zealand has enjoyed a degree of prosperity that has proved a blessing to the cause in this field, for which we are very grateful to the Lord. The effort to win souls to Christ has been blessed, and a goodly number have accepted the truth."

MATILDA ERICKSON.

#### Missionary Volunteer Reading Course — Nos. 9 and 10

"EARLY WRITINGS," pages 232-273, new edition.

1. Commit to memory Rev. 14:6-11. What was the first angel's message? Who heralded this message? Who was the leader in this work? and what were some of his experiences? How were the early Advent people tested?

2. What is the second angel's message and its relation to the first? What was the midnight cry, and how did it affect God's people?

3. In the first illustration of the advent movement, what is indicated by the two clouds settling upon the waiting ones? How were the advent people comforted? To what was the disappointment of 1844 compared? Why?

4. Compare the second illustration with the first.

5. What mistake had been made in the interpretation of the prophetic period ending 1844? Compare the heavenly sanctuary and its services with the earthly. What symbolized the close of the service in the earthly? What event took place at the close of 1844, and of what importance is this to us? See also "Great Controversy," chapters 23, 24, 28.

6. What is the third angel's message? and for what purpose was it given? What special test came to the children of God at this time?

See also the chapter on "The Open and Shut Door." What do you understand by "following Jesus into the most holy place"? Of what importance are the three messages to God's children? Note the attitude of William Miller toward the third angel's message, and God's love toward him.

7. What is meant by being on the firm platform? What lesson may be learned from the experience of the Jews who rejected John's message?

8. How only can we withstand the teachings of Spiritualism? How do these teachings tend to overthrow the authority of the Scriptures, to ignore personal responsibility, and to deny a personal Saviour? See also "Great Controversy," chapter 34.

9. What special plans has Satan laid to ensnare the Advent people? What is the only safety against covetousness? How is the spirit of Judas manifested to-day?

10. Note the experiences of God's faithful children during the shaking, observing especially God's compassion for them. What is the cause of the shaking among God's people?

**NOTE.**—As there are two lessons in this INSTRUCTOR, none will be given in the Special number to appear next week. Remember the supplementary references are for those who wish to read further on the subject. The examination on "Early Writings" will not touch them.

#### Young People, "To Arms!"

It was the coming forward of the young men, said General Grant, that saved the Union when it was almost rent in twain by civil strife. It will be the coming forward of the young men and women of this denomination that will carry this gospel of the kingdom to every land, and bring the consummation of our glorious hope. Through the spirit of prophecy the Lord has called special attention to the fitness of young people to do this work. "Young men are wanted. God calls them to the missionary field." Being freer from temporal cares, better able to adapt themselves to strange conditions and to endure hardness, young men are especially fitted to carry this message to the regions beyond. By proper training, and experience with older workers in the home field, young people are to become fitted to bear heavy responsibilities in the great mission fields of the world. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," page 271.

Let us delay no longer. Armed with faith and prayer, let us go forth to do valiant service for the Lord. "Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor."

#### Opportunities for Labor

While young people are not qualified for every kind of labor, the distribution of our literature is a line of work in which all can engage. We are greatly favored at this time in having specially prepared issues of our periodicals with which to work. The Lord's desire is that as a denomination we should wage such a campaign this fall and winter as we have never done before. The preparations are all made that we may do this. The great Missions special of the *Signs* is probably the best special issue we have ever published. This is to be followed by the Bible Reading series. We ought to sell hundreds of thousands. Consider how many people have been brought into the truth through our literature, and how many new fields have been opened in this way.

#### The Response

Our young people in many places are taking hold of this work heartily. The Mountain View,

California, young people ordered twenty-five hundred of the Missions special, and have districted the valley in which they live, all the way from San Francisco to San José, a distance of forty miles, and will work it thoroughly. The Society at College View has ordered more than three thousand, and will work Lincoln and the surrounding towns and country. One interesting feature of this movement is the determination of the young people to devote the profits to missions.

The work with this Missions special will open the way for subscriptions for the Bible Reading series. What a mighty factor in the finishing of the work, to have this series going into thousands of homes, for six months, carrying the truths of this message in the most attractive form!

#### A Special Opportunity for Young People

Then comes "Our Truth" number of the INSTRUCTOR, in which our young people will take more than ordinary interest. Our work with the *Signs* will open the way for us to take to the people something especially for the youth. This issue is to contain the great truths of the third angel's message, written especially for young people. We sold fifty-five thousand copies of the Temperance number, and did not half try. We ought to sell one hundred fifty thousand of this one.

"Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth?" This is a solemn question. It is a call for volunteers. Jesus gave his life for the world, and he continues to suffer till the gospel work is completed. See "Education," pages 263, 264. Shall we not, dear young people, answer the call to earnest labor? It is the Lord who is calling, and he has furnished us, in these periodicals, the materials with which to work. Through this work we shall learn how to do earnest personal work for souls.

The great campaign is on. The call, "TO ARMS!" sounds forth. "Woe to them that are at ease in Zion." Enter the work whether you feel like it or not, and your love for God and his truth will be revived. You may save yourself, and others also.

"The time is short;  
If thou wouldst work for God,  
It must be now;  
If thou wouldst win the garlands for thy brow,  
Redeem the time."

M. E. KERN.

#### Who Will Enlist?

##### Gideon's Three Hundred

THE situation was critical; for the Midianites, swooping down in great numbers, were ravaging Israel's land, and destroying the fine fields of grain. The country must be liberated from the intruders. The call for volunteers echoed throughout the land.

Some leaned on their hoes, saying that it was a good work, and some one ought to do it; but, no, they could not go. Large numbers, however, volunteered. This army of volunteers marched up to where the enemy could be seen across the valley. Such tremendous odds! Some began to tremble. The scene stabbed their courage. Their willingness retreated, and soon they left the field. But three hundred stood with eager eyes riveted upon the enemy. With cords of faith they bound the sandals of God's promises under their feet. They had enough "red iron" in the will to stick to their purpose. God blessed them, and the land of Israel was freed from the enemy.

To-day, in earth's ripened fields, the dripping faces of the enemy's reapers are seen. The scythes swing like pendulums; and the hands that bind the sheaves heed no weariness. Thousands of splendid young people are being reaped for utter destruction. Many are being snatched from the very ranks of Israel. A painful scene  
(Concluded on page six)





# CHILDREN'S PAGE



## Showing the Way

"Yes, sir, I can show you the way there, and it won't take you but a few minutes. Right down this path—I'll go along, and then you will be sure not to miss it. There is a turn and a branch path that might bother you." The boy, with alert eyes and a friendly smile, stepped out of the gate to accompany the party of sightseers, who had stopped to ask him the way to a certain lake. As he stepped out, there followed him a tiny toddler, sure that he, too, was going on the little expedition. The boy turned and took the chubby hand held up to him trustingly.

"No, no, baby, you must not go along. Will you wait just a minute, till I take him in to mother?" he added, as he turned to the strangers. He took the little fellow into the house, and returned without him. As he started to lead the way, he explained: "You see, we never let him go down that way for fear some day he would run away and get down to the lake alone, and fall in."

"A good idea," answered the gentleman of the party. Then he glanced at the bright face beside him, and went on, with a smile: "I am glad to see a boy with such kind thoughtfulness for a younger brother. It is indeed a wise plan not to let him learn the road that might lead him to danger. And I wonder if, when he gets a little older, his big brother is going to keep on being as careful not to show him the way to anything that might harm him? I have seen older brothers teach the little ones to say things and to do things that may lead, in the end, to worse dangers than the lake. How about showing him the way then?"

The boy glanced up into his face with a little laugh that showed that he understood. Then he said, with enough earnestness in his tone to show that he meant it, "I'm going to show him the way—from things like that."—*S. S. Advocate.*

## How Kindness Came Home

IN the kirk in his own land of Scotland Mr. Macfarland had been an elder, but on coming to America, and uniting with another church, he became in time a deacon.

His life was a pattern of stern and rigid justice, untempered by the kindlier graces—at all events, so people judged him. His wife, although naturally quite unlike him, had grown into his ways, and they were well mated. He was industrious, calculating, logical; she was neat, frugal, and acquisitive. A carefully measured tenth of all their income they devoted to the Lord, and expended it within a rather narrow range of benevolences; but all beyond the tenth Deacon Macfarland invested with prudence and some measure of secretiveness. He was argumentative, set in his opinions, and close at a bargain, but just, beyond suspicion, and upright in all his ways. He read his chapter at family prayers preferably from the Old Testament. The reading never was omitted, no matter what the weather or the demands of daily care; but family worship over, he was at his work with might and main.

Yet as the years went on, something was touching the hearts of this couple with unexpected promise of enlargement. They had no children, and as middle life reached its noon and passed by, they grew to a new interest in the children of their more favored neighbors, and especially the two little daughters of a poor tenant in the neighborhood.

One day this tenant and his wife were both killed. The horse they were driving became unmanageable at a railway-crossing, and rushing

over ahead of the locomotive, cleared the track just in time for the train to demolish the wagon and dash its occupants to instant death.

Then at a leap rose the father-love and the mother-love in Deacon Macfarland and his wife. His face was calm, his speech was "deleberate," as he would have said, when he appeared before the judge and made application to adopt as his own the two orphan girls.

It is good for us that impulses of sympathy sometimes carry the most conservative of us beyond the limits of our ordinary prudence. When the papers were made out and the responsibility had been assumed, Deacon and Mrs. Macfarland began to realize the load they had shouldered. There were immediate bills for clothing for two destitute children, and Mrs. Macfarland would not hear to it that they should be dressed less substantially or less attractively than the neighbors' children; and there were cares and perplexities such as come to people even with their own children. But Deacon Macfarland was not a man to look back when he had put his hand to the plow. And little by little the young life in their home made over the man and woman, and developed hidden springs of goodness in their lives.

At length Mrs. Macfarland fell ill, and the illness unhappily made faster progress with her mind than with her body. There were three years in which it was necessary to watch her and care for her night and day,—years the story of which can never be told.

During these years the two daughters, then almost grown, put forth their grateful efforts with true filial love, and comforted the old man in his pitiful sorrow, which dragged so wearily along.

At last came the day of her release, and the three stood beside her grave and wept tears of affection for the good, true woman she had been, tears also of gratitude that the long night of her mental darkness was over.

That night, when Deacon Macfarland knelt down to pray, and the two daughters knelt beside him, he said:—

"O God, I thank thee for the good, true wife she was, and for the many happy years; and for the great comfort which thou didst prepare for us against the coming of these last days of sorrow. Thou knowest with what doubt and misgiving we took these girls, and how much we thought of the care and trouble. O God, we thank thee for the thousand times they have repaid it all, and for the comfort they are to a sad old man to-night —"

He choked with sobs as he attempted to proceed, and ended abruptly, "Thine, O Lord, is the glory, world without end. Amen."—*Selected.*

## A True Story

ONCE there was a missionary in a far-away country where there are many high mountains, upon which roam the pumas, or mountain lions. They belong to the wildcat family. They are about two feet high and four feet long, and can jump at least six and one-half feet high. They have an especial liking for the fleshy colts and sheep, but sometimes they kill calves, and when

very hungry, even attack horses and people. They watch their opportunity to spring unseen at the animals, attacking them at the throat.

On arriving in that country, the missionary bought a fine brown mare of another missionary who was just leaving that part of the country. The little daughter of the latter had named her Nellie, and she was allowed by her new owners to keep that name.

The son of the new missionary was called Carlos in that land. He was very fond of Nellie, and took good care of her, and she became very fond of him, and was very useful to him, for he had to make long trips on her back to get food and other things that the family needed. Whenever she saw him with the bridle in his hand, she would run away unless he had some oats for her.

A friend of Carlos gave him a white puppy which he named Lion, and he grew to be a large, wise dog. The missionary took some land, thinking it might be useful in the work, and be a good home for his family. If he

had had more sons, he could have taken more land, but under the circumstances he had to be content with one hundred thirty acres. On the claim was a little prairie or meadow, and some streams of water, so the wife of the missionary named it Meadow Brook. Nellie did not like to stay at Meadow Brook, for she found better feed and more company at an Englishman's dairy farm a long distance through the woods. Only a narrow road had been cut through to it. At this farm was a railroad crossing, and animals were

frequently killed there by the oncoming train.

Lion seemed to know there was danger, for he went with Nellie mornings, sometimes stationing himself on the track or at the gate leading to it. One morning a native boy was with the son of the Englishman, and he said, in the language of the country, "I am not afraid of Lion. I could easily steal that horse," going toward her to prove it. Lion immediately ran after him, barking so energetically that the boy was glad to take refuge on a high stump.

One night Nellie's family increased, and the pretty little colt was named Princess. For a few days Nellie was tied to a long rope near the house, but as soon as Princess could run fast, they were left free, and Nellie took her to her favorite resort. Lion was very fond of the colt, and usually spent two or three hours each morning guarding it and Nellie. At evening he would go with Carlos to bring them home.

One morning it seemed that Lion did not see Nellie and Princess leave, and on the way to the Englishman's a lion killed little Princess. The missionary, passing that way to the city, found her by the roadside where the lion had dragged her. He sent the hired man to tell Carlos to look for Nellie to see if she was injured. She was easily found by her constant pitiful cries for her dead colt. Scratches on her nose showed that she had fought the lion.

An old yellow horse sympathized with her, going with her several times to see poor Princess. After some days her cries ceased, but she never forgot her sorrow, for she always was afraid to pass the spot where the accident occurred.

MARY T. WESTPHAL.



CARLOS AND NELLIE





THE town of Karatagh, Turkestan, was recently wholly destroyed by a volcanic explosion. The town was built over the crater of a volcano that has been extinct for centuries; but by a sudden revival of its destructive forces, the mountain was split in two, and the inhabitants and buildings of Karatagh and suburban villages were thrown skyward, and scattered for miles by the wind. It is estimated that several hundred persons lost their lives in the catastrophe.

BROWN bread was originated by Major Nathaniel Thwing, of Boston, in July, 1746. The country at the time was suffering from a scarcity of grains. Wheat was so high priced that a loaf of ordinary bread sold at two cents an ounce. Mr. Thwing was a baker, and conceived the idea of making bread with a large proportion of cornmeal. At the time of its invention it was regarded as a famine food; but it rapidly grew in favor because it was both palatable and low priced.

"A FEW months ago a sister living then in Montana wrote that she had dedicated five cents to the Lord's service, and by the sale of tracts it had amounted to twenty-five cents. She began selling the *Signs of the Times*, and soon her five-cent piece had amounted to twenty dollars. Since then she has continued selling the paper until all record so far as dollars is concerned has been lost sight of. She has been for some time using four hundred papers a week, and her success has been remarkable."

THE queen of Spain is much opposed to the bull-fights of her adopted country. But as King Alfonso demands that she make no outward demonstration of her horror, even when she sees handsome horses disemboweled by the horns of the angry bull, she has had made a set of field-glasses through which she can not see anything, though she seems to see. Since the people know nothing of the queen's ingenious device for combining obedience and mental comfort, she can attend the bull-fights without being regarded by them as disloyal to Spain's national amusement.

### Who Will Enlist?

(Concluded from page four)

is this to the Christian; but how can we thwart the enemy's plans?

To save other youth from the hand of the enemy, will demand earnest, ceaseless effort, in seizing every opportunity presented. Just now, the "Truth" number of the INSTRUCTOR gives the worker a chance to thrust in the sickle and reap for the garner of heaven.

### Suggestive Plans

Some already have well-laid plans for circulating this number of the INSTRUCTOR, but others have not. We therefore make the following suggestions for the planning and carrying forward of this work:—

#### ORDER LARGE QUANTITIES FOR DISTRIBUTION

1. Find persons who will take large numbers.
2. Take it up in the Society or church meeting, and ascertain how many each will take.
3. See how many older people will pay for copies for young people to use.
4. Appoint a committee to see all who were not at the meeting.
5. Order through the church librarian.

#### DISTRIBUTION OF THE PAPER

1. Appoint the officers of the Society or other members as a periodical committee to plan for and direct the work.

2. Each member should study this special number; and let the Society prepare a program from it.

3. District the town and country, and assign to workers according to their adaptability to work in the various localities.

4. Give copies to all libraries, reading-rooms, schools, other institutions, and public places where they will be received.

5. Supply waiting-room racks.

6. Make a special effort to place the paper in the hands of the leaders and members of other young people's societies.

7. Mail copies to friends and acquaintances, and follow by faithful correspondence.

8. With such a preparation as can be obtained, let certain ones sell the papers on the streets and in business houses, observing propriety and Christian courtesy in all the work.

9. Nothing of value was ever done for God without prayer. Let every individual and the entire Society pray earnestly for success in planning and executing the work.

#### FOLLOW-UP WORK

Carefully note the interested ones; take to them other literature, and give Bible readings as opportunity offers.

Let none say, "It is a good work, but I can not help." Let none order a supply, and then, repulsed at the first door, turn about and lay the papers on the shelf. Let each Missionary Volunteer be a member of Gideon's three hundred,—ready to seize the opportunity, ready to lift the responsibility, and then ready to stick to it in the spirit of earnest prayer, until the work is done.

MATILDA ERICKSON.

## THE INTERMEDIATE LESSON

### Save Your Paper

THE Sabbath-school lessons for *next week* are in this INSTRUCTOR. Save your paper. Next week's paper is the special number. It will contain no lesson for the Sabbath-school, nor for the Missionary Volunteer Societies.

### X—Moses in Midian

(December 7)

LESSON SCRIPTURE: EX. 2:15-19; 3.

MEMORY VERSE: "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

#### Review

What occurred after the death of Joseph? What did he advise his people to do? Why? When Israel still increased, what did he order them to do? Who saved the life of their little boy? Tell how the mother did it. Who found him? Who brought him up for her? When his mother took him to Pharaoh's daughter, what did she call him? Why?

#### Lesson Story

1. When Moses was grown, he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. Moses slew the Egyptian, and hid him in the sand. He thought no one saw him.

2. "And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?"

3. When Moses found that what he had done was known, he was frightened, and "fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well."

4. Moses helped the daughters of the priest of Midian to water their father's flock from the well; and the priest told them to call him in to eat bread with them. And Moses was content

to dwell with the man. He gave Moses Zipporah, his daughter, for a wife.

5. "Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb.

6. "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

7. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

8. "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. . . . I have surely seen the affliction of my people, . . . and I am come down to deliver them out of the hand of the Egyptians."

9. The Lord told Moses that he would send him unto Pharaoh to bring out his people. "Moses said unto God, Who am I, that I should go unto Pharaoh?" "And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

10. The Lord said to Moses, "I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

11. "And I will give this people favor in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty."

#### Questions

1. When Moses became a man, what are we told that he did one day? What did he see? Whom did Moses consider as his brethren, even though he was the son of Pharaoh's daughter? What did Moses do? Where did he hide the body? Why did he not expect to be found out?

2. How soon did he go out again to look upon his brethren? What did he see this time? What did he say to the one who did the wrong? What reply did the man make?

3. What effect did this have upon Moses? What did he do immediately? To what land did he flee? Where did he sit down to rest?

4. What kindness did he have an opportunity to do? What was his reward? Where did Moses now remain? Whom did the priest give him for a wife?

5. How was Moses employed? Where did he take the flock? To what mountain did he come?

6. Who appeared to him there? In what manner? What effect did the flame of fire have upon the bush?

7. When Moses discovered this, what did he say? Who saw what Moses was about to do? What did the Lord say to him? Give Moses' reply. What did the Lord tell him? Why was he to take off his shoes?

8. Who did he say was speaking? What had the Lord seen? What was he about to do?

9. Whom did the Lord say he had chosen to go to Pharaoh and bring out the people? How did Moses show his unwillingness to go? Who did the Lord promise would go with him? What did he say would be a token that he had sent him?

10. What did the Lord tell Moses that Pharaoh would do at first? How would He make him willing to let God's people go?

11. What did the Lord promise to do for Israel before they left Egypt? In what condition were they to leave Egypt?



# Lesson for Next Sabbath

## XI—Moses' Return to Egypt

(December 14)

LESSON SCRIPTURE: EX. 4:1-23; 27-31.

MEMORY VERSE: "I will be with thy mouth, and teach thee what thou shalt say." Ex. 4:12.

### Review

What did Moses do after he had grown to be a man? Why did he flee from Egypt? Where did he go to live? Who became his wife? What work did Moses do? What did he see one day when he had taken his flock to the back side of the mountain? Tell what the Lord said to him. What promise did the Lord make to Moses?

### Lesson Story

1. Moses was fearful. He told the Lord that the people would not believe him nor harken unto his voice; that they would say, "The Lord hath not appeared unto thee."

2. "And the Lord said unto him, What is that in thine hand? And he said, A rod." The Lord told him to cast it on the ground. When he did so, it became a serpent, and Moses fled before it. And the Lord said unto Moses, "Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand."

3. Then the Lord said to him, "Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his other flesh."

4. The Lord told Moses that if his brethren would not believe him, nor harken to the voice of the first sign, they would believe the voice of the second sign. If they would not believe either of these, Moses was to take of the water of the river and pour it upon the dry land, and it would become blood upon the land.

5. "And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

6. "And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. . . . Thou shalt speak unto him, and put words in his mouth. . . . And he shall be thy spokesman unto the people: and he shall be, even he shall be, to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs."

7. Moses returned to his father-in-law, and said unto him, "Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace." The Lord told Moses that all the men in Egypt were dead who had sought his life. And Moses took his wife and his sons and returned to Egypt; and Moses took the rod of God in his hand.

8. The Lord said unto Moses, "Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born."

9. "And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of

the Lord who had sent him, and all the signs which he had commanded him.

10. "And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people."

11. "And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshiped."

### Questions

1. What effect did all that the Lord had said to Moses about his delivering Israel from Egypt have upon him? What did he tell the Lord? What did he expect the people to say?

2. How did the Lord answer Moses? What did he tell him to do with the rod that was in his hand? What was the result? Then what did the Lord tell Moses to do? What was the result this time?

3. What did the Lord tell him to do next? What happened? Then what was he to do? With what result?

4. For what purpose did the Lord give these two signs to Moses? If the people would not harken to either of these, what other sign was Moses to give them?

5. Then what excuse did Moses make in order to get out of the work which the Lord wanted him to do? How did the Lord answer this? What did he promise to do for Moses?

6. How did Moses still beg to be excused? How did the Lord regard this? What question did he ask? What did he know of Aaron? What did he say Moses should do for Aaron? What was Aaron to be for Moses? What was Moses to be to Aaron? What was Moses to carry with him?

7. Where did Moses go? What request did he make of his father-in-law? What did Jethro say? What message did the Lord send to Moses? Who accompanied Moses to Egypt?

8. What message did the Lord give Moses for Pharaoh? What did he threaten to do if Pharaoh refused the request?

9. What did the Lord tell Aaron to do? What did Moses tell Aaron?

10. What did these brothers do? Who spoke to the people? What did he tell them? What signs did he do before them?

11. How did the people receive the message? What effect did their words have upon them?



## X—God's Law and Its Relation to the Sanctuary

(December 7)

MEMORY VERSE: "The law of the Lord is perfect, converting the soul." Ps. 19:7.

### Questions

1. How did God make known his law to his chosen people? Ex. 20:1, 2.

2. Upon what was it written? Ex. 24:12.

3. By whom was it written? Ex. 31:18.

4. Where were these tables of stone placed? Deut. 10:3-5.

5. What is the character of God's law? Ps. 19:7; note 1.

6. What is the relation of the law to sin? 1 John 3:4.

7. How many have sinned? Rom. 3:23.

8. What promise is made to all who sin? 1 John 2:1.

9. How did the apostle Paul describe the condition of the sinner as compared with the law of God? Rom. 7:14; 8:7.

10. How may we escape from the bondage of sin? Heb. 7:24, 25.

11. In what does a good man delight? Ps. 1:2.

12. What will be the character of those who delight in the law of God? Rom. 7:12.

### Notes

1. Since the law of the Lord is perfect, any departure from its precepts is sin. To change it would destroy its perfection; therefore any attempted change is a transgression of it.

2. "In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark, and as the saints' prayers came up to him, the incense in the censer would smoke, and he would offer up their prayers with the smoke of the incense to his Father."—"Early Writings," page 26.

# Lesson for Next Sabbath

## XI—The First Advent of Christ

(December 14)

MEMORY VERSE: "And when the fulness of time was come, God sent forth his Son." Gal. 4:4.

### Questions

1. What promise of a Saviour did the Lord make to his people? Isa. 9:6. What was to rest upon him? By what names was he to be called?

2. When was he born? Gal. 4:4; note 1.

3. What prophecy was given concerning the place of his birth? Micah 5:2. Compare Luke 2:1-7. Note 2.

4. What was foretold concerning the one who should bear him? Isa. 7:14. Compare Luke 1:34, 35.

5. What was said regarding his betrayal? Zech. 11:12, 13. Compare Matt. 26:15; 27:2-7.

6. What words spoken on the cross were a fulfilment of prophecy? Ps. 22:1. Compare Matt. 27:46.

7. What was foretold concerning the manner of his death? Ps. 22:16.

8. What was foretold regarding his raiment? Ps. 22:18. Compare Matt. 27:35.

9. What did the prophet say they would give him to drink? Ps. 69:21. Compare John 19:28, 29.

10. What recognition and worship did Christ receive by the heavenly angels when born? Luke 2:8-14; Heb. 1:6.

11. What was the lowly place of his birth? Luke 2:15, 16.

12. What is said concerning his pre-existence? Micah 5:2; John 17:5.

13. By whom were all things created? John 1:2, 3.

14. What moved the Father to give his only Son to die? John 3:16.

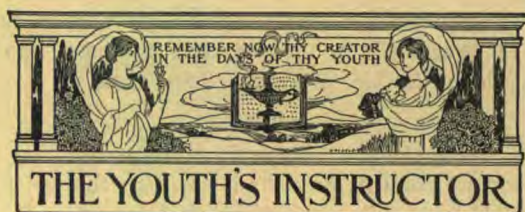
15. What led Jesus to give his life for sinners? 1 Tim. 1:15; John 10:10.

### Notes

1. The definite time for Christ's manifestation as the Messiah had been foretold by Daniel the prophet. Dan. 9:24-27. The nations were sitting in darkness, and but few persons understood the prophecies. Yet some in different nations were looking for the Messiah to make his appearance.

2. "As in old time, Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Cæsar Augustus is made the agent for the fulfilment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city."—"Desire of Ages," page 46, Trade Edition.





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#### The Special Number

THE leader of the National Reform movement said recently that they had never had more than two per cent of the people with them, but that with the two per cent by keeping persistently at it and making demands by letters and petitions, they got what they wanted.

With one hundred per cent of our young people with us, and by persistent effort of us all, something ought to be done to counteract the work of those who are sowing seeds of error, throughout the land. Let us all go to work. The "Truth" number of the INSTRUCTOR is at our command.

The following experience related by a writer in *Christian Work* is suggestive:—

"One day, while quietly at work, I overheard a neighbor call to a man who was passing, and say to him: 'What good are you doing?' That set me thinking; and from the depths of my soul came up the questions, 'What good am I doing?' 'What good could I be doing that I am not doing?' For more than a quarter of a century that question has been an inspiration to me."

And it is a pertinent question for every believer in the third angel's message. If rightly answered individually, the following scripture will be literally fulfilled in the case of the special number of the INSTRUCTOR: "The Lord gave the word: great was the company of those that published it." Ps. 68:11.

#### Shall We Refuse Educational Advantages?

A YOUNG girl just on the threshold of womanhood, recently almost, if not quite, had an attack of hysteria because she had gained the consent of her guardians to remain out of school the present year. She was freely offered excellent educational advantages, but she chose to forego these, contenting herself with working in a factory for a very small remuneration. The school curriculum offered no attractions to her; for her heart was on things of less moment.

When one sees the difficulties and obstacles that even young people of the world will meet and overcome for the sake of an education, it seems almost incredible that any one who appreciates even to a small degree the importance of the present time, and the demands it is making upon the consecrated educated young people of the denomination, could voluntarily let the opportunity of gaining an education pass unimproved.

The effort of any young person to reach a high standard of intellectual attainment is praiseworthy; but the sober, strenuous endeavor many of our young men and women are making to gain an education as a preparation for missionary service, transcends every other high endeavor. We wish all such godspeed.

To these and all other young people seeking

an intellectual equipment for life's responsibilities the experiences of Mr. Thomas P. Gore, of Oklahoma, the brilliant young blind man whose election to the United States Senate is assured, must give courage. The substance of the following sketch is taken from an article in a recent number of the *Independent*. When a boy of eight years, Thomas Gore was accidentally struck in the eye by a playmate, which resulted in the loss of the sight of the eye. Three years afterward, while acting as a page in the State Senate of Mississippi, an arrow from a crossbow destroyed the other eye. Thus at the age of eleven he was totally blind. But undaunted, he continued his studies, entering the normal college at Walthall, Mississippi, at the age of sixteen. He was eventually graduated with distinction. Two years later he was graduated from the law department of the Cumberland University. He proved to be a witty, versatile debater, and an eloquent advocate.

He was nominated to the Mississippi Legislature before he attained his majority, and so had to decline the honor.

In 1901 he moved to Lawton, Oklahoma, and the year following he was elected to the Territorial Senate.

Mr. Gore has a very active memory. This, together with his unique power of distinguishing persons by the voice, enables him to call by name more men in Oklahoma, it is said, than any other two politicians of the State.

He gains his seat in the Senate, not because of sympathy, says the *Independent*, "but because the plain, practical people of Oklahoma were convinced that he would be of more use to them in the national Senate than any other aspirant for the office."

Shall we, young people, refuse or accept the educational advantages at our command? Our answer must be given decidedly in the affirmative, whatever the difficulties involved, if we would fulfil acceptably life's highest obligations.

#### Redeem the Time

Eph. 5:16

TIME comes to us in fragments; then—

The precious moment how it flies!

Time is that little space when men

Work out eternal destinies.

Sleep not, ye sons of men, but pray,

And preach the truth in every clime.

If ye would close the gospel day,

Be earnest and redeem the time.

S. O. JAMES.

"Fear is with the faithless, and  
Faith is with the fearless."

THE November *Bulletin*, the organ of the Young Men's Literary Society of Takoma Park, D. C., is an Anti-Fiction number. It is worth reading, and can be had for five cents. The yearly subscription price is twenty-five cents.

#### Interesting Personal Incidents

A BOY, a member of a family making no profession religiously, became converted as a result of attending some meetings held by Seventh-day Adventists in the village near by. He at once began the observance of the Sabbath, and very naturally became burdened for his father's family. He had brothers and a sister, who, with his parents, were displeased with his course. He very wisely decided not to engage in any argument to convince the family of the truth, for they were not Christians; but instead, he first requested of his father that he might be permitted to ask God's blessing at the table, and after a time, seeing that some impression was being made on the minds of the members of the family by his devotion, coupled with a consistent

life, he ventured to request permission to pray with the family before retiring in the evening. The result of this course was that the entire family were converted, and became members of the Seventh-day Adventist Church. The boy is in his grave now, not having attained to manhood, but the family attribute their salvation to the faithfulness of this boy. ALLEN MOON.

SOME reading-matter fell into the hands of a man who had been praying for light. From this he obtained the address of the Review and Herald Publishing House, and sent for more books to read and study. He found the truth for which his soul was hungering, and fully accepted it.

Hearing of our tent-meetings, he sought us out. His interest increased so that he wanted his neighbors to hear what had so inspired him, and urgently invited us to come to his own neighborhood. Before the tent was pitched, he, with his family, were fully in the faith of the third angel's message. At the close of that series he was able to rejoice in seeing a commodious meeting-house erected, and a good church organized.

His faithful adherence to truth as it came to him gave him a joy and rejoicing in this life, and we hope that a more complete reward and an unfading crown awaits this willing and obedient servant when the "Well done" is spoken.

It is also worthy of mention that one of his sons is now one of our missionaries in a foreign field, where he is teaching the same blessed truth that his father taught him in boyhood.

R. M. KILGORE.

ON page seventeen of our Year-book for 1907, you will find in the list of ordained ministers of the Eastern Pennsylvania Conference the name of W. H. Smith. This brother originally was a farmer, residing in Tioga County, Pennsylvania. One evening while working in his garden, a lady not of our faith came that way, and began a friendly conversation with him. Before leaving she said that she had a leaflet she wanted to give him, but would give it to no one unless a definite promise was given that the contents of the same would be carefully read. Mr. Smith promised to read the leaflet from beginning to end, and accepted it. He took it into the house, and laid it upon the mantel behind the stove, thinking to read it at the first opportunity; but months passed, and this precious little document lay there unread, yet Mr. Smith's promise was to be fulfilled. Finally one evening after the chores were all done, and all of the household were enjoying the cheery fire, Mr. Smith happened to glance upward in the direction of the mantel behind the stove, and he saw a corner of the leaflet protruding over the edge of the mantel. The whole circumstance of the evening in the garden and the promise he made to the lady came back to him, and without waiting any longer he reached for the leaflet, and drawing his chair to the light, he read it through. When he had finished, he handed it to his wife, and asked her to read it. When she was through, he asked her what she thought of it. She pronounced it truth, and they began to study together the subject by hunting up in the Bible the references the leaflet contained.

This simple leaflet, "Which Day Do You Keep? and Why?" was sufficient to convince Mr. Smith and his wife that the one who wrote it had something that they did not have, and it created in them a desire to have a deeper understanding of the things of God, and thus caused them to take up a line of study and investigation that finally led them both into the full light of the third angel's message, which Brother Smith has been preaching with all the vigor of his soul for many years. Many others are rejoicing in the light as a result of Elder Smith's labors. This experience shows the possible result of handing out just a simple leaflet. S. E. JACKSON.