The Youth's Instructor

"Remember now thy Creator in the days of thy youth."

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THE NEW ZEALAND MAORIS.

The Maoris are said to be the most interesting and intelligent of any of the native peoples inhabiting the South Sea Islands. The Mormons of Utah have found in these natives a fruitful field for their missionary operations. In April, 1899, their annual conference was held at Tologa Bay, and this gathering gave those present an opportunity to study native manners and customs.

The place where the meeting was held is situated on a small bay on the east coast. Here Captain Cook, on one of his voyages, found shelter and spent considerable time. An old well is still shown, which he dug, and from which he drank. Before leaving the locality, he gave the Maoris some gunpowder; and they, ignorant of its nature, thought it must be some kind of valuable seed. They labored industriously to clear some land, and carefully prepared a large field, in which they sowed the supposed seed. Contrary to their expectations, and greatly to their disappointment, it did not grow.

The only way to reach Tologa is by a small coast-steamer or by coach. There may be twenty houses in the community, and nearly every family is Maori or half-caste. The conference was held in a grassy paddock on the bank of a river. A large building about one hundred and fifty feet long and forty feet wide was used as an assembly hall. It was built of poles, and thatched on roof and sides with coarse grass. There were several openings, which served as doors on one side, and as windows on the ends. More than half the building was used as a dining-room. Three long tables were provided, at which about two hundred could be seated at one time.

There was no floor; but in the meeting-room the ground was covered with the branches of a small, bushy shrub, and over these were spread native mats made of grass. Another large building near by was used as a lodging-house. This was better than the one just described, the front part being made of wood, the roof and sides thatched, and the inside woven in fine, tasteful patterns, which gave it a beautiful appearance. No doubt the carving outside appears very artistic to a Maori; but though it is executed at the cost of much time and labor, most observers would find little to admire in it.

A MAORI BELLE.

The floor of this second building was also covered with branches and mats; and along the sides, blankets and clothing were folded away. Everything looked neat enough, but one sniff of the air inside proclaimed in no uncertain way that the Maori has no use for ventilation. In this large building, where as many as two hundred slept each night, ranged in a long row on each side, there were only two small windows, and one door, all at the front end of the building. One can hardly imagine how a person could live, much less sleep, in such an atmosphere. A few lived in small tents; but by far the larger number occupied this building. One of the superstitions of this people is that if a draft circulates through a dwelling, it admits evil spirits; hence, so far as possible, they rigidly exclude the air.

The Maoris came from many parts of the colony to attend this conference, some traveling hundreds of miles, most of them on horseback. Judging from appearances, their motive was certainly not a religious one, but to enjoy the pleasure of visiting and feasting.

There were but few Maoris of the Mormon faith in Tologa, where the conference was held; yet the provision for entertaining all who came to the *hui* (meeting) was provided by the persons living there; they not only furnished the food, but cooked and served it, without money and without price, to all who came. It was as if a Methodist camp-meeting should be appointed in some locality, and the resident Baptists and Presbyterians should provide free entertainment for the whole encampment. From this it will be seen that hospitality is one of the Maori virtues; they would rather go without food themselves for a long time, than that there should be any stint in the provision for one of these occasions of feasting.

Nor is the provision and preparation of this food a light task; for the Maori appetite is by no means delicate. For this conference, which lasted four days, they used thirty-nine hogs, fifty fat sheep, three oxen, thirty geese, three tons of Irish potatoes and two tons of sweet

potatoes, two tons of flour, one ton of sugar, besides large quantities of shell-fish, butter, jam, tea, coffee, and cocoa.

The manner of cooking was interesting to the uninitiated. It was all done outdoors and without a stove of any kind. Shallow circular holes, about two feet across the top and ten inches deep, were dug in the sandy soil. Fine, dry wood was placed in order over each, and small stones were arranged on the wood. The wood was lighted, and allowed to burn till it was consumed, thus heating the stones, and causing the heap to sink into the cavity. The stones were then rinsed with water; and meat, potatoes, and other vegetables were placed on them, a clean cloth was folded over them, and heavy sacking placed over all. Where a whole sheep or pig was cooked, earth was thrown over the sacks. It is surprising to see in how short a time food can be cooked in this way.

Bread and cakes were baked in large iron kettles with heavy lids, called "camp-ovens." Hot coals and ashes were placed beneath and above them, and the baking was as nicely done as if the best oven or range had been used.

Meals were announced by the vigorous ringing of a small bell; and at its call any service, however important, was immediately postponed, and due attention given to the food provided. The different tribes and families were called by name to take their places at table. There was no rush, no crowding to be first, or to get the best place; in this respect the conduct of these people might be imitated with profit by those who profess to be more civilized.

The Maori men dress much like Europeans, and some of the younger ones appear quite dandified. Most of the women have forms fashioned after nature's model, and they are usually attired in a simple sacque and full skirt. They delight in bright colors and pronounced patterns. One was seen at this meeting clad in an orange-colored plush gown, trimmed with bright plaid velvet; others appeared in costumes equally showy if not so expensive.

The Maori women have beautiful hair, as can be seen by the accompanying illustration. It is often worn in two braids, or plaits. Some have the lips and chin tattooed a kind of blue color, as they fancy this makes them beautiful, and they do not like the natural red color. Tattooing, by which the dye is pricked into the skin with fine needles, is a very painful operation, the face often becoming swollen and distorted; but they gladly endure the pain, in order that they may become "beautiful." Years ago the men had their faces and bodies tattooed in various fantastic patterns, as shown in the illustration;[1] but this custom has almost entirely disappeared. MRS. V. J. FARNSWORTH.

(Conclusion in next number.)

THE CHANGE CHRISTIANITY MADE.

A MISSIONARY in Korea tells how he passed along the street of the city of Pyeng Tang, where he was preparing to establish his mission, and saw a sight very terrible to him, but evidently so common as not to cause any comment by the citizens. A poor old man had been thrust out-of-doors by an innkeeper the night before, because he was unable to pay for his lodging any longer, and had died from the cold and exposure.

The street boys had attached some ropes to the worn straw mat on which the body was lying, and were dragging it about the street, laughing and joking, as if it were capital sport. It was on the main thoroughfare of the town; and the merchants, sitting among their wares at the side, were not at all concerned, but smiled at the frolic the lads were making.

That is the heathen side of the picture. Now let us look at the work of Christian missions. In that same cruel city the missionary baptized eight converts that year. Before they had been in the church a month, they came to him, and told him that they wished to use the money they could collect among themselves for the support of a little orphan child who, they feared, was dying of starvation. The missionary gladly encouraged the idea, and the eight men who, a year before, would have laughed at the child's misery, became its self-sacrificing benefactors, giving out of their scanty earnings a proportion that might well shame many Christians at home.

Could any more convincing testimony be given of the absolute transformation worked by the gospel of Christ in heathen hearts: "I will take the stony heart out of your flesh, and I will give you a heart of flesh"? The promise is as old as the days of Ezekiel, but it is as true to-day as it was then.—*Selected.*

[1] This illustration will be given next week.

MAKER and High Priest,
I ask thee not my joys to multiply,
Only to make me worthy of the least.
—*Elizabeth Barrett Browning.*

"SACRIFICED FOR US."

IN the councils of heaven God said, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him." The Lord created man's moral faculties and his physical powers. All was a sinless transcript of himself. God endowed man with holy attributes, and placed him in a garden made expressly for him. Sin alone could ruin the beings created by the hand of the Almighty.

The malice that Satan bore to God led him to form the purpose of destroying the Creator's work. But no sooner was Satan, as he supposed, wholly successful in placing Adam on his side, to work in unison with the fallen angels, than God interposed to rescue him. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus he showed to the heavenly universe and to the fallen world the value he placed on man. Not one jot nor tittle of his law could be changed to meet man in his fallen condition, and save him from eternal death. But God could give up his Son, to vindicate the honor of his law, and rescue the beings he had created. So Christ took upon himself the work of redemption,—a work which it was impossible for angels to do. The Son of God was made an offering for sin.

The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. In consequence of sin, the race was at enmity with God. At an infinite cost, and by a process mysterious to angels as well as to men, Christ assumed humanity. Hiding his divinity, laying aside his glory, he was born a babe in Bethlehem. In human flesh he lived the law of God, that he might condemn sin in the flesh, and witness to heavenly intelligences that the law was ordained to life, to insure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe, is a testimony of condemnation to the disobedient, speaking death and not life.

This is the mystery of godliness,—that he who was equal with the Father should clothe his divinity with humanity, and laying aside all the glory of his office, descend step after step in the path of humiliation, enduring severe and still more severe abasement. Sinless and undefiled, he stood in the judgment-hall, to be tried, to have his case investigated and pronounced upon, by the very nation he had delivered from slavery. The Lord of glory was rejected and condemned, yea, spit upon. With contempt for what they regarded as his pretentious claims, men smote him in the face. These men will one day call upon the rocks and mountains to fall upon them, and hide them from the wrath of the Lamb.

Pilate pronounced Christ innocent, declaring that he found no fault in him. Yet to please the Jews, he commanded him to be beaten, and then delivered him up to suffer the cruel death of crucifixion. The Majesty of heaven was led as a lamb to the slaughter, and amid scoffs and jeers, ridicule and false accusation, he was nailed to the cross. The crowd, in whose hearts humanity seemed to be dead, sought to aggravate his sufferings by their revilings. But as a sheep before his shearers is dumb, he opened not his mouth. He was giving his life for the life of the world, that all who believed in him might gain immortality.

Sweat-drops of agony stand upon the Saviour's brow, while from his murderers are heard the words, "If thou be the Son of God, come down from the cross." He is about to speak. What will he say?—From his pale, quivering lips come the words, "Father, forgive them; for they know not what they do."

What an exhibition of divine love! Thus Christ proclaimed the good news of pardon, even to his murderers. On the cross he revealed the love of the unknown God. There is mercy for all. The most hardened sinner, if he repents, will be forgiven.

"Behold the Lamb of God, which taketh away the sin of the world." Why, then, do those professing to believe in him show a hardness of heart, a lack of pity and love, which crucifies him afresh, and puts him to open shame?

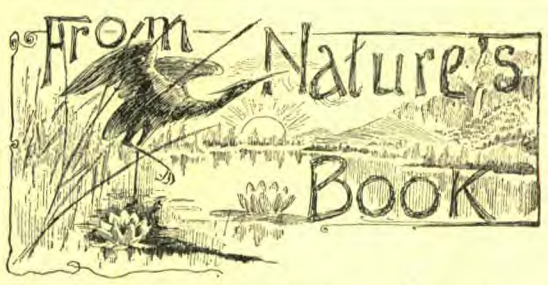
Had the people known God, they would not have thought they were doing him service by persecuting and putting to death the prophets. But they forgot their Creator; and waxing bold in their supposed superiority, they put to death him who alone was able to give them life.

Christ's heart was pierced by a far sharper pain than that caused by the nails driven into his hands and feet. He was bearing the sins of the whole world, enduring our punishment,—the wrath of God against transgression. His trial involved the fierce temptation of thinking that he was forsaken by God. His soul was tortured by the pressure of great darkness, lest he should swerve from his uprightness during the terrible ordeal. Unless there is a possibility of yielding, temptation is no temptation. Temptation is resisted when man is powerfully influenced to do a wrong action; and, knowing that he can do it, resists, by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed. He could not have been tempted in all points as man is tempted, had there been no possibility of his failing. He was a free agent, placed on probation, as was Adam, and as is every man. In his closing hours, while hanging on the cross, he experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin. He realized the terrible consequence of the transgression of God's law; for the iniquity of the whole world was upon him.

Reason, lost in an unfathomable depth of wonder and amazement, would question the truthfulness of such a history; but faith accepts the inspired record. It is true, and it would be blasphemy to attempt a denial. By giving his only begotten Son to die on the cross, God has shown us the estimate he places on the human soul. All that the world admires, all that it calls precious, sinks into insignificance when placed in the balance with one soul; for a priceless ransom has been paid for that soul. All heaven was given in one gift.

Christ is the representative of God to man, and the representative of man to God. He came to this world as man's substitute and surety, and he is fully able to save all who repent and return to their allegiance. Because of his righteousness, he is able to place man on vantage-ground. Christ our Passover has been sacrificed for us. He gave his precious, sinless life to save guilty human beings from eternal ruin, that through faith in him they might stand guiltless before the throne of God. What return have we made for this great sacrifice? MRS. E. G. WHITE.

"THE great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."



SOME BIRDS, THEIR HOMES, AND THEIR HABITS.

Illustrations by the Author.


House wren's nest

THE sunshine and soft rains of an early summer have brought clouds of foliage to wood and orchard, and there is a fulness and variety of life in the shady nooks of even a single large tree. At this season we shall find great pleasure in making friends with the birds. Some are too shy and restless to encourage acquaintance, while others freely allow a study of their ways.

The little chirping house-wren is one of the most friendly, as well as one of the best-


Cat-bird's nest.

known of the feathered tribe. It is about five inches long, with short, rounded wings, short tail, and slender legs. Its plumage is generally dull, but its song is sweet. The accompanying picture was drawn from a nest in a secluded corner of the every-day sitting-room of a rural home. The wren and its mate are a jolly pair of home-makers, and do not appear annoyed by the motions of a spectator. There were in the nest six tiny, pale-pink eggs, speckled with autumn-leaf brown; but the number usually ranges from seven to ten.

Common in our gardens, orchards, and shrubberies, is the American goldfinch, or yellow bird; and it is pleasant indeed to lie upon the grass and watch its graceful flight, which is nothing more nor less, apparently, than a succession of joyful bounds through the air. With its beautiful color, dainty habits, and soft, pleasing song, it is a captivating little creature. It drops upon a grass stem so lightly as scarcely to bend it, while it plucks at the tiny seed. It is always happy, no matter how dismal the weather; and during a shower will sit upon a twig, its wings folded close, to shed the rain-drops, and sing its sweetest song, as if to remind us that "behind the clouds is the sun still shining." Its nest is remarkable for its neatness, and is lined with a fine, downy material. The eggs are bluish-white, with a few spots and lines of pale purple and brown.

Humming-birds have attracted universal admiration ever since the discovery of America. Their brilliancy of plumage, endless variety of color, diminutive size, and the rapidity of their movements have caused them to be objects of special interest. They are the smallest members of the bird family, and have been poetically called the "fairies of the feathered tribe." They have long, slender bills, which enable them to obtain honey from the flowers; but they do not, as some have supposed, feed on honey alone, but also on insects. The wings of these birds are long, and move so quickly as to be almost invisible. The humming-bird lays two tiny white eggs in a nest constructed of fibrous substances, such as lichens and cotton.

A pair of catbirds that have set up housekeeping in a crotch of the old apple-tree often make friendly calls around the doorstep. Perhaps the crumbs to be found there prove too attractive to be resisted by creatures so busy as they. The catbird belongs to the same family as the mocking-bird, which it resembles in its vocal powers; its song is most bewitching in its lack of method and arrangement. When disturbed, it utters the cry from which it takes its name, and which resembles nothing so much as the cry of a young infant. These birds are graceful and somewhat dandified in manner. Their plumage is dark-gray in color, and is very smooth. They do not attempt to conceal their nest, but often build it near our homes, and display great boldness in the defense of their young. The eggs are of an electric-blue color.

The praises of the whippoorwill, which takes its name from its clear call at twilight and during the night, have often been sung. This bird is about ten inches long. Its plumage is mottled, the head is streaked with black, and a band of white is on the throat. It feeds on beetles, moths, and other insects. Though extremely shy, the persistent bird-lover will find it out. It builds its nest near the ground. The eggs are light-blue, speckled with brown.

EVA M. CARTER

BIRDS' NESTS.

"ABOUT as much use as a last year's bird's nest," is an expression we sometimes hear; but if we only knew it, last year's birds' nests are like old ideas,—they form substantial foundations for new ones.

The eagle, hawk, crow, and other large birds build their nests year after year in the same spot, until, large in the beginning, they sometimes attain enormous dimensions. Even the smaller species of the bird family do not reject a desirable building location, simply because it has been used before. It is an interesting sight to watch the feathered house-builders trying to


Goldfinch

pull a piece of string from an old nest, to place in a new one.

In Texas the hawk, which lives mostly in the western counties of the State, builds its nest in the mesquit tree, ten or twelve feet from the ground. The nest is composed of sticks about one foot long, and the size of one's little finger. The inside of this rough home is lined with grass, horsehair, feathers, and other soft materials.

The crow builds her nest in the top of a lofty tree. It is much like the hawk's nest in appearance, but is not so flat, nor so large in circumference. The mocking-bird also builds its nest of almost the same materials, only on a much smaller scale, except that it uses a few sprigs of "Indian tobacco," a plant which bears no resemblance to the tobacco-plant of commerce, either in taste or smell. Texas birds seem to have a decided liking for it.

Sparrows' nests are somewhat similar to those of the mocking-bird, with this difference: instead of being composed of sticks or twigs, they are made of broom-weed and the lightest material obtainable. They are lined with the Indian tobacco, moss, cotton, horsehair, feathers, etc.

The scissortail builds its nest of soft grass, Indian tobacco, cotton, etc., high up in the steady forks of trees, usually the mesquit. The nest of what is known as the wheat-bird resembles that of the scissortail, except that it is built low, in a small bush, and generally near a pond or sluggish stream. On one occasion, greatly to her grief, the approach of the writer so disturbed a family of these birds that they all left the nest, and hopped into the water.

A nest that is much admired, not only for its beauty and utility, but also for its comfort, is that of the oriole. This nest is made, in the South, of fine, soft, yellow grass, and lined


Humming-bird.

with cotton and the soft down from the breast of the mother-bird. It is swung to the ends of several slender twigs, which interlap, or come close together, and have a tuft of green leaves. In this wind-swung home are cradled some of the sweetest and brightest of nature's songsters.

The little dove, though innocent and harmless, is not a very good house-maker; for she simply finds a place where two or three limbs join, and there lays some dried peppergrass stalks together until she has a flat nest. This does not always keep her eggs nor her young safe; for many times, after a wind-storm, one may find on the ground either a capsized nest and tell-tale shells or her two birdlings, cold and stiff. The dove often makes her nest on the ground, as do many other birds.

The field-lark makes a beautiful nest under a weed or tuft of grass; but instead of being open at the top, it has a roof, and opens at the side. The quail builds a nest very much like that of the field-lark, though larger, and of a different variety of grass.

The curlew and the whippoorwill simply collect a few little pieces of grass roots for the home of their young.

A peculiar and interesting nest is the edible bird's-nest of the swift, which inhabits the Malay Archipelago, Java, and the Philippine


Whip-poor-will.

Islands. This nest is composed of a glutinous substance, and is regarded by the Chinese as a great delicacy. The bird first swallows a peculiar sort of seaweed, which is mixed with the mucus secreted by its salivary glands, and then disgorged, and made into the nest, which is clear and wax-like. This is the stage at which the nests are most prized.

MRS. A. G. BODWELL.

Chapter VI.

SHIRLEY had written three letters besides the torn one,—one to her mother; another to Aunt Nell, which, for some reason known only to herself, she sent back by a farm-hand instead of leaving; and one that she mailed on the train: this last came through the regular delivery the next day to Seth Adams. It read:—

DEAR SETH: I was very angry with you for following me yesterday; but now that I think it over, I do not blame you; in fact, I think I should have thought it strange if I had not seen or heard anything of you when I left as I did; for I saw you at the well as I got out of the window, and knew that you saw me, and would know more about it than I wished you did. So that is all right, *seeing you stopped when you did.* If you had come on after that, or should after this, I don't know what might happen. But you will not want anything more to do with a girl who quarrels with her father, and runs away from home; you will think she would keep it up,—and *she would.* Yes; it is quite certain that the same things would keep her running on till the end of time.

It won't be safe, I guess, for you to think about her any more. But if you should have any bearing in your mind toward that idea, you are requested at once to consider it all over between us. It is my advice, *as a friend*, that you take this view of the case.

I believe they have a post-office in Chicago. If so, and anything happens to your advantage, I will drop you a line. Until I do, farewell. Yours just the same as ever on my part, SHIRLEY GOSS.

The letter to Aunt Nell was the coldest note, but she could bear it now, since she had found the repudiated bits. These she had preserved with paste and paper, so she almost smiled as she read:—

DEAR AUNT NELL: You are awfully good, and I appreciate it. Am sorry I can't be good, too; but I can't, so it is best to put myself out of the way.

One thing I want you to know; there must be no more *following*. That I will not stand. If you send Will to look me up, I will go so far that I shall never get back. I am not afraid that anybody else will try it; but what you said made me think you might, so I thought a "word to the wise," you know. With love,

SHIRLEY.

P. S.—Kiss the children for Cousin Shirley. I didn't dare try that before I left, for fear they would waken.

Shirley Goss's escapade was the topic of talk and jest that night at the little village of Waterman, two miles away.

Burley Ben, or Ben Burley, as his name stood on the poll-tax list; who carried the heavy end of the harvesting for Sam Jordan's crew, was a gossip,—a great, good-natured one, to be sure, but he did delight in news-telling, and this was too good to keep. So as soon as the teams were put out for the night, he hastened to Billy Mc Carty's saloon to tell the story.

He was a recognized story-teller; no points escaped him, nor did they grow less in his hands, and he made the most of those that struck him as especially good in this affair.

He was, in his way, an admirer of Shirley, and detested Benjamin Goss as heartily as his good humor would permit; so the loungers in Mc Carty's saloon that evening were given a savory morsel to carry away with them.

There were two of the Mc Carty boys, Billy and Martin. Their father lived on a farm not far from Mr. Goss's, and the two boys had gone to school winters with Shirley, Billy being four, and Martin three, years older than she. They were clever, witty, and as good as the ordinary undeveloped young fellows found in common country life,—better than many who had better homes. Their father was a drinking man, and as a consequence had mortgaged his farm, lost it, and had been reduced to becoming a tenant where he had been owner; and as the natural sequence to the influences that had been about them all their lives, the boys, when they were ready to "begin for themselves," began by taking out a license, and opening a saloon in the village.

Both these young men were admirers of Shirley Goss, and she had been very friendly to them until the opening of the saloon; then she instinctively drew away. In the language of the neighborhood, she "turned a cold shoulder" even to Martin, whom she had liked very much. In this she was, of course, approved by both father and mother; for they were not in a hurry to have her marry the best man in the world.

This, which had happened two years before the opening of our story, furnished the occasion for the first actual unpleasantness between Shirley and any of her old playfellows. The Mc Carty boys had resented her attitude toward them and their business; and as that business grew, and they began to "prosper," its iniquitous influences became more and more manifest in the loss to them of everything that makes manhood.

That evening as Burley Ben was telling the story of Shirley's flight, and the scene at the supper-table when Seth Adams announced his determination to find her, in defiance of her father, Martin Mc Carty, while he laughed with the others, was laying a plan of his own. He would find Shirley, if so be that she realized the promise of her nature, and "stood out" until she needed, and would be glad of, a friend.

He understood the girl pretty well, he was sure. He had learned enough of the ways of the world to see the great city in the foreground of the picture, with Shirley beginning life for herself in it, as so many others had done, ending, perhaps, as thousands before her had ended.

He saw for himself an opportunity either to win her, which was his preferred course, or, failing in that, to revenge himself on her for the slights of the past. Not one of the many services rendered by Shirley's father in former days, nor yet the memory of the early regard that Martin knew Shirley had once had for him, counted anything against the scheme with which his brain was busy from that time on. He had to go to the city next morning, on business for the saloon, but would confide in his brother, and get him to watch affairs until his return. He knew perfectly well that Shirley would never look approvingly on him again, unless she changed greatly; but he could trust to life in a great city to work a change in a lonely, proud, defenseless girl, who had left a quarrel with a father like Ben Goss behind her.

He did not forget that he had Seth Adams to consider; but Seth Adams was a laborer, earning a living for himself and his mother at the hardest,—a thorough countryman,—while *he* knew the city, and could count on plenty of help in every enterprise by which the interests of the saloon and kindred institutions should profit; so Seth Adams might as well be counted out from the first. There was the possibility that Shirley might fall in with people who would surround her like a wall of defense from all his devices, but that would be the merest chance. "Good folks" were not any too quick to build about a young stranger without friends or resources. He would do the fair thing by Shirley if she would by him; but if she chose still to be unfriendly, look out.

If "Burley Ben" had known what was going on in Martin Mc Carty's brain while he was amusing the crowd, he would have relapsed into a silence from which nothing could have moved him. Had he known all, he would doubtless have joined forces with Seth Adams. He would have been capable of extreme measures with the Mc Carty's to prevent any annoyance to Shirley Goss; but he did not know: and if he had known the letter of the text of Martin's cogitations, he would have been incapable of comprehending its spirit.

So the influences out of which consequences are evolved began to crystallize about events that might make Shirley Goss a prey.

MRS. S. M. I. HENRY.

(To be continued.)

"THE reward of one duty performed is the power to fulfil another."

THE EVIDENCE OF THINGS NOT SEEN.

Synopsis of Study Given to a Training-class.

STUDY these leaves that I have put into your hands, and tell me what you observe. They are green, moist, triangle-shaped, smooth on one side and rough on the other, and have ribs, veins, etc. By placing one of these leaves under the microscope, I see a revelation of wonderful things,—multitudes of cells, beautiful downy hairs. Although you can not see these things, you are willing to accept my word that they are here. That is an example of faith,—believing a thing that you are satisfied is so, although you have not yet seen it in tangible form. I place this blackboard eraser behind this book: none of you can see it; but for all that, none doubt its being there. As I gradually turn the leaves of the book, some of you catch a glimpse of the eraser; in other words, your faith becomes sight.

Several years ago there were some of God's promises, which, as far as my personal experience was concerned, I had to accept by faith. Since then some of them have become sight to me. I have seen them worked out as plainly as you see that eraser. I believe it will be our privilege, day by day, from now until translation, to have more and more of our faith become sight; for it is our privilege to have much more of heaven in this life than we used to think possible.

I take this piece of bread: like the leaf, there are many things about it that you can see; but put Christ's words over this, just as I put the microscope over the leaf, and something is revealed that your eyes will probably never see in its fulness until they become immortal. It is the cross of Christ stamped there,—a channel through which divine life comes to us. Though you can not see it, any more than you could see that eraser a few minutes ago, it is none the less *real.*

Here is water: just in proportion as it is free from germs and sewerage, it is really from the river of life; for to the eye of faith the cross of Christ is reflected in every pure drop of it.

Every passing breeze that fans our brow would be a part of the breath of God to us, if we could see as we shall see.

When we take exercise in useful work, we are simply passing on God's energy to the world. Wonderful privilege, to be simply a channel through which God's force is flowing! It is not difficult for us to see how Christ is all in all; for all we take in comes from him, so there is no occasion for self or boasting. The more fully we can realize, or have faith, that God's life comes to us through all these channels, the more of it he will be able to entrust us with, and we shall thereby "grow up as calves of the stall." This view, instead of leading us to disregard health principles, will lead us to give the more earnest heed that nothing shall obstruct or interrupt the life of God, which comes to us through these channels. The man who uses food that contains decay or waste matter is to just that extent holding down the life of God in unrighteousness. The one who takes in poison with his drinking-water is just to that extent failing to drink of the river of life

We must get these truths, not simply in our heads, but so thoroughly in our hearts, that every meal will become a sacrament to us, and every drink of water will remind us of God, as does the wine at the communion service.

This is true also of other things by which God's life comes to us. Nearly all of you have learned that Satan comes to you when you are not thinking of God. When we fully realize these things as they are, we shall find that, not only in a spiritual, but also in a physical, sense, has God moved our camp away up on the side of that mountain from whose top we shall one day be translated. DAVID PAULSON.

GOING TO GRANDMA'S.

Now, FIDO, dear doggie, we 're going away,
To visit dear grandma this beautiful day;
She tells lovely stories, and is always so good,
I 'd visit her most every day if I could.

And, then, out to grandma's the milk is so sweet,
And there are ripe berries and cherries to eat;
She lives in the country; and Fido, 't is true,
I sometimes get sick of the city, don't you?

For I love the wild daisies and sweet-smelling hay,
And to run in the wide-spreading meadows and play;
I can take off my slippers and wade in the brook,
And nobody calls me to study a book.

But if *you* go, Fido, be sure to be good;
Don't bark and be noisy, but do as you should;
And when grandma's head aches, and she 's really ill,
We must be very gentle, and try to be still.

Oh, such a sweet grandma, with such a dear home,
I know she 'll be glad when she sees we have come!
Hush, Fido, I 'll whisper a word in your ear:
There 's no one like grandma, so good and so dear.

MRS. L. D. AVERY-STUTTLE.

WHAT FREDDIE SAW.

FREDDIE was out in the orchard, sitting under a tree. Mama looked again, ten minutes later, and he was still there. Fifteen minutes later, mama looked again, and there he sat.

Perhaps he was ill. Maybe he had hurt himself. But then he would cry. Could he be asleep, sitting up straight like that? Anyhow, mama must find out why he stayed there so long; so down she went to the orchard, and came up softly behind the little fellow.

He was looking steadily at a small bush in front of him. Following his eyes, mama saw a large, handsome butterfly drying its wings upon its own empty shell. It stayed an instant longer, and then lifted its lovely wings, and flew away.

The charm was broken. Freddie sprang to his feet, and, seeing his mother, exclaimed, "O mama! did you see it, too?"

"I saw a butterfly fly away from that bush," answered mama. "What did you see, Freddie?"

"Why, mama, I saw two bugs come out of bags, and turn into butterflies!"

"Did you, my dear? Tell me all about it, little man."

"Well, I sat down here, 'cause I was hot running, and I saw those bags there stirring. I was going to pull them off, when, what do you think, mama? those bags just opened their own selves, and two funny bugs crawled out. Those bugs crawled on top of the bags, and sat still. Pretty soon they swelled up, and, mama, it 's true now,— I did see some wings grow on those bugs. They kept swelling and swelling, and the wings kept growing bigger, and I did n't dare stir. First one butterfly flew off, and then the other. True, mama! I did n't 'make believe' one single bit."

"I know you did n't, Freddie, only the wings were there all the time; they were folded up tight, like the leaves in a rosebud, and you saw them unfold," said mama. "Don't forget it, dear; for you have seen a wonderful sight.— *Selected.*

OUR SEWING CIRCLE.

THIS week we will make another quilt block, using the running-stitch. Make two blocks with the backstitch and two with the running-stitch, trying to make each better than the one made before. Then join the four blocks, by sewing the dark squares to the light ones. Be careful to choose colors that look well together, as this will affect the appearance of the whole.

Do not hurry, especially in the preparation of the work. No matter how little is done, do that little thoroughly. When using the running-stitch, be careful not to pucker the work. Smooth out the seam every few stitches, and do not draw the thread too tight. Never bite off the thread. This not only soils the work, but is likely to injure the teeth. Draw the thread *over* the little finger, never under it. Never use a knot unless it can be completely hidden. NELLIE V. DICE.

OFF TO GRANDMA'S.

A PRETTY EXPERIMENT.

A PRETTY experiment is that by which the growth of an oak plant can be watched from its earliest stage. Cut a circular piece of card to fit the top of a hyacinth glass, so as to rest upon the edges and exclude the air. Pierce a hole through the center of the card, and pass through it a strong thread having a small piece of wood tied to one end, which, resting transversely on the card, prevents its being drawn through. To the other end of the thread attach an acorn, and having filled the glass half full of water, suspend the acorn at a short distance from the surface.

The glass must be kept in a warm room. In a few days the steam that has generated in the glass will hang from the acorn in a large drop. Soon the acorn will burst, and the root will protrude, and thrust itself into the water; in a few more days a stem will shoot out at the other end, and, rising upward, will press against the card, in which a hole must be made to allow it to pass through. From this stem small leaves will soon sprout; and in the course of a few weeks the experimenter will be rewarded by having a sturdy little oak plant several inches in height.— *Selected.*

CONDITIONS OF WATER.

II.

WE have traced the crystal cycle of water, beginning with the beautiful drops from the rain-cloud, which, after drenching the ground, hasten on to the great sea, thence to be transferred to the clouds, ready again to descend to supply the thirsty earth.

We will now notice some other interesting phenomena connected with water. We have seen that heat is the agent producing the various changes in the conditions of water. Heat causes the particles of water to expand till, becoming lighter than air, they rise as vapor, visible or invisible. Any wet surface exposed to warm air, soon loses its moisture, and becomes dry. Thus clothes are placed upon a line, that the warm air may evaporate all moisture.

When the sun sets, the surface of the ground begins to cool, and soon its temperature is below that of the surrounding atmosphere, especially where there is vegetation. Then the vapor held in the air, coming in contact with the vegetation, condenses, and is deposited as dew upon leaf and blossom, insensibly at first, but increasing as the night advances, and the heat diminishes. Thus the world is bathed in pearly drops to greet the morning sunbeams.

In the cooler seasons the night air may be reduced to the freezing-point, and then the vapor is congealed, and is deposited in the form of frost, which often freezes the juice in the plant, thus destroying its life. The difference between dew and frost is caused by the difference in the temperature of the atmosphere. These conditions are the result of God's thought. "He giveth snow like wool: he scattereth the hoar frost like ashes."

Snow is vapor that is congealed in the clouds, forming crystals of snow instead of being condensed to drops of rain. As the result of conflicting winds of different temperatures, hail, or frozen rain, is formed. In the winter the temperature of water diminishes till it becomes solid ice,— the very opposite extreme to rare vapor. These extremes exist perpetually in different quarters of the globe. In polar regions there are perpetual ice and snow, but in tropical climates the incessant heat does not permit the condensation in the clouds necessary to produce rain; hence the long rainless seasons. MRS. S. M. SPICER.

A DREAM.

I DREAMED about birds that were making "collections"
Of various toys in all sorts of directions.
The balls, tops, and marbles were gathered up lightly,
And treasures unnumbered were carried off nightly.
'T was all for bird-science,— no mortal could doubt it,—
Yet somehow the boys were all grumbling about it!

— *Selected.*

BIBLE LESSONS AND NOTES

THE SABBATH-SCHOOL LESSON.—NO. 5.

(July 29, 1899.)

PRACTICAL LESSONS OF FELLOWSHIP.

Lesson Scriptures.— Matt. 17 : 14 to 18 : 35; Mark 9 : 14–43; Luke 9 : 37–48.

Memory Verses.— Luke 9 : 46–48.

TIME: A. D. 30. PLACE: Near Mount of Transfiguration, Capernaum. PERSONS: Jesus, disciples, man and lunatic son, multitude, scribes.

QUESTIONS.

1. As Jesus and the three disciples descended from the mount, who came, and with what request? Matt. 17 : 14, 15. What had he already done? V. 16. What effect did the failure of the disciples have upon the father and the people? Mark 9 : 22, 14; note 1. What did Jesus say to the father and what was the response? V. 23, 24. With what words did Jesus then cast out the evil spirit? V 25. In what condition was the boy left? V. 26. What further did Jesus do to heal him? V. 27. What did Jesus say to his disciples about this case? V. 29; note 2.

2. On the way to Capernaum, what did Jesus teach his disciples? Vs. 30, 31. How fully was his instruction received? Luke 9 : 44, 45. What caused his teaching to be misunderstood by them? Mark 9 : 33, 34; note 3.

3. Upon reaching Capernaum, who came to Peter, and with what question? Matt. 17 : 24. What was Peter's answer? V. 25. Was his answer correct? V. 25, 26. What did Jesus tell him to do? Why? V. 27; note 4.

4. What general lesson did Jesus now seek to impress upon the minds of his disciples? Mark 9 : 35. What question did this call out from them? Matt. 18 : 1. How did Jesus reply? Vs. 2–5. In what respects are we to become like little children?

5. Being convicted by these great truths, what previous action of his own did John now call in question? Mark 9 : 38. What was Jesus' response? Vs. 39–42. What did he then say to show God's regard for the "little ones"? Matt. 18 : 10–14. Who are the "little ones"?

6. When one has been wronged by a brother in the church, what steps did Jesus say he should take? Vs. 15–17. What object should he have in view? V. 15 (last part); Gal. 6 : 1; note 5. How does God regard the action, when taken in this way? V. 18. What blessing did Jesus then pronounce upon unity among the brethren? Vs. 19, 20. What questions did Peter ask as a result of his instruction? V. 21. What reply did he receive from Jesus? V. 22. To set before the disciples the true spirit of forgiveness, what parable did Christ then give? Vs. 23, 24. What application did he make? V. 35.

NOTES.

1. Though Jesus had given his disciples power over evil spirits, they ignominiously failed in this case. Satan had triumphed over them. The results were that the people, who had reason to expect great things of them as followers of Christ, were led to doubt; and the enemies of the Saviour — the scribes — were given opportunity to cavil. The father, who, it appears, came in faith, was so bitterly disappointed by their failure that his faith in Christ was greatly weakened. Hence his word, "If *thou* canst do anything." It were well that the disciples of Christ to-day take this lesson home, lest, like those earlier ones, we shall, by our interest in worldly schemes, lose the power of God from our lives, and, by our failures, cause souls to lose the way.

2. Prayer and fasting, of themselves, are nothing; they are only means through which God puts into the human heart a knowledge of its own weakness and of God's great strength. Men need to pray and fast, not that they may perform great works for God, but rather that they may gain a knowledge of heaven's purity and power. Only those who pray much can be used of God to do *anything*, either small or great.

3. While Jesus was teaching them concerning his approaching humiliation and death, the minds of the disciples were almost wholly occupied with thoughts of self,— how each might secure the highest place. Selfishness blinds the eyes and hardens the heart, and thus it was that they could not discern the meaning of his words. Though Jesus spoke of death, they saw only a scene of temporal glory, in which *they* should occupy a prominent place. How strange! and yet no more so than *now*, when men fail to understand truth. Read 1 Cor. 2 : 14.

4. The "tribute" brought to view in Matt. 17 : 24 was a tax levied on all Jews for the support of the temple. But Jesus did not acknowledge that he was under any obligation to pay this temple tax. Peter had not stated his Master's views. As the Son of God, the son of the Owner of the temple, Jesus was free. "But while he saw good to meet the demand, he denied the claim upon which it was based."

5. The Christian has no rights of any kind for which to contend. Therefore, if his brother has done him a wrong that calls for action, he takes action, not because he *himself* has claims which must be satisfied, but rather because he pities the one who is in the wrong, and desires to save him from it. To save the brother and keep the church pure, is the only true and unselfish object of church discipline.

THE INTERNATIONAL LESSON.—NO. 5.

(July 30, 1899.)

DANIEL IN THE LIONS' DEN.

Lesson Scripture.— Dan. 6 : 10–23.

Helpful References.— Psalms 33, 20, 46, 125; John 14 : 1–14; Matt. 6 : 24–34.

Golden Text.— Ps. 121 : 5.

QUESTIONS.

Who was the first ruler of the Medo-Persian kingdom? What position did Daniel hold? Who were jealous of him? What plot was laid to destroy Daniel? When and where? What effect did the decree have upon Daniel? What is said of his devotions? What effect did the report of his disobedience have upon the king? What did he seek to do? What peculiarity characterized Medo-Persian law? Why? When was Daniel cast into the den? What precaution was taken to prevent his deliverance? How did the king spend the night? What did he do in the morning? How had God vindicated his servant? What was the fate of the plotters? What decree was issued by the king concerning "the God of Daniel"?

NOTES.

1. The incident of the lesson is supposed to have happened about 537 B. C. Babylon fell into the hands of the Medes and Persians, B. C. 538.

2. When Darius the Median, and Cyrus the Persian, his general, came to inquire into the affairs of Babylon with respect to establishing order and reorganizing the realm, they found Daniel in his royal robe and the insignia of the highest office. And when they asked him about the affairs of the kingdom, its revenues, etc., they found him to be so thoroughly informed, and so able, that they took him into their council, and gave him the chief place in the reorganization of the kingdom. . . . When the other presidents and princes saw that Daniel was preferred before themselves, they were dissatisfied. And when they saw that he was likely to be yet further promoted, they determined to break him down utterly.— "*The Great Empires of Prophecy*," *pages 50, 51.*

3. When the king of Persia has condemned any one to death, no one dares speak for him, or make any intercession for him. The command must be executed, for the law can not be countermanded, and the laws can not contradict themselves.— *Montesquieu.*

4. This custom [of unalterable decree] grew out of the opinions that prevailed in the East in regard to the monarch. His will was absolute, and it was a part of the system that then prevailed to exalt the monarch, and to leave the impression on the mind of the people that he was more than a man,— that he was infallible, and could not err.— "*Spirit of the Laws.*"

5. Daniel knew perfectly that no law of the Medes and Persians, nor of any other earthly power, could ever of right have anything to say or do with any man's service to God. He went on just as he did aforetime, because, practically and in principle, all things were just as aforetime: so far as concerned the conduct of the man who feared God, any law on that subject was no more than no law at all on that subject.— "*The Great Empires of Prophecy*," *page 52.*

6. Thus, according to this scheme of the conspirators, and so far as all human power is concerned, Daniel was finally disposed of, and was out of the way. Just here, however, there entered an element that the conspirators had not taken account of in their calculations. In Media and Persia a new power had been brought to the dominion of all nations. This was done by the leading of the Lord as really as in the case of Nebuchadnezzar; for, said the angel, "In the first year of Darius the Mede, I stood to confirm and to strengthen him." It was done also for the same purpose as was that — that the knowledge of God might be proclaimed to all the nations in such a way that they must at least *listen* to it, because of its being a royal decree.— *Id., page 53.*

7. The sequel showed that God was able to deliver because innocency was found in Daniel, and before the king he had done no hurt. "Innocence before God is found in the man who disregards any law touching his service to God. It is a divine testimony that the man who disregards such laws, in so doing does "no hurt" to the king, to the state, or to the government."— *Id., page 54.*

NOTES AND COMMENTS

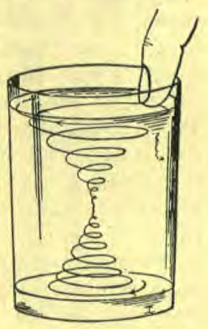
The Chinese have two of the fastest war-ships in the world's navies,— a torpedo boat with a speed of thirty-five and one-half knots an hour, and a 4,400-ton cruiser with a record of from twenty-two to over twenty-four knots an hour, according to the draft used.

A Deep Lake.— The deepest lake in the world, as far as known, is Lake Baikal, in Siberia. While nine thousand square miles in area, or nearly as large as Lake Erie, it is from four thousand to four thousand five hundred feet deep, so that it contains nearly as much water as Lake Superior. Its surface is thirteen hundred and fifty feet above sea-level, and its bottom nearly twenty-nine hundred feet below it.

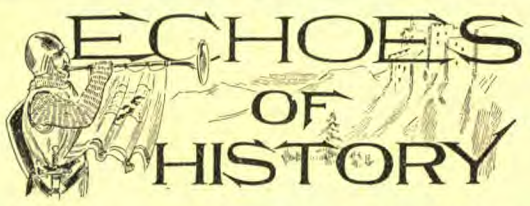
The World's Sugar.— According to *Success*, the human race consumes annually between fourteen and sixteen billion pounds of sugar. In 1895 England used eighty-six pounds per capita; the United States, sixty-four pounds; Denmark and Switzerland, forty-five pounds each; France, Germany, and Holland, thirty pounds; and Greece, Italy, and Turkey, seven pounds for each individual. Every year sees an increase in the use of this article of diet. Used in moderation, sugar is valuable as a heat- and fat-producer; but its excessive use clogs the liver and causes serious digestive derangements.

Politics in School.— During the last year a novel experiment was tried by the children of a public school in Milwaukee. They were encouraged to enter upon a course of self-instruction in the principles of municipal government. The offices were all filled, and for a while all went smoothly enough. But before long the officers and citizens of this "Learning-by-Doing" town imitated too thoroughly the methods of their elders. The study of politics absorbed all the juvenile interest, bitter partizan feeling was developed, and one boy who longed for office insured his "unanimous" election by a judicious distribution of pencils, chewing gum, and candy! The parents of the children took sides, and the hard feeling that resulted was entirely out of proportion to its cause. However, it was sufficient to put a summary stop to the "experiment." If there is no better way for children to become familiar with the usages of municipal government, than by having their consciences seared with the spirit of fraud, deceit, and bribery that too largely prevails, it would be better that they remain in ignorance of them.

A Waterspout in a Tumbler.— The following experiment showing how a waterspout is formed at sea is thus translated in *Popular Science News:* "On the bottom of a tall tumbler, or, better, of a cylindrical glass jar, is spread a layer of some colored syrup, such as red currant. The glass is then carefully filled with water, so as not to disturb the layer. If a finger-tip or the bowl of a teaspoon is dipped into the water and rotated slowly for ten seconds, the syrup will be seen to swell and raise itself in the shape of a cone, whose apex is prolonged upward into a slender, flexible column, until it coalesces with the downward-pointing apex of another cone formed at the surface of the water by a rotary movement. Both cones will revolve spirally in the same direction (see figure), and will shift their positions together. If, instead of syrup, small pieces of sugar are strewn on the bottom of the glass and allowed to melt, the remaining particles will be sucked up by the mimic waterspout as far as the thinnest portion of the connecting column, and thrown forcibly outside the vortex. The lower cone will revolve a great deal faster than the upper one, and it is also much smaller. Beside this principal waterspout, others still more diminutive will be produced, whose lower cones are almost invisible, the points of the upper cones rapidly descending to meet the former at less than an inch above the bottom layer. This represents accurately what takes place when two aerial currents come together from opposite directions in the upper strata of the atmosphere, and impart a rotary motion to the latter. Smaller cones may also be set whirling on the surface below, where the air is denser, and they will move much more rapidly than the upper cones. This explains the tremendous velocity of the wind under these conditions."



WATERSPOUT IN A GLASS OF WATER.



SKETCHES OF EARLY ENGLISH HISTORY.

THE first authentic history of the British Isles begins with the Roman invasion under Julius Cæsar. Tradition says that he founded the present Tower of London, but of this there is no absolute proof. He landed, B. C. 55, on the southern coast of England, direct from his conquest of Gaul, or what is now known as France, and which included also some portions of the surrounding countries of modern Europe. He found the country divided into small, independent sovereignties, each prince having a regular army and a fixed revenue. The people resembled the Celts of Gaul, speaking the same language, and having the same religion, — the Druidical system, whose influence pervaded every part of the government.

The Romans made some conquests in the island, but were in the main unsuccessful at this time. A century later one of Nero's generals destroyed Mona (the Isle of Man), the center of Druidical superstition. The Britons, under their queen, Boadicea, attacked the Romans, burning London, the Roman stronghold, to ashes. Later, eighty thousand Britons fell in battle; and the poor queen, the first of whom we have any mention in Britain, ended her life by taking poison.[1]

The conquerors from Italy held the country till the fifth century, when, to protect themselves from the Caledonians and Picts, who came from that part of the country now called Scotland, they solicited help from the Saxons of Germany. This warlike people received the application for assistance with great satisfaction, cherishing a desire to accomplish the absolute reduction of the Britons, which they ultimately brought about, although it required one hundred and fifty years of hard fighting. Many of the petty nations took refuge in the remote country of Cornwall, in the extreme west of England. These successfully resisted all attempts completely to conquer them, and they still retain their national life to some extent, being now known as the Welsh. It is also supposed by some, and it is doubtless true, that the Irish people were at this time driven from England by the German invasion.[2]

The ancient Britons were called "Angles." The mingling of the Saxons with them at this time resulted in the Anglo-Saxon race of the present day. Three boys were cruelly taken by the Romans to their capital city, Rome, and exposed for sale as slaves in the market-place. Gregory, afterward known as "Pope Gregory the Great," was passing by, and being struck with their fair and open countenances, asked of what nation they were. "Angles," was the answer. "Say rather, Angels," said he, "if they were only Christians." He then said: "The praises of God must be sung in their country." One of the most prominent English rulers of those early times was Ethelbert, under whose rule Augustine was sent by Gregory, in 597, to introduce Christianity to the Britons.

Alfred the Great ruled from 871 to 901. He is particularly noted in history because of the great improvements and general awakening that occurred during his reign. He visited Rome itself in his childhood. Of Alfred the story is told that on one occasion, having dismissed his followers, he took refuge in the cottage of one of his poor subjects. The housewife, not recognizing the king, asked him to mind some cakes that were baking on the hearth. While engaged with his weapons, Alfred neglected to turn the cakes, and bore the reproof of the dame, when she saw them burned, with the same grace with which he forgave her when she learned his dignity. During his reign the tithing of the products of the soil for the state was introduced, — a custom that still prevails in the rural districts of England.

In 1016 Canute the Dane received the crown, after a successful invasion of Britain by his countrymen. He it was who is said to have ordered his chair to be set on the beach when the tide was rising, and commanded the waves to retire. Pretending to expect their obedience, he sat still until he was surrounded with water; then, leaving the chair to be washed away, he turned to his flatterers, who had said that even the waves would obey him, and told them that he himself was powerless before Him who alone can say to the ocean, "Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed." His son, Hardicanute, like Alexander the Great, died in drunkenness; and with him ended the Danish dynasty.

Edward the Confessor next reigned. He was more a monk than a king. Educated in Normandy, and speaking Norman-French, his court was filled with Normans, who prepared the way for the conquest of England by their country. About this time Earl Goodwin,[3] of Kent, aimed at a usurpation of the crown. At his death, his son Harold cherished the same designs; and having married the heiress of the Danish kings, he secured much additional support. To defeat this rival, Edward bequeathed the crown to William, Duke of Normandy. Edward died in 1066, and was buried in Westminster Abbey, which had only recently been consecrated.

Harold had now extended his power so much that he mounted the throne without any opposition within the kingdom, but he soon learned that the Duke of Normandy was ready to assert his claims. The latter not only demanded the kingdom because of the expressed will of the late king; but some time previously, while Harold was visiting in France, he was pressed by the duke to promise his support in an attempt to carry out these demands. The superstition and idolatry of those days have not been allowed to pass into oblivion. Ecclesiastical history may intentionally omit reference to some of the silly acts and beliefs of the Roman Church, but national history weaves them into its records for the benefit of posterity. Not content with the extorted promise from Harold, the crafty Norman planned to exact a solemn covenant from him, which neither he nor his followers would feel free to break.

H. E. SIMKIN.

[1] There is a large mound in Hampstead Heath in the north of London, that has long been regarded as Boadicea's tomb. In 1895 an attempt was made by the London County Council to locate, by excavating, the exact resting-place of this unfortunate early queen, but it was unsuccessful.

[2] There are many striking similarities between the now almost extinct Irish tongue and the unpronounceable combinations found in the Welsh language, showing a common origin.

[3] It was from him that the famous "Goodwin Sands," where the recent wireless telegraphy experiments were made, received a name. At low tide these sands appear above the surface, and are very dangerous to mariners. Their location is marked in two places by large light-ships with the word "GOODWIN" painted on their sides in large white letters. One of these lately collided with a passing steamer, and successfully signaled her distress by telegraphing without wires to the Foreland lighthouse.

SAVING THE SEED.

"GOOD seeds bring a glad harvest."

It is a law of nature that like produces like. This principle was recognized by Paul when he wrote, "Whatsoever a man soweth, that shall he also reap." How essential, then, that we select seed with care. There is another principle, — the first is always the best. If we wish to have seed that will produce good crops another year, we must select only the best specimens to save seed from. If peas are saved for seed after they have been gathered two or three times, the seed will be inferior; for, to a certain extent, the strength of the vine has been exhausted. The same principle applies to the seed of all other vegetables.

With lettuce, cabbage, and other vegetables that grow above the soil, there will be little difficulty in selecting the best; but with radishes, beets, etc., it is not so easy to make a selection. It is a good plan to save more of these than will be needed, and when they have matured, you can judge which are the best by pulling them up. When saving seed from radishes, cabbage, etc., those who are the most particuliar reject all but the seed grown on the leading stem.

Seed should be allowed to ripen thoroughly. Tomatoes should be placed in the sun for a few days; squashes, cucumbers, and pumpkins will require a week or more after they are pulled from the vines for the seeds to mature sufficiently. Melon seeds may be taken when the melon is fit to eat.

When saving sweet-corn for seed, select only the largest ears; after they have ripened, brush off the small grains, and hang the ears up to dry, or shell the grains off and store them away.

Before putting seed away, be sure to label each kind. This will save time and worry in the spring. There is but little apparent difference between one variety of radish and another; the same is true of peas, corn, and a number of other garden vegetables.

The following list shows how long the seeds of the more common vegetables will keep. Of course this estimate is based upon the supposition that the seeds are not allowed to freeze, and are kept in a dry place: —

Asparagus,	5 years.	Lettuce,	5 years.
Beans,	6 "	Melon,	5 "
Beet,	6 "	Onion,	1 "
Cabbage,	5 "	Parsnip,	1 "
Carrot,	4 "	Peas,	3 "
Cauliflower,	5 "	Salsify,	2 "
Celery,	8 "	Squash,	45 "
Corn,	2 "	Tomato,	4 "
Cucumber,	10 "	Turnip,	5 "

In putting away seed, use tin or glass cans, as these will insure safety against rats and mice.

ARTHUR F. HUGHES.

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THERE are no clouds in the heart in which the Sun of Righteousness shines.

IT is related of the great artist, Michael Angelo, that when he was working on a statue or a painting, he wore fastened to his cap a lighted candle, that no slightest shadow of himself might fall upon his work, and so hinder the perfect bringing out of his thought. Whether or not the story is true, it contains a lesson not to be passed lightly by. How often the shadow of self rests upon our lives and creeps over our work! All anxiety, self-consciousness, personal disquietude, all worry, self-seeking, and overanxious "taking thought," by just so far as they enter into our work, cause it to fail of reaching the standard. Let us turn to the Light! Then will the shadows be all behind us, and our work be "wrought in Him."

A CHINESE SUNDAY-SCHOOL.

MISS LYDIA E. KYNETT, of the American Medical Missionary College, kindly sends the following description of our Chinese school in Chicago. May the rich blessing of the Father of all nations continue to attend this work and the workers: —

In the center of one of the darkest spots in Chicago,— 100 Van Buren St.,— like a beacon-light, is situated a school for the Chinese. This location is near the Chinese headquarters, on South Clark street, and is therefore convenient, though the constant noise of the busy streets is far from agreeable, and the air is filled with dust and smoke. However, no one complains. As the pupils enter the door, their faces light up with an expression of pleasure that bespeaks a desire for light within the soul, that even the surrounding influences of vice and crime have not stolen away. At seven o'clock every Sunday evening, from twenty to thirty Chinese gather here, with their teachers, to study the word of God. From seven to eight, a gospel service is conducted in their own language. Several of them take part in the reading and explanation of a number of Scripture texts. Sometimes these texts are printed on slips of paper in both English and Chinese, and distributed. At eight o'clock the teachers take up their work, and Bible study is interspersed with songs and prayer in either English or Chinese, or both. The eagerness that these pupils manifest in the study of English and the word of God certainly bespeaks their appreciation of the efforts of their teachers.

Not long ago it was my privilege to attend a social gathering of the members of this school. After the preliminary exercises, an address was given by Dr. Gee Wo Chan, in which he made an urgent appeal in behalf of his countrymen at home, which could not but touch every Christian heart. He related some instances of missionary work in China, one of which I will give. A native, who had received the gospel in this country, was returning home to spread the good news, when he was taken ill, and died at sea. Before his death, he made a distribution of his personal effects, bestowing some upon his aged parents, but giving the greater part to the erection of a church, which stands to-day as a lasting monument of what God wrought for him.

An interesting program followed, consisting of recitations, gospel songs, and Scriptural quotations by both teachers and pupils. Some of those who knew not a letter of English last November were able to read in a manner very creditable to the efforts of their teachers, as well as to their own studiousness.

The walls of the room are decorated with drawings in water-colors and also in chalk, produced by one of the pupils, Joseph Gang, whose exceptional artistic skill wins the admiration of all who see his productions. One, a painting which fills the large space between the two front windows of the room, represents the "Flight into Egypt." This brings out the thought of the constancy of God's care over his children, and that it is no less to-day than when his only Son fled from the face of his would-be destroyers. Another drawing impressively represents the ascension; another is an offhand illustration of the True Vine.

This school is indeed a "haven of rest," and one almost forgets that he is in the midst of one of the most wicked cities in the land when he is presenting the truth to these unenlightened souls. For nearly six years this school has been holding up the banner of truth in this place, and the Lord has blessed the faithful efforts put forth here. Some have been baptized, and others give remarkable evidence that the seed sown has fallen into good ground.

For some time the pupils and teachers have been praying that the Lord would open the way for a more favorable place for the school, away from the excessive noise. Recently a good opening came to the notice of the superintendent, Mrs. M. A. Buzzell; and when she presented the matter to the school, one of the pupils came forward, and said: "We have asked the Lord for something better, and believed he would give it to us. Now he gives us a place that is lighted, cleaner, more room, and less noise. What more do we want? Let us take it, and thank him for it." It is expected that this school will soon be situated at 262 State street.

AUGUST, 1899.

If the yellow address-label on first page of this paper, or on the wrapper, bears this month and year (JohnBrown 10 Aug 99), it indicates that the following blank should be filled out by you *now*, and mailed to Review and Herald, Battle Creek, Mich., before the end of this month: —

Name, ...

Post-office, ...

Street, ...

County, ...

State, ...

Enclosed find $..... (*money-order, express order, registered letter, or bank draft*), *for which please send*..... *copies of the* YOUTH'S INSTRUCTOR ..... *months to above address.*

P. S.— If you object to clipping this out of your paper, or wish to forward other subscriptions, please write names and *full addresses* on a separate sheet, stating amount enclosed for that purpose.

CARELESS PRONUNCIATION.

IT is often noticed that many persons who take special pride in their correct speaking, are careless in their pronunciation of some one letter. Take, for example, the letter "u." It is said that ninety-nine out of a hundred Northerners will say "institoot" instead of institute, "dooty" for duty— a perfect rhyme to the word beauty. They will call new, "noo;" news, "noos;" and so on through the dozens and hundreds of similar words.

Not a dictionary authorizes this. In student and stupid, the "u" has the same sound as in cupid, and these words should not be pronounced "stoodent" and "stoopid" as so many are in the habit of sounding them.

If it is a vulgarism to call a door a "doah," as we all admit, is n't it a vulgarism to call a newspaper a "noospaper"? One vulgarism is Northern, and the other is Southern; that 's the only difference.

When the London *Punch* wishes to burlesque the pronunciation of servants, it makes them call the duke the "dook;" the tutor, the "tooter;" and a tube a "toob." The best Northern speakers never say "Toosday" for Tuesday, "avenoo" for avenue, nor call a dupe a "doop." This is a fault that a Southerner never commits. He has slips enough of another kind, but he does n't slip on the long "u."

Although this error is one of the commonest of our mispronunciations, it is not by any means the only one; and if those of us who pride ourselves on the correctness of our speech would watch carefully, we might find that some one little carelessness in pronunciation is making itself more noticeable than all our correct speaking.— *P. W. Humphreys.*

"THE GOOD OLD TIMES."

THE New York *Tribune* thus describes a few of the "advantages" enjoyed by our forefathers at the beginning of the century: —

There was not a public library in the United States.

Almost all the furniture was imported from England.

An old copper-mine in Connecticut was used as a prison.

There was only one hat factory, and that made cocked hats.

Every gentleman wore a queue and powdered his hair.

Crockery plates were objected to because they dulled the knives.

Virginia contained a fifth of the whole population of the country.

A man who jeered at the preacher or criticized the sermon was fined.

A gentleman bowing to a lady always scraped his foot on the ground.

Two stage-coaches bore all the travel between New York and Boston.

A day-laborer considered himself well paid if he received two shillings a day.

The whipping-post and pillory were still standing in New York and Boston.

Beef, pork, salt fish, potatoes, and hominy were the staple diet all the year round.

Buttons were scarce and expensive, and the trousers were fastened with pegs or laces.

A new arrival in jail was set upon by his fellow prisoners, and robbed of everything he had.

When a man had enough tea, he placed his spoon across his cup to indicate that he wanted no more.

Leather breeches, a checked shirt, red flannel jacket, and a cocked hat formed the dress of an artisan.

The church collection was taken in a bag at the end of a pole, with a bell attached to arouse sleepy contributors.