

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 kind and affectionate in their behavior one to another. A common method of salutation is to rub their noses together. They evidently believe in "women's rights;" for in almost any group of men may be seen women taking a prominent part in the conversation. Perhaps they think it is no more than their due, since a heavy share of the work also falls to their lot.

The children are as quick, bright, and inquisitive as children usually are. They gladly form the acquaintance of strangers, and greet

man about thirty-five years of age was brought out, and placed upright on a beautiful mat. In front of the picture some garments, apparently belonging to a young child, were placed. The new arrivals were the friends and relatives of the man in the picture; and as they advanced, those already on the ground formed a semicircle around the picture, and a woman standing near it extended her hands toward the advancing party, and began a solemn, mournful, wailing cry, in which she was joined by all the company. A listener could not but think of the words of the prophet: "Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for the cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters."

Though ignorant of the cause of mourning, the effect of listening to that wail of sorrow could hardly fail to bring tears to the eye of the spectator. Death comes to every land and people, and in sorrow all the world are kin. The cause of this demonstration was the death of a prominent chief, whose portrait was before the company; the clothing had been worn by a child of the same family, who had died but a few days before. As the mourners drew near, they joined in the mourning; and it was continued for several hours. As twilight came on, the two companies still sat facing each other, giving utterance to their sorrow in low, mournful wails.

At this conference there were present thirty-eight Mormon missionaries from Utah. All were young men, most of them under thirty years of age. They pay their own passage to New Zealand, and are supported by their families or friends in the United States

their religion, but probably the number is much smaller. After working here three years, they are allowed to return to Utah, and their return passage is paid by the church they repre-



MAORI GIRL IN NATIVE DRESS.

sent. Most of them go home, and their places are filled by others.

The Maoris are ready to imitate the vices of the European rather than his virtues. They are fond of alcoholic drinks and tobacco, and women and girls smoke as well as the men. These bad habits are almost universal. The Mormons have done more than many other missionaries to correct these evil practises. At this conference Mr. Farnsworth was invited to speak twice on the subject of temperance.

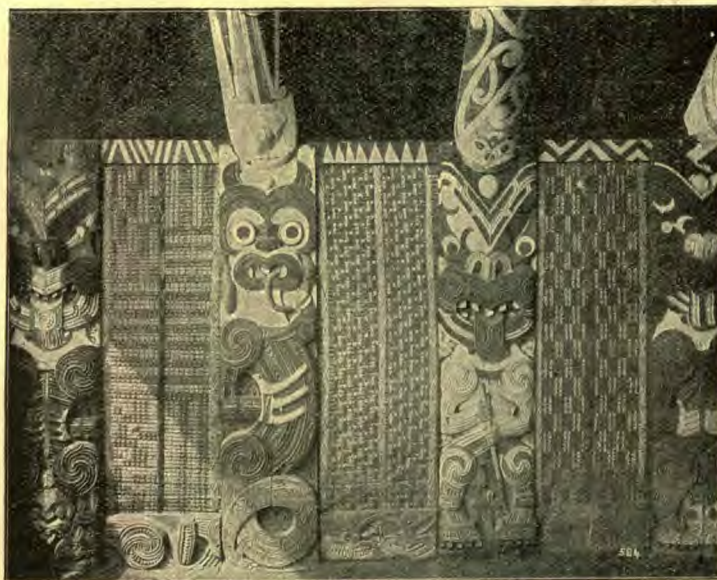


TAMATI WAKANENE: A FINE SPECIMEN OF NATIVE TATTOOING, TAKEN FROM LIFE.

them with *tanaqua* (how do you do?). The names given them always have some significance; such as, Rangiwahitiri (thundering day); or Hinetira (daughter of the sun).

Each one who attended the conference was warmly greeted on his arrival, and the most unbounded hospitality was extended to all. One party, that came the afternoon of the second day, were welcomed with shouts and cheers as they came over the river; and then all proceeded in silence to the meeting-ground. Before their arrival, a large picture of a native

while here. In this way they are no expense to their church or mission board. They live among the Maoris, and in about six months have sufficient knowledge of the language to converse with them. In a year they are able to preach. Two are appointed to each locality, and they labor together. They claim four thousand converts to



SIDE WALL OF MAORI SCHOOLHOUSE, COMPOSED OF CARVED PILLARS AND WOVEN MATTING.

He spoke through an interpreter, and used Dr. Kellogg's temperance charts to illustrate his remarks, and show the listeners the physical effects of alcohol and tobacco on the human body. All present appeared much interested in the facts presented.

There were no seats in the place of meeting, except those occupied by the elders. The Maoris sat or reclined on the floor, in any position that best suited their comfort or inclination. Before different groups might be seen a pile of boots and shoes, which had been deposited there till the close of the meeting.

While the different meetings were in progress, four or five young men might be seen standing in different parts of the room, each having a long stick in his hands. Their business was to keep the congregation awake; and when the quantity of food consumed is taken into consideration, the wonder was that any one could keep his eyes open. If one was so unfortunate, however, as to become drowsy, a gentle poke with the stick, or a sharp rapping against a post near his head, was sufficient to bring him to his senses. Probably not half of those on the ground attended the meetings. Visiting and the preparation of food seemed to be the favorite occupation. Often during some service a sharp squeal and the barking of dogs told of some porker doomed to die to feed the congregation assembled for worship.

In consequence of their wrong habits of living, largely taught them by the Europeans, the Maoris have become greatly weakened physically. Formerly they ate but little meat except fish. Now they use it to excess. Their teeth decay early, and lung difficulties are common. They need to be patiently taught the effect of wrong habits, and to leave off the things hurtful to them. They have been wronged and cheated till they have become suspicious; but when once their confidence is won, they are ready to follow the teachings of those who would do them good. It is said that their language is easy to learn. They have no books except the Bible and a few small books, yet they are fond of reading. Boarding-schools, where they can obtain a free education without cost, except to furnish their clothes, are established in different parts of the colony.

There should be earnest, devoted young people who would teach this people the religion of Jesus Christ, especially that phase of the gospel relating to the care of the body. The enemy has sowed the field of their hearts with tares, yet there must be many sheaves gathered from these children of nature to make glad the harvest of the Lord.

MRS. V. J. FARNSWORTH.

"COMFORT ONE ANOTHER;

With the hand-clasp close and tender,
With the sweetness love can render,
And the look of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken;
Gentle speech is oft as manna from the skies."

DISHONESTY OF DEBT.

WE all remember the aphorism of Mr. Micawber on this theme: "Earn twenty shillings a week, and spend nineteen—happiness! Earn twenty shillings a week, and spend twenty—one—misery!" To live within one's income is not only a prudent thing; it is a right thing and a necessary thing; and the smaller the income, the greater the necessity. Let a young man cut off every extravagance, and deny himself even food, rather than plunge into debt, in the foolish hope that things will come out right some day. To the man of fine conscience there is a sense of degradation in debt. He knows that the debtor is nothing more nor less than a thief. He is deliberately keeping in his own pocket that which ought to be in somebody else's pocket. He has sold himself into slavery to his creditor. The clothes on his back are not his own, and the very meal he eats is stolen. To the upright man such a condition of things is torturing and intolerable, and that is what every youth ought to feel.—*Forward.*

CHARACTER BUILDING

ANSWER HIM SOFTLY.

ANSWER him softly. You can not know,
In the depths below,
How sharp was the struggle, the fight he made,
Ere the price he paid,
And yielded his soul to the tempter's power
In a hasty hour.

Answer him softly, lest you be tried
On your weaker side,
And fail, as before you so many have done,
Who in thought had won,—
Failed, too, ere temptation had spent its force
In its subtle course.

Answer him softly; for none can tell
When the storm-clouds swell,
Whose bark shall weather the tempest, or whose
Shall the venture lose.
Speak gently: the weakest may stand the gale,
And the strong may fail.

—*Selected.*

THE CHARACTER THAT GOD APPROVES.

I.

THE youth need to be instructed, carefully and prayerfully, that they may build their characters upon the abiding foundation. The reason so many make grievous blunders is that they do not heed the teachings of experience. The counsel of parents and teachers is lost upon them, and they yield to the temptations of the enemy. God loves the youth. He sees in them great possibilities for good, if they will realize their need of Christ, and build upon the sure foundation. He also knows their trials. He knows that they will have to battle against the powers of darkness, that strive to gain control of the human mind; and he has opened the way by which young men and young women may become partakers of the divine nature. The good they may accomplish by uniting themselves to Christ they will never know until, as overcomers, they enter the kingdom of Christ.

Character does not come by chance. It is not determined by one outburst of temper, one step in the wrong direction. It is the repetition of the act that causes it to become habit, and molds the character either for good or for evil. Right characters can be formed only by persevering, untiring effort, by improving every entrusted talent and capability to the glory of God. Instead of doing this, many allow themselves to drift wherever impulse or circumstances may carry them. This is not because they are lacking in good material, but because they do not realize that in their youth God wants them to do their very best. If the youth to-day would stand as Daniel stood, they must put to the stretch every spiritual nerve and muscle. The Lord does not desire that they shall remain novices. He wishes them to reach the highest point of excellence. He desires them to reach the very highest round of the ladder, that they may step from it into the kingdom of God.

The youth who leave their homes, and are no longer under the watch-care of their parents, are to a large extent left to choose their own associates. They should remember that the eye of their Heavenly Father is upon them, and that he sees their every necessity, their every temptation. There are always to be found in schools some youth who, by their course of action, reveal that their minds are cast in an inferior mold. Through unwise training in childhood, they have developed one-sided characters; and as they have advanced in years, these defects have remained to mar their experience. By precept and example, these souls lead astray those who are weak in moral power.

Time is golden, dear youth. You must not imperil your souls by sowing wild oats. You can not afford to be careless in regard to the companions you choose. Dwell upon that

which is noble in the characters of others, and these traits will become to you a moral power in resisting the evil and choosing the good. Set your mark high. Your parents and teachers, who love and fear God, may follow you with their prayers day and night, they may entreat and warn you; but all this will be in vain if you choose reckless associates. If you see no real danger, and think you can do right as well as wrong, just as you choose, you will not discern that the leaven of wickedness is insidiously tainting and corrupting your mind.

Christ was afflicted, insulted, abused; on the right hand and on the left he was assailed by temptation, yet he sinned not, but presented to God a perfect obedience, that was entirely satisfactory. By this he removed forever every semblance of excuse for disobedience. He came to show man how to obey, how to keep all the commandments. He lay hold of divine power, and this is the sinner's only hope. He gave his life that man might be a partaker of the divine nature, having escaped the corruption that is in the world through lust. "Behold the Lamb of God, which taketh away the sin of the world."

God has given the youth talents to improve for his glory; but many apply these gifts to unsanctified, unholy purposes. Many have abilities which, if cultivated, would yield a rich harvest of mental, moral, and physical acquirements. But they do not stop to consider. They do not count the cost of their course of action. They encourage a recklessness and folly that will not listen to counsel or reproof. This is a terrible mistake. Young men would be sober-minded if they realized that God's eye is upon them, that angels of God are watching the development of character, and weighing moral worth.

MRS. E. G. WHITE.

GRIEF-STRICKEN ANIMALS.

A MEMBER of a shooting-party killed a female monkey, and carried it to his tent. The tent was soon surrounded by forty or fifty monkeys, who made a great noise, and seemed disposed to attack the aggressor.

They retreated when he presented his fowling-piece, the terrible effect of which they had witnessed, and appeared quite to understand; but the head of the group stood his ground, chattering furiously. The sportsman, who perhaps felt some compunction for having killed one of the family, did not like to fire at the creature, and nothing short of firing would suffice to drive him off.

At length the monkey came to the door of the tent, and finding threats of no avail, began a lamentable moaning, and by the most impressive gestures seemed to beg that the slaughtered animal might be given back. The dead body was accordingly given to him. He took it sorrowfully in his arms, and bore it away to his waiting companions.

Those who witnessed the extraordinary scene resolved never again to fire at one of the monkey race.

A case equally pathetic occurred at Chalk Farm, near Hampton, in England. A man set to watch a field of peas, which had been much preyed upon by pigeons, shot an old male pigeon that had long been an inhabitant of the farm. Its mate immediately settled upon the ground by its side, and showed her grief in the most expressive manner.

The laborer took up the dead bird, and tied it to a short stake, thinking the sight of it would drive away other depredators. The bereaved bird, however, did not forsake her mate, but continued day after day walking slowly round the stick.

The kind-hearted wife of the bailiff of the farm at last heard of the circumstance, and immediately went to afford what relief she could to the poor bird.

On arriving at the spot, she found the hen-bird much exhausted. It had made a circular beaten track around the dead pigeon, giving now and then a little spring toward him. On the removal of the dead bird, the hen returned to the dove-cot.—*Selected.*



THE HISTORY OF A B C.

The Latin Alphabet.

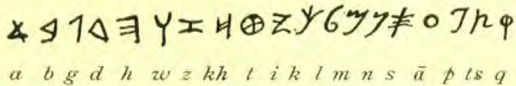
THE ancients believed letters were invented by Cadmus, and that he taught them to the Greeks; but the Egyptian monuments have shown us that letters were not invented at all. We now know that before men used letters, they wrote by means of pictures, and that letters are, in fact, a sort of pictures; though those who use them long ago forgot this, and made them badly. Many people since the Greeks, and even some men of great learning, have supposed that certain letters, or kinds of letters, were invented by somebody; but this is not easy to believe; for though it is easy enough to invent new letters, it is almost impossible to get everybody to use them.



EGYPTIAN PICTURE-LETTERS AND LETTERS PROPER.

The pictures which were the Egyptian letters were not very artistic; they were rather stiff-looking—what an artist would call “conventional.” They were written upon different materials, but those that have come to us were mostly either carved on stone or written with a reed upon papyrus,—a kind of primitive paper. Those carved in stone were, of course, made slowly and carefully, as letters are that are cut on stone in these days; but those written on papyrus, being made more rapidly, and being also written with ink, were not likely to be so well shaped; and as one scribe copied after another, and not after the stone-cutters, the pictures became so very bad that they no longer looked like pictures at all. Indeed, they were not pictures, they were letters; for they no longer stood for things, but for words and sounds. A picture of a lute, for example, stood for the word “nefer” and also for the sound of *n*. Most of us have seen this done in rebuses, where the word “amen” may be represented by A and a picture of some men, though the second syllable of the word has no connection with the word “men.”

These Egyptian letters were learned by the Phenicians,—the people of Tyre and Sidon,—who were great traders, and were used by them in their business letters, and in notes, bills, and ledgers. The ships of Tyre went to every part of the Mediterranean, even to Spain and western Italy; and everywhere they traded, they left their letters behind them. This was the origin of the Greek alphabet.



PHENICIAN LETTERS.

The earliest Greek writing we know is found on monuments. It is quite different from the writing on papyrus, or even from the Phenician letters; for the carefully cut forms and sharp angles have returned with the return to stone, though the pictures have not. The Greek letters look more than ever unlike the early picture-writing, and are rather geometrical, with squares, straight lines, and crosses.

Out of one of these Greek alphabets grew the Latin,—the alphabet we use to-day. The earliest Latin writing is much younger than the early Greek; it is, indeed, of about the same date as the Greek of classical literature,—the Greek that is read in schools. The early Latin letters are not very different from our ordinary

capitals. There were no small letters till late in the Middle Ages.

IDALIAELVCOSVB

Idaliae lucos ubi[?] —

MAJUSCULE, ABOUT 400 A. D.

The old square capitals are called “majuscules,” and were copied directly from the monuments. This is why they have sharp corners and straight lines. In cutting or scratching on stone, it is easier and more natural to make straight lines than curves, easier to make angles than turns. But in writing with a pen or pencil, it is not at all easy to make straight lines; and the large, fine majuscule capitals soon began to give place to letters in which curves and turns took the place of straight lines and angles. This sort of writing was called uncial,—inch-long,—because the letters were still large, compared with those that followed.

All this is true only of book-letters, which were made carefully, and were often very beautiful, usually much more so than our letters printed from types. But for one book transcribed, hundreds of letters were written, and thousands of pages of notes, memoranda, accounts, and other such writings were made. These were seldom on parchment, generally on wooden tablets covered with a thin coat of wax. They were written hastily, as we write to-day, and the letters were made in the easiest way possible. This is called the “cursive,” or “running” hand. There was also another sort of writings,—records, deeds, mortgages, and the like,—that were copied somewhat carefully, by scribes, in what is called the “character” hand.

QUIBONANE

qui bona ne[c] —

UNCIAL 3D CENTURY.

It is natural for human beings to grow weary in well-doing. Good results of any sort cost labor and time. When excellence of a certain sort is much sought after, men will take pains to do their best in that way; but when interest dies out, effort flags, and poor work is the outcome. So it came about in the natural course of things that scribes began to imitate the cursive writing, which was so much easier than the old majuscule and the uncial; and a new style, small and round, became the common book-hand. From its smallness, this kind of writing was called “minuscule.”

fuerat traditurus. Ut quem sec

fuerat traditurus. Ut quem sec[undus] —

MINUSCULE, 12TH CENTURY.

The scribes, who, in the Middle Ages, were invariably monks, took pains to make the first letter of a paragraph, a sentence, or an important word, plainer and more handsome than usual. The first letter of a chapter was made very beautiful with gold and colors, and many hours, or even days, were sometimes spent on a single initial. For these more carefully made letters the handsome majuscules were used. Thus it came to be the rule to use two styles of letter on the same page,—one for ordinary running work, and another, larger and finer, at the beginning of sentences and of certain kinds of words.

At about the time that the world became well settled in this custom, the invention of printing came, and froze the book-hands into type, so that further growth was prevented. Thus we still use the old majuscule letters at the beginning of sentences and of some words, and the newer minuscules in all other places.

The cursive style, however, went on developing, altered only by the growth of time and the change from reeds to goose-quills and from quills to pens of metal, and is now the only style of writing much used, because our books are all printed from types.

C. B. MORRILL.



A YORKSHIRE socialist, explaining to a friend the principles of socialism, remarked that all possessions should be shared equally.

“If you had two horses,” said the friend, “would you give me one?”

“Of course,” replied the socialist.

“And if you had two cows, would you do the same?”

“Of course I would.”

“Well, suppose,” said the friend, slowly, “you had two pigs, would you give me one of them?”

“Eh! that’s gettin’ ower near home,” said the other, slyly; “tha knaws I’ve two pigs.”

All of which goes to show how much more natural it is to give away our neighbor’s belongings than our own.

THE ASTOUNDING ADVERBS.

ONE evening a gentleman came home with a budget of news. An acquaintance had failed in business. He spoke of the incident as “deliciously sad.” He had ridden up-town with a noted wit, whom he described as “horribly entertaining;” and, to cap the climax, he spoke of the butter that had been set before them at a country hotel as “beautifully rancid.”

The young people stared, and the oldest daughter said, “Why, papa, I should think you were out of your head.”

“Not in the least, my dear,” he replied, pleasantly; “I’m merely trying to follow the fashion. I worked out ‘beautifully rancid’ with a good deal of labor. It seems to me rather more effective than ‘awfully sweet.’ I mean to keep up with the rest of you hereafter. And now,” he continued, “let me help you to a piece of this exquisitely tough beef.”

Adverbs, he says, are not so fashionable now as they used to be in his family. — *Boston Post*.

A DISTINCTION.

DOUBTLESS many an overworked business man has often found himself looking back longingly to the happy days before he was “successful.” The *Youth’s Companion* neatly illustrates this point by a little story:—

“Yes, I suppose you may call Eben a successful man. He does a good business, but to my mind he is n’t prosperous.”

So said Mrs. Tracy to her sister, who had congratulated her on the purchase by her husband of a mill, which he was thought to have bought at a bargain.

“Well,” returned her sister, “it seems to me everything he touches comes out just right. He’s the busiest man in town.”

“That’s just it,” retorted Mrs. Tracy. “He’s busy, and he succeeds in his doings, but that is n’t progressing—not as I understand it. You see,” she continued, “when we were first married, he leased the little wool-mill on the stream, and got along first-rate. He was n’t over-busy, and we used to ride around together every afternoon, and have good times.”

“But he began to make money, and buy more wool and more mills to take care of it, and more storehouses to put it in, until it takes about all his time to get from one mill to another. Sometimes I see him on Sabbath, but he is generally busy resting up to start again. He’s about as much a slave as if he was chained in a galley.”

“Yes, but he does make money.”

“Well, perhaps so, but it all goes to buy more wool. If anybody hankers for lots of wool in this world, that’s one thing. Eben has any amount of wool; but when it comes to getting the real, solid goodness out of life, and enjoying it, he’s forgotten how. Really, as I look at it, Eben is the most unprosperous man in town.”



APPEAL.

THE childish voice rose to my ear,
Sweet-toned and eager, praying me,
"I am so little, Granna, dear;
Please lift me up, so I can see!"

I looked down at the pleading face,
Felt the small hands' entreating touch;
And, stooping, caught in swift embrace
The baby boy I loved so much,

And held him up, that he might gaze
At the great pageant of the sky,—
The glory of the sunset's blaze,
The glittering moon that curved on high.

With speechless love I clasped him close,
And read their beauty in his eyes,
And on his fair cheek kissed the rose,
Sweeter than blooms of paradise.

And in my heart his eager prayer
Found echo, and the selfsame cry
Rose from its depths through heaven's air:
"O gracious Father, lift me high!"

"So little and so low am I,
Among earth's mists I call to thee;
Show me the splendors of thy sky;
O lift me up, that I may see!"

— Celia Thaxter.

INTO THE LIGHT.

"WELL, here I am again, Grace; and I am sure that what I have to tell will surprise you more than anything you have learned yet."

"Is that so? I am anxious to hear it. Since you were here, I have written in a note-book the texts we have had. Shall I read them?"

"Yes, that will refresh our minds, and prepare us for to-day's study."

"I have placed at the head the words, 'Second Coming of Christ,' then the texts, with the leading thought of each."

"John 14:3: Christ's promise to come again."

"Acts 1:9-11: The angel's promise that he will come again."

"Rev. 1:7: Every eye shall see him."

"Matt. 24:3: Disciples asked him for a sign of his coming."

"Matt. 24:29: He gave them signs."

"Matt. 24:32, 33: Parable of the fig-tree."

"Matt. 24:34: 'This generation shall not pass.'"

"That is good; now I will give you a few more texts to place with those. Read 2 Tim. 3:1-5."

Grace read, and then exclaimed, "Why, May, it says that those who do all these wicked things have a form of godliness! What does that mean?"

"It means that they profess to be God's people, but that they deny the power that always accompanies true godliness. Paul says that the gospel of Christ is the power of God unto salvation, to every one that believeth; but these people deny that truth, and turn to civil governments for the power."

"That is just what our Christian Endeavor Society is doing. I never knew it before."

"Nor I; but just as soon as those texts were placed together, I saw it; and I can not tell you how it made me feel."

"It is so plain! Of course if those belonging to this society find no power in the 'form of godliness,' which they possess, they will naturally seek for it somewhere else; and if they do not turn to God, they must turn to men, to earthly governments."

"How I wish all the members of our society had been present when those thoughts were brought out! I am sure most of them are honest and sincere, and think they are doing Christ service. They do not realize that they are working contrary to the principles that he laid down."

"Susie Elliot was here this morning, telling me of some new plans for work, which were adopted at the last meeting, and which we had decided were just the thing. Now I know better. It is a terrible thing to work against God; and I am sure that is what we have been doing."

"I am glad he looks at the heart. He knows we did it ignorantly, and will forgive us if we ask him. Since receiving those texts, I have found several others that have helped me, and I will give them to you. Paul says: 'Knowing therefore the terror of the Lord, we persuade men,'—*persuade*, not *compel*. Joshua said, 'Choose ye this day whom ye will serve.' In the last chapter of the Bible we read, 'Whosoever will, let him take the water of life freely.' Jesus himself said, 'If any man hear my words, and believe not, I judge him not;' and if Christ, who knew the hearts of all men, would not judge them, surely his followers have no right to do so."

"Of course not. We have had a great deal of zeal, without much knowledge; but the Lord has verified his promise, 'If any man will do his will, he shall know of the doctrine.' Have you any more texts?"

"Yes, a few. Verse 8 of James 5 says: 'Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.' The preceding verses show that there will be many rich people on the earth at that time, and the Lord speaks especially to them. He says: 'Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.' So you see that these strikes, this growing trouble between the rich and the poor, is another sign of the end. The Lord himself says so. Elder Barnes read several other passages, which I did not get; but here are two, showing how the two classes, the wicked and the righteous, will receive Christ when he comes. The first is in Isa. 25:9. Please read it."

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

"Now read Rev. 6:15-17."

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?' O May! I do hope that we shall be among those who are waiting for him,—those who rejoice to see him coming! It would be awful to be lost, to be banished forever from his presence!"

"There is a verse in 2 Tim. 1:12, which is a great comfort to me. Perhaps it will help you."

The girls turned to the text, and Grace read: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." How good that is! I am sure that if we place ourselves unreservedly in his hands, he will carry us through."

"Well, we have n't had any of the texts on the resurrection; and as it is late, we shall have to leave them for next time."

LENA E. HOWE.

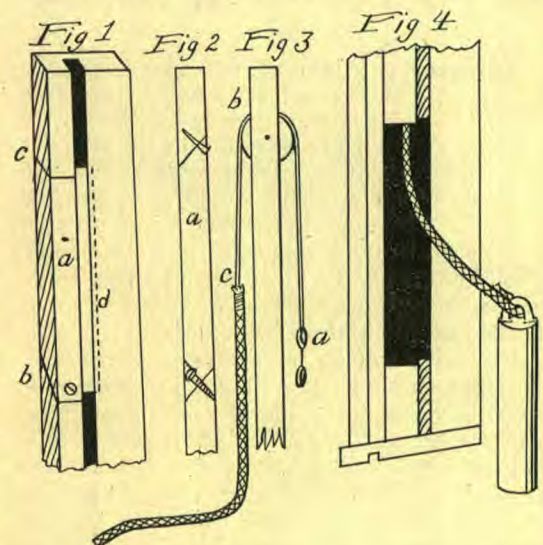
"If we would have friends that are worth having, we must love them more than we love ourself. Selfishness eats out all the possible nobility of friendship."



BUILDING A COTTAGE.

The Window-Frame.

THIS week I will give some instruction about putting the pocket and weights into a window-frame. We will take the pocket first. Fig. 1 represents a portion of a window-jamb. You will see the jamb cut at *b* and *c*, and at the dotted line *d*, leaving a piece, *a*, which can be taken out. In Fig. 2 you will see the edge of the same jamb with the piece *a* in place. Run your saw into the jamb at *b* and *c* (Fig. 1), saw down to the check-stop groove at *d*, then split the piece out. From the piece thus split out, cut off about one fourth of an inch on the back, at the upper end; then drive the head ends of two sixpenny nails into the jamb for the piece to lie against. Afterward bore a hole, and insert a No. 10 seven-eighths-inch screw. See Fig. 2. When you are ready to put in the windows, take out the check-stop and screw, when the piece *a* can be removed. This piece should be out next to the blind-stop. In nailing on the blind-stop, be careful not to nail into the



pocket, and thus prevent the removal of the piece *a*.

In Fig. 3 you will see the upper end of a section of a jamb, with a pulley inserted. This shows how to put in the cord, and attach it to the weights. The best cord for the weights is braided silver-lake cotton cord. It is very smooth and hard. To put this cord in place you will need a piece of fine linen cord about the size of a fish-line. To the ends of this attach two small lead weights, as shown in Fig. 3, at *a*. This apparatus is called a "mouse." Attach the mouse to the weight-cord at *c*. Now put the mouse through the pulley at *b* (the weight of the leads will draw the cord down); then put your hand into the pocket, catch the mouse, draw the cord through the pulley, and tie it to the weight, as shown in Fig. 4. Next put the weight into the pocket. Bore a seven-eighths-inch hole about half an inch deep in the edge of the sash, one foot from the top. From this hole to the top of the sash plow a three-eighths-inch groove three eighths of an inch deep. In the end of the cord that goes into the sash, tie a single knot. Place the knot in the hole, the cord in the groove, and a No. 10 inch screw through the knot into the window-sash. Insert the piece *a*, put in the sash and check-stop, always letting the outer sash down to the window-sill; then you will have no trouble in putting the stop in place.

While we are on this subject, we will also consider the pitch, or slant, of the window-sill. It should be one eighth of an inch to the inch, which you will find by placing your bevel at one-half inch on the blade and four inches on the tongue. I trust I have made this so plain that you all understand it.

W. K. LOUGHBOROUGH.



THE VOICE WITHIN.

A LITTLE Quaker girl one day
Paused in her busy round of play,
As her dear mother came that way.

"May I?" she said, as soft and clear
She whispered in her mother's ear,
So low that no one else could hear.

Her mother answered as she smiled:
"By nothing wrong be thou beguiled;
What says the voice within thee, child?"

The little Quaker went her way;
Soon back she came. I heard her say,
"The little voice within says, 'Nay.'"

O children! heed the
voice within;
The little voice your
hearts would
win,
And keep your feet
from paths of sin.
—Selected.

THE CATTLE.

READ the twenty-fourth and twenty-fifth verses of the first chapter of Genesis, which tell us that "God made the . . . cattle after their kind." Everything that God made belongs to him. The earth is the Lord's, and the fulness thereof, because he made it and filled it. The sea is his; for he made it: we ourselves belong to him; for he made us. And so God says of the cattle that he has made, "Every beast of the forest is mine, and the cattle upon a thousand hills."

And God thinks of, and cares for, everything that belongs to him; and so "he causeth the grass to grow for the cattle." He who made them knows exactly what they need, and creates just the right kind of food for them.

At the time of the flood, we are told that "God remembered Noah, and every living thing, and *all the cattle* that was with him in the ark." He thought not only of Noah and his family, but he also remembered the cattle, which are just as much his.

And again, when Jonah was angry because the Lord did not destroy Nineveh as he had purposed to do, God reminded Jonah that there was "much cattle" in the city, as well as many people. To the people of Israel, he gave special instruction about the treatment of cattle.

All these things show us with what loving care God thinks of his cattle, and we may be sure he notices just how they are treated by those who have the care of them. God made man "to have dominion over the cattle," to rule them. That meant that he was to take care of them, to guide, protect, and feed them. God is the Ruler of the whole universe, and has dominion over all, because he has the power to supply all the needs of every creature.

If you have some pet animals, you know that you must see that they are well supplied with the right kind of food, and kept comfortable and happy as far as it is in your power to make them so. Thus when God gave to man the whole animal creation, he meant to use man as the channel through which he would supply all their needs, and keep them in a state of perfect happiness.

But oh, what a sad change sin has brought, and how man has fallen from his dominion! For now, instead of being the one through whom the needs of all other animals are supplied, he takes from them all to supply his own needs. He takes the skin from the cattle, fur and hair from other animals, the shell from the tortoise, the ivory from the elephant, and even the feathers from the birds, to make clothes and ornaments for himself. If he feeds any of the animals for a time, it is only that he may use their strength to do his work, or at last

feed on them,—use their flesh for his own food. The time is coming when God's loving purpose will be fulfilled, when all creation's groans

did look odd to see him hurry along, just as if it were nothing at all.

Now, what kind of game do you suppose it was? It was not brown nor black nor gray nor white nor striped nor spotted. It did not have fur nor feathers nor down nor hair nor wool. It could not fly nor jump nor walk nor run nor swim. But Mr. W. seemed to prize it very highly; and I thought to myself that it ought to keep his whole family in food for a long time.

I do not know Mr. W.'s strange family. I have heard that he carries concealed weapons, and you know that is a bad thing to do, and is against the law. Mr. W. is very trim and neat in his dress, but I fear he is a sad scamp for all that.

It seems strange that with all his fine airs he should bring up his family underground. Out here in the West, such dwellings are called dug-outs; and you may be sure that people who can afford any other kind of house do not live in them. Even poor folks will not put up with them except while the country is very new.

But Mr. W., who really appeared like quite a dandy in his glossy hunting-suit, laid down his game in full view, and began to open the passage into his dug-out; for he did not even have a door, nor so much as an old blanket for a screen, but had the entrance blocked up with chunks of earth, each one as large as his head. When he had pulled out these chunks of earth, he brought his game up to the opening, and went down-stairs backward, dragging it after him.

He was gone some little time, and I wondered if he were salting it down for future use. I wished I might follow, and see how his house looked inside; but I could not, and besides, it

would have been very rude indeed.

At last he came up-stairs, and began to close the doorway. He picked up chunks of earth and fitted them in nicely. If he found one that did not make a smooth joint, he carried it off some distance, so there would be no pile of earth, however small, to mark the place of his house.

"Who would have thought," said I to myself, "that these odd people could live almost next door without our ever seeing their dug-out?" Then I looked down the street for Tommy, for I wanted to show him the queer little house.

Just at that moment, away flew Mr. Wasp, right over my head; and though I searched right and left, I could not find the funny little dugout where he had so cunningly hidden his great green worm.—Selected.

"Just a little moment,
Passing on its way;
Tell me what the little moments say.
'While I'm passing, use me;
Surely don't abuse me.'
Swift the little moments fly away."



CATTLE AT THE DRINKING-TROUGH.

will cease, and man's dominion be restored. Then he will again be king over the whole earth, not to "exercise lordship" over God's creation, but to be the one through whom God will give happiness to all his creatures.

E. E. ADAMS.

QUEER NEIGHBORS.

I WAS sitting under a tree on a warm afternoon, watching for Tommy to come home from school. Tommy is a dear little fellow, and I like to meet him at the gate when school is out.

It was not yet four o'clock; so I looked about for something to help pass the time, and what should I see but Mr. W., just coming in from a hunt?

Now if you should look out of your window, some fine day, and see your next-door neighbor walking briskly along, with a fat grizzly bear tucked under one arm, I think you would be surprised.

Even if grizzly bears were as common as red squirrels, you would not expect a man to be strong enough to carry one in that way. Mr. W.'s game was not a grizzly bear, but it was two or three times as large as he was, and it

BIBLE LESSONS AND NOTES

SABBATH-SCHOOL LESSON.—NO. 6.

(August 5, 1899.)

THE FEAST OF TABERNACLES.

Lesson Scriptures.—Luke 9:51-56; John 7:2 to 8:1.
Memory Verses.—John 7:15-17.

TIME: A. D. 30. **PLACES:** Galilee, village of Samaritans, Jerusalem. **PERSONS:** Jews, woman taken in adultery, Samaritans, brothers of Christ, temple officers, Nicodemus, chief priests and Pharisees, Christ, disciples.

1. What general gathering of the Jews occurred in the autumn? John 7:2; note 1. What did Jesus' brothers wish him to do? Vs. 3, 4. What led them thus to speak? What was Jesus' reply? Vs. 6-8. Later, what did Jesus do? V. 10. Not seeing him at the feast, what did the people do and say? Vs. 11, 12.

2. At what time did Jesus make his appearance, and what did he do? V. 14. As the Jews marveled at his learning, what did he say concerning it? Vs. 16-18; note 2. What questions did he ask them? V. 19. What was their reply? V. 20. To what did Jesus then call attention as evidence that they did seek his harm? Vs. 21-23.

3. What questions relative to Jesus were then asked by some? Vs. 25, 26. With what thought did they close their hearts against him? V. 27; note 3. What contrast did Jesus then draw between himself and them? Vs. 28, 29. As he thus spoke of his divine nature, what different effects were produced upon the people? Vs. 30, 31. What did the leaders of the people now do? V. 32; note 4. What statements did Jesus then make, and what questions were raised? Vs. 33-36.

4. Near the close of the feast, what stirring appeal did Jesus make? Vs. 37, 38. To what did he refer by "living water"? V. 39. What was the effect of this appeal? Vs. 40, 41, 43, 44. What scripture was quoted to show Christ to be the true Messiah? V. 42.

5. What conversation took place upon the return of the officers? Vs. 45-49. Who came in at this point to defend Jesus, and with what words? Vs. 50, 51. How was he reproached? V. 52.

6. How was Jesus treated by the Samaritans on this trip to Jerusalem? Luke 9:51-53. How was their action regarded by James and John? V. 54. What did Jesus say to them by way of rebuke? Vs. 55, 56.

NOTES.

1. As the name implies, the Feast of Tabernacles was one celebrated while sojourning in booths (these were made from green boughs), and was held as a "memorial of God's protecting care over Israel in the wilderness." The time of the feast (from the 15th to the 22d of the month Tishri) would come in our month of October, just at the close of harvest. "Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with his goodness."

2. Christ's knowledge was a source of constant surprise to his people. But they saw him only as a man, speaking as a man, by his own ability. This thought Jesus sought to dispel by saying that he did not speak of (or out of), himself. In the Revised Version, verse 18 reads, "He that speaketh from himself." The wisdom of Jesus was not his own, it did not come from himself; but he spoke only as God revealed it to him. Thus he spoke not "as the scribes,"—as *men*,—but "as one having authority," even as God.

3. As stated in note 2, the people viewed Him simply as a man; they judged him after the flesh. They thought they knew him, and whence he came. Regarding him as the fleshly son of Joseph and Mary, his teaching to them was blasphemy; and they therefore rejected him.

4. The officers mentioned as being sent to take Jesus were not Romans, but Jewish officials, appointed to have charge of the temple.

INTERNATIONAL LESSON.—NO. 6.

(August 6, 1899.)

THE NEW HEART.

Lesson Scripture.—Eze. 36:25-36.

Related Passages.—Eze. 11:14-25; Jer. 31:31-34; Ps. 51:1-10; 1:1-6; Matt. 5:1-12; Isa. 1:16-20; 55:1-9; Zech. 13:1-9.

Golden Text.—Eze. 36:26.

QUESTIONS.

What is known of the life of Ezekiel? With whom was he carried into captivity? Where did he settle? How long did he prophesy? Where is his tomb said to be? When did Ezekiel begin to prophesy? About whom is the prophet speaking in this lesson? When

would these blessings come? What is meant by a new heart? What by a new spirit? By a strong heart? By a heart of flesh? From what should they be cleansed? What should be taken away? What should the people remember? When? What had been their condition? Why should these blessings be granted? By whom? What had been the great sin of Israel? What was the result of the captivity? What was the condition of the land during the captivity? What should it be after the return? What should be rebuilt? By whom should this be done?

NOTES.

1. Of Ezekiel, the great prophet of the captivity, not much is known. He was a priest, carried into captivity with Jehoiakim, and was in Babylonia when Jerusalem was destroyed. He prophesied for at least twenty-two years, beginning about 594, B. C., and was the agent by whom reformation was wrought in Israel. He settled on the banks of Chebar with a Jewish colony. Chebar was probably not a river; but a canal made by the king. The supposed tomb of Ezekiel is in Mesopotamia.

2. Because Israel had forsaken God, their protection and strength, they became the prey of destroyers. They became corrupt idolaters and sorrowful captives. Their afflictions caused them to turn back to God. "When the judgments of the Lord are in the land, the wicked learn righteousness." Their own backslidings convicted them. Eating the fruit of their own doings filled their mouths with ashes; and in famine, literal and spiritual, they longed for the Living Bread. God does not willingly afflict nor grieve the children of men. "Whom the Lord loveth he chasteneth;" and though "no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." God had not forsaken Israel in their captivity; and through his prophet he sent to them "exceeding great and precious promises," that by these they might become partakers of the divine nature.

3. "Then will I sprinkle clean water upon you." The Israelites were captives among the heathen; Israel itself was a desolation, Jerusalem a ruin, the temple leveled to the earth. . . . "I will take you from among the heathen, and gather you out of all the countries, and will bring you into your own land." The meaning of this promise is clear, and was fulfilled when Zerubabel, Ezra, and Nehemiah led back the successive returns from Babylon to Palestine. But living among the heathen, it would be impossible to escape ceremonial defilement, so as to unfit them for engaging in the services of the temple; hence the Lord adds, in verse 25, "Then will I sprinkle clean water upon you, and ye shall be clean." See directions in Num. 19:9-18, on cleansing of ceremonial defilement. The *clean* water is not pure water, but water with the ashes of a red heifer (offered in sacrifice),—a type of the blood of Christ. See Heb. 10:22.—*Johnson*.

4. "A new heart also will I give you." The fountain of uncleanness is the heart. It is as an unhealed ulcer that spreads fever through every vein. What more precious promise could be given than this one? To accomplish this promise is the object of the cross. "The light shining from the cross reveals the love of God. His love is drawing us to himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that here crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of him who works in us to subdue all things to himself."—*"The Desire of Ages,"* page 176.

5. "Cause you to walk in my statutes." The test of faith is obedience. The proof of the new heart is the new life. "I will put my Spirit within you." The controversy is going on between every soul and the Spirit of God. The Spirit pleads, strives, for entrance, for possession. He is *with* us; but only that he may be *in* us. When the Spirit has possession, the Christian walks in God's statutes; "and," says John, "hereby we do know that we know him, if we keep his commandments."

6. Not only were they to be saved from uncleanness of heart, but also from temporal need. "Happy is that people, whose God is the Lord." With blessings within and without, no wonder they remembered their evil ways! With the manifestation of God's bountiful love, no marvel they loathed themselves for their past rebellion and ingratitude!

7. Then the land that was "desolate" becomes "like Eden." The waste cities are inhabited, the rebellious wolves become the sheep of His pasture,—just what the Good Shepherd longs to have them. And for all these promises the Lord says, "I will yet be inquired of by the house of Israel, to do it for them." The return from captivity belongs to all who are backslidden, and Israel's experience is a type of the joy of the return to God.



The Chicago Drainage Canal.—It is expected that this canal, upon which Chicago has expended thirty-two million dollars, will be opened for use next December. It extends from Robey Street, on the west fork of the south branch of the Chicago River, thirty-two and one-half miles southwest, to the Des Plaines River. This river flows into the Illinois, and the Illinois into the Mississippi. The canal is intended to carry off the sewage from the city, and it is estimated that it will draw off three hundred thousand cubic feet of water every minute from Lake Michigan.

Indian Mummies.—While on a prospecting and hunting trip in the Cascade Mountains not long ago, two white men discovered, quite by accident, two mummified bodies. These bodies had been originally wrapped in the skins of animals, and treated with some preservative substance. Flesh, bones, and covering were very dry and hard. The discovery of these mummies causes a great deal of fruitless speculation; for it is impossible to tell to what people they belonged, or when they lived, or the object of their preservation. The shape of the head and other peculiarities seem to warrant the conclusion that they were Indians.

The Samoan Islands.—During the last few months the Samoan Islands have received an amount of attention quite out of proportion to their size and importance. This group, consisting of ten inhabited and two uninhabited islands, with an area of seventeen hundred square miles and a population of thirty-six thousand souls, lies two thousand miles southwest of the Hawaiian Islands, on the direct route between San Francisco and Australia. The principal export is dried cocoanut; but in 1876 the total valuation of this exported product was only a little over two hundred thousand dollars. The recent trouble in the islands, arising over the question of kingship, has been settled by the Samoan Commission, who have decided to abolish the kingship altogether, though Malietoa's claim to the throne was confirmed. Four thousand rifles were surrendered, and a form of government was suggested. This provides for "a legislature elected by popular vote; but the real governing body will be a council of three,—one delegate from England, one from the United States, and one from Germany, who will advise and assist a governor."

The Philippine Situation.—Notwithstanding the glowing reports and sanguine expressions of that portion of the press favoring the present strife in the East, the situation is far from satisfactory to any one. From the actions of Dewey, Funston, Hale, and many other officers who have already left the islands, or have signified their intention of doing so, it appears that those in charge there are anxious to quit the scene of carnage, and are not desirous of reaping the "honors" (if there are any?) at the finish. The privates have no means of escape, as none but officers have the privilege of resignation, or a choice in their location. For months weekly reports have said that "the conflict is drawing to a close," "the situation is well in hand," and "peace will soon be restored;" but now the Secretary of War has issued a call for ten regiments, or over thirteen thousand volunteers, for the Philippine service! Dr. Charles A. McQueston, of General Otis's staff, who recently arrived in San Francisco, says: "Unless troops, thousands of them, are sent to the aid of our men there, they will be driven back into Manila in the next few months. As a matter of belief, the Filipinos think they have the Americans licked already. The volunteers all want to return home." The *North American* says: "The death-roll in the Philippines has already outstripped that of our war with Spain, and what has been gained? The Philippine war is a horror. It has brought a sense of blood-guiltiness upon the people which can not longer be endured without vehement protest." The latest reports are that "the rainy season is on in earnest, and the American soldiers are now fighting with the elements. Storms work havoc, roads are made impassable, and navigation in the Bay of Manila is rendered impossible. Some of the companies are now separated by streams six feet wide." If the men responsible for this wicked war were obliged to take a hand in it themselves, and suffer the exposure that the poor soldiers, who can not escape, have to suffer, it would end at once. Selfishness destroys all the better instincts of humanity.



Chapter VII.

AUNT NELL was impulsive, but she had learned the wisdom of self-control; so that while her first thought would often lead her to rashness, the second thought, to which she had been schooled, was the controlling one, and, always counseling moderation and quietness, restrained her from grievous mistakes, and made her really a very wise woman.

This cool second thought, begotten of prayer and faith, led her to postpone calling Benjamin Goss to account until the next day, while she gave the time that intervened to more careful consideration.

But she must let the mother know, as soon as possible, what she knew about her daughter.

She accordingly wrote a note, giving as cheerful an account as possible of Shirley's history since she came to her, and promising to go over the next morning, and help about the housework.

Then remembering that Shirley was plunging headlong, so to speak, into a sea of utter loneliness, and was all unprepared for any of the experiences of city life, which she was probably destined to experience, and presuming that the child would soon forget her anger, and beginning to miss the home folks, would find her way to the homesick wanderers' watch-tower, the post-office, she let her breakfast wait yet longer while she wrote a letter to her, every line of which breathed of the loving, sisterly heart that had been the depository of the child's girlish secrets all her life; for the two were more like elder and younger sisters than aunt and niece.

Then she bethought further, and decided to register the letter, that she might at least have a reply in the return receipt. This would make a long walk to the village of Waterman necessary; but where so much was at stake, she must not spare strength or time.

She therefore hurried through all her necessary "chores," got Robin and Mae ready to leave at a neighbor's half a mile distant, and was just starting, with them in the baby carriage, when she saw Seth Adams slowly and almost timidly coming toward the house.

She understood this unusual manner in Seth, who was neither slow nor timid; for Shirley had told her of the rebuff she had administered to him the day before; so going to the door, laughing in spite of her anxiety, she said: "Come in, Seth. You need n't be afraid, — she's gone."

"Gone? — home?" and a little color came into his face, which had been very pale.

"I wish she had gone home, Seth," and Aunt Nell's laugh died into a sob.

"What? where? she came here!" Seth had dropped down on the doorstep in the shade, and Aunt Nell seated herself beside him, and told him all she knew as to Shirley's doings, while his face grew more haggard and stern every minute.

"And you see, Seth," she concluded, holding up the letter, "I have just written to her, and was starting to town to register the letter. It will be some satisfaction to get the return card with her name on it, you know."

"I should say," said Seth; "you are a jewel, Aunt Nell; that's what you are. I don't know what I should have done last night if I had n't been morally certain that Shirley was with you, and you'd understand. It's awful not to make folks understand. Now this is the biggest piece of wrong-headedness on the part of Goss that I ever saw. I heard him say to that girl, 'I'll whip you, if you are as big as your mother;' and I just stood waiting for something — I did n't know what — to happen; and the next thing I knew she was scooting it out of the yard into the road, and going like all possessed. He's always been a tyrant to his women folks, — you know that as well as I do, — never would allow them to think or speak for themselves, if

he could prevent it. I'm glad to see him get his come-up-ance once, though I don't relish Shirley's flying off out of reach to teach him better manners.

"I went over there this morning, for I did n't know but Shirley might've got around home; but I saw she had n't, by Mrs. Goss's red eyes, face white as death, — cried all night, I know, — and then I just told Jordan before Goss that he might find another hand. You know Jordan took the seeding contract for Goss this spring, so I'm working for him. Then Ben Goss up and forbade my going anywhere looking after his girl, or coming there, either. But that does n't count. Mrs. Goss looked her consent, and I'll go on that till I find Shirley. That woman will die, I'm afraid. Shirley ought n't to go and leave her, anyhow; but what can you expect of a young girl under such circumstances? She has n't any idea how her mother's bound up in her. We don't any of us think any too quickly how what we do and are affects somebody else. I know I don't, and I'm not going to blame Shirley. But I think you'd better get over to Goss's as quick as you can. I'll mail your letter; then I'm going to the city. I'll write, and give you my address as soon as I have one; and if you hear from her before I get on her track, you can let me know. We'll head her off from any harm, please God; and then I'm going to get fixed to take care of her the rest of her life."

Seth's voice had become shaky, and his eyes moist, while Aunt Nell let the tears run down her cheeks.

"You think she'll let me do it, Aunt Nell?" he asked, under his breath.

"You'll have to find that out for yourself, my dear fellow," said Aunt Nell, smiling through her tears. "You just find her first; then win her if you can, and keep her as I believe you would keep a woman, and you'll have my blessing, you may be sure. Shirley's too fine a girl to — to — come to harm and trouble in this way. I'm glad she's got us, anyhow. If you were not going to the city at once, I should send you after Will. I have wished he was home; he would do something, sure."

"That's right: I wish he was home, but I'm going after Shirley; the scent of a hound is nowhere; I shall find her trail. I may need Will, and you, too, most likely. I shall have to keep in the shade for a while, I suppose, but not always."

Seth had risen and straightened himself, looking down at Aunt Nell with a tender light in his face. He held out his hand, and said: "You think I *would* take good care of her, don't you, Aunt Nell?"

"Indeed I do, Seth; I believe in you thoroughly. I shall pray God that you may win."

"Thank you; you are awfully good. I shall pray, too, — I do, Aunt Nell, if I don't say much about it. I depend on him, and I made him a promise last night that I shan't forget, and I don't believe he will forget his, — for he did make me one."

"What was it, Seth?"

Seth stood silent for a moment; then with a little heightening of color, he said: "It was this way: You see, I felt dreadfully cut up at the way Shirley took my following her as I did; maybe it *was* foolish, but I never stopped to think about how it would look. I did the only thing I could do at the time. Well, I went home; and mother — you know she always reads in the Bible, and prays, we two together, before we go to bed, just as she did when I was a little shaver — read the thirty-seventh psalm. Is your Bible handy?"

Aunt Nell ran in and brought the Book. Seth found the place, and went on: "This is it. It seemed to mean me all the time she was reading it; but at first I thought it covered too much ground for me; for, you see, I have n't any enemies that I know of. Then I thought, How do I know but I may have lots of them, and may have more before I get through with this? Benjamin Goss acted mighty like one when I left. And if I have any, He knows it, sure; and since he seems to be saying this all to me so strong, I'll take it for all it's worth; and I did, and I have n't any doubt, now, about its being mine from him. This is it:

'Delight thyself also in the Lord [I have n't done that as much as I'm going to from this time on], and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.' Now you read the rest of it, for I must go, and you will see what I meant about enemies and such. The whole chapter seemed said to me, most of it; and those two verses just settled my courage about going after her, whether she is willing or not. I'd go just the same, if I knew she would never look at me again; for she will need somebody, and I am the one, since things are fixed as they are, and she has n't any brother to watch out for her. I'll do my best, and trust Him to bring it to pass."

MRS. S. M. I. HENRY.

(To be continued.)

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YOU MAY NOT KNOW

That if your subscription to the INSTRUCTOR needs renewing, you can secure our Self-Propounding Sabbath-school Teachers' Bible by sending us your renewal and \$2.75.

THE June number of the *Training-School Advocate* is the Calendar Number, and sets forth in detail the different departments covered by the Battle Creek Training-School for Christian Workers. This pamphlet has something over one hundred pages, is neatly printed, and illustrated with numerous views of the school, workrooms, dormitories, etc. It will be sent to all prospective students.

OVER seventy thousand dollars was saved last year by the school-children of Chicago, through the influence of the Penny Savings Association. Much of this money would otherwise have been spent for candy and gum; so besides encouraging habits of thrift and economy, the association has indirectly benefited the health of those belonging to it. One has only to reflect for a moment on the large amount of money that even the children fritter away every year, to see the benefits that may result from the work of this association.

NOTES FROM BULUWAYO.

SISTER HIVA STARR, whom many of the older INSTRUCTOR readers know and love, is with our company of missionaries at the Mission Farm in Buluwayo, Rhodesia, South Central Africa, where several of our workers have laid down their lives. Through the courtesy of friends, portions of a letter from her, written May 28, are given to the INSTRUCTOR:—

I will try to give you some idea of my surroundings. In every direction we can see a few trees and bushes and immense piles of very large stones, called "kopies." A few wild flowers are scattered among the weeds. Every tree and bush and blade of grass has its quota of thorns.

There are five buildings that are fairly respectable, and five that are tumbling down. As one comes up the road, the first building to be seen is our "shop," which is used in trading with the natives. This is small, and is built of home-made brick, which are so good you would hardly know them from those of commerce.

A hundred feet beyond the shop, on each side of the road, are quaint little brick houses,

each having a porch around it, and a thatched roof extending from the top out over the porch. I live in one of these houses, and I hope soon to send you a picture of it. Each house has four rooms besides the pantry,—two bedrooms, a sitting-room, and dining-room and kitchen, which are one and the same. They are plastered on the inside with a mortar made of earth. It is of a dark reddish-brown color, and looks fairly well. The floors are made of brick, cemented over. They were made in this way, in the hope of keeping the white ants from coming through; but they come just the same. Our carpets are simply laid down; for they have to be taken up every few days, that we may be sure the ants are not eating holes in them. These ants are a regular pest. They come by thousands, and work very rapidly. They are not at all particular what they eat,—carpets, clothing, door- and window-cases, also the posts that hold up the porches. They work through the plastered walls, so that at times they are covered with dirt.

The ceilings are made by sewing muslin together, and tacking it around the wall. We can talk to those in another room without going to them: this is sometimes convenient, and sometimes otherwise. In case of sickness,—and we have a great deal of that here,—all are kept awake. If we have pictures on the wall, we must look behind them every day, or the first thing we know the frames fall off,—the ants have eaten through from the back. Do you blame us if we don't care to have many things? We just try to be comfortable in the plainest way.

Quite a little beyond the house where I live, is the children's home. (You remember that two years and a half ago, the workers took about thirty of the native children during the famine just after the war.) This building has a good-sized sitting-room and a large dining-room, each with a fireplace; for the natives are very fond of a fire. Four bedrooms open out of the sitting-room. The only things you would see if you should look into these bedrooms would be a pile of blankets, and some clothing hanging along one side of the wall. Going to bed consists in taking off one's clothes and rolling up in a blanket. The boys wear a shirt and trousers, and on cold mornings they wear a coat when outdoors. The girls wear a combination undergarment, a skirt, and a dress. Some of them have shoes and stockings, but these they wear only at Sabbath-school. They seldom wear anything on the head.

I have the care of the children, and teach them. They are interesting and bright in some ways, and extremely dull in others. They learn to sing easily, and pronounce English very prettily. You would all enjoy hearing them sing at evening worship. They also sing in their own language, which I am learning. As I am teaching them English, I went right to work three days after I came. I am not learning the language as rapidly as I should like; however, if I give you a few of the children's names, and tell you I have all these at my command in the five weeks I have been here, you will think I am doing well. Here are a few: Syngela, Kutakya, Maquetega, Umlema, Phahane, Ungivize, Mhlatini, Sibekoba, Mabalald, Mofosi, Sefurvyte, Molomo, Setumbu, Sumtete, Mahlavana, Umsilete!

If you could visit my school, you would see the children sitting on boards laid on boxes around the wall in the sitting-room. My table holds the books, slates, and pencils. The children are anywhere from five to eighteen years old, though none of them know their exact age. Those farthest advanced are only in the first reader. We hope to teach them to read and write. I give them one reading lesson in the Bible every day, and hope that sometime they will be able to go among the natives, and tell them the "old, old story."

Across from the children's home, but well back from the road, are two native huts that were built for the children when they first came. These huts were made by driving poles into the ground, quite close together, and plastering them inside and out with mud. The roof is thatched. The huts look very much like beehives. A little farther on stands a dilapidated, empty house, made like the native

huts, only square. Here I held school until the weather became too cold. We still have Sabbath-school there. A few minutes before Sabbath-school, an organ is carried in, and each of us takes a chair. The children sit on long boards, the ends of which rest on boxes; the adult natives sit on the floor. We hope soon to build a good church.

Our whole settlement is only a block, or a block and a half, long. The natives live all around us, some only half a mile away, others a mile, three miles, six miles, and so on. They live in settlements of from fifty to several hundred persons. Early in the morning they come from all directions, with pumpkins or baskets of grain on their heads, to sell at the shop. They wear little clothing, and walk one behind the other, no matter if there are a dozen of them. They make a strange appearance. They always want more for their grain than it is worth, and try all sorts of ways to get it. They will never sell it all at once, but leave their large basket outside the shop, and carry in a little in a small basket, going in and out until it is all gone. They buy calico, muslin, bright-colored handkerchiefs, blankets, and grease.

At the religious services from week to week some odd costumes are worn. The babies and small children come clothed as nature clothed them. Those a little older wear a small piece of skin tied to a string that goes around the waist. Many of the women have a skirt from one to two feet long; some of these are very full, others are just a straight piece. They wear all sorts of things for bracelets, and also on their ankles and legs. They make bracelets of all kinds of grasses braided together, also fence-wire, or anything else they can get. They wear anywhere from one to seventy-five or a hundred of these ornaments on their arms and legs. I do not see how they walk sometimes, the wire is so heavy.

The men get on some odd combinations of clothing. One came wearing simply a shirt and a hat; one, a shirt and shoes; and another, a coat and a piece of skin hanging from the waist. A man came one day with his shirt in his hand, and put it on during the service. They wear what they have, regardless of the weather. One wore shoes, stockings, trousers, a green sweater, five wide leather belts, and a hat; another had on a pair of green stockings, tan shoes, yellow knee-breeches, a pink shirt, a white sweater, and a large soft hat decorated with a piece of yellow cloth and a big feather. He had been to Buluwayo to work, and I suppose felt quite civilized. A boy who is working here and going to school dresses up with almost white knee-breeches, a pink shirt, and lay-down collar; but to be extra fine, he wears a stand-up collar wrong side up, under the lay-down collar. One small boy wore only a man's vest that came to his knees. Many of them wear shirt, vest, and coat, but no trousers. Five years ago, when our people came here, the natives did not dress at all; so you see they have made real progress. They used to wear the skins of animals around them when it was cold. Now they have all sorts of gay blankets.

It is difficult to get the natives to realize that they are sinners, and that they need a Saviour. We need a great deal of patience; for their minds act slowly. They watch us closely; so we hope to do them some good by living a Christian life before them. This is a desolate place to live; but if we can only lead some of these poor people to Jesus, we shall feel repaid for leaving home and friends.

Your loving daughter and sister,
HIVA STARR.



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