

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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A CHINESE COOK.

To most people who have not resided in the Orient, it sounds like luxury to hear the missionaries talk of the servants they employ; but there never was a greater illusion, as those who have had experience can testify; for a cook in India, Malaysia, or China is just as much a necessity as the food that he spoils in the process of preparing it for the table.

The man who confronts us in this picture appears to be quite a "swell." You will observe that he is dressed in a semi-occidental, semi-oriental garb. His extremities are European in their attire, while that which comes between is a modified form of the Chinese dress. He carries also a European umbrella; and although the artist who has taken his picture is a Chinaman, as the flower-stand and vase testify, he has used some European scenery for the background. This young man bore the euphonious cognomen of Wee Tow Gee. He was our cook on our return in 1893. He called himself a Christian, and attended the Christian services at our Chinese church; but the surreptitious way in which our provisions disappeared, and the unblushing manner in which he would charge us twice and three times what things actually cost in the market, led us to heavily discount his piety. But as Chinese cooks go, he was a very decent fellow. He moderated his thieving to a degree that made it possible to bear it patiently, and really seemed to try to cook our food without killing us altogether, and succeeded to our tolerable satisfaction.

Chinese cooks do some strange things when you are not watching them, and Tow Gee was no exception. By way of illustration, he persisted in washing the dishes in cold water, and wiping them on an incomparably dirty towel, although hot water was available, and clean dish-towels were furnished. He had a kitchen table, but he preferred to mince the meat and prepare the vegetables on a board placed on the kitchen floor. We could have borne this digression from the standard ethics of culinary art if the floor had been like the average floors in this country. But such was not the case; it was a tile floor, and was very, very dirty.

One day Mrs. Munson, after having for the fortieth time told the fellow to prepare the food on the table, descended rather abruptly into the kitchen, and at a distance saw him squatting on the floor with a molding-board, preparing some dough for a chicken-pie. He glanced up in time to see her before she turned the corner to enter the cook-room, and slowly arose and placed the molding-board and the dishes he was using on the table. My wife scolded him, but she knew it was of no use.

One of our neighbors, Mrs. Benjafield, also

tion beyond seeing that the pie had a fresh crust, that was not inoculated with germs from the cook's mouth.

In Singapore, or any other Eastern port, if one keeps one eye half open, he will see a great many things that will spoil his appetite, and tempt him to embark on the first steamer for a more civilized quarter of the globe. The Chinaman himself scruples not to eat anything that has life; and he can not understand why the *Orang puteh* (white man) is so particular about his food. In Sumatra some years ago,

a number of Dutchmen living on the tobacco plantations arranged for a feast, an important feature of which was a boiled imported ham. The servants were Malays, and consequently Mohammedans. The Mohammedan hates swine as a Christian is supposed to hate the devil; but the poor fellows had to prepare and cook the ham. The dinner hour arrived, but the ham did not. Wondering at the delay, one of the young men ran down to the cook-room to hurry up the servants. In passing the window of the room, unobserved by the servants, he saw them all squatting in the middle of the floor, with the ham upon a trencher in their midst. While they were wrangling with one another, and disputing as to which of them should carry the vile and hateful thing into the dining-room, they punctuated their compliments by spitting upon the ham, as an expression of their disgust. The young Dutchman retreated unseen, and related what he had just witnessed. The half-dozen Hollanders descended upon the cook-room, seized the unsuspecting followers of the false prophet, and locked them up in a strong room. They then placed the ham within, and notified them that they would never get out until they had eaten it—and they kept their word.

An incident occurred in Singapore, on one of the small roads along the seashore, which will illustrate

the aversion with which the Malay regards pork. The principal means of locomotion is the jinrikisha, about which I have already written. These vehicles are invariably drawn by Chinese coolies, who solicit every foot-passenger they meet for hire. Two Malays had taken a jinrikisha, and had gone out four miles from town and dismounted, and were about to depart without paying their fare,—a common occurrence in Singapore,—when the Chinaman laid violent hands upon them to restrain them. The result was an assault upon the poor coolie, and a good drubbing, administered by the Malays with their walking-sticks. He took to



WEE TOW GEE.

had a Chinese cook; and she was in the habit, as some foolish women are in the East, of invading the precincts of the cook-room. She entered the place one day unexpectedly, and beheld the cook moistening the top crust of a meat-pie, which he had just rolled out, with a mouthful of water, which he squirted through his teeth. Mrs. Benjafield was a woman of some temper (in the right sense), and there was a very interesting time in that cook-room for about five minutes. But as she could not speak Chinese, and the cook did not know English, and as neither of them knew much Malay, the poor woman derived little satisfac-

his heels, but was pursued by an angry crowd of Malays, who, by this time, had their blood up, and were determined to wreak vengeance upon this swine-eating Chinaman. There was a lively foot-race for the best part of a quarter of a mile, until the Chinaman met one of his countrymen, who was an itinerant pork-vender. The 'rickisha coolie was no raw recruit, or he would not have known how to meet his pursuers. But he had lived long enough in Singapore to learn the prejudices of the Malays, so he seized a long strip of fat pork about as wide as a man's hand, and perhaps an inch and a half in thickness, and turning upon them, began to swing it about his head and to run upon them. The result was a stampede, and the Malays made back-tracks much faster than they had come; for no amount of money could induce them to come in contact with that unclean and abominable thing.

But I have digressed. The Chinese cook is really a very useful fellow, if you are fortunate enough to get one who is not addicted to the use of opium, and who is moderate in his gambling propensities. It is really surprising what execution they are capable of with the simplest and most primitive appliances. The more skilful of them earn twenty-five or thirty dollars a month, and can prepare any dish that you may choose to name, either French or English, and prepare it well. The missionaries had to be content with a four-dollar (in gold) cook, who as a rule, had very little, if any, experience. If we were fortunate enough to secure a tolerably honest man with no bad habits, we were equally certain to get one who would smoke our tea-water, burn our steak, and spoil nearly everything given him to cook. All that he knew that was worth knowing about cooking we had to teach him; and when he became fairly skilful, he was certain to seek a better situation. If we were lucky enough to get a man who could cook well, we were sure to get a thief, an opium-smoker, or a black-guard of some kind, whom it was impossible to keep for any length of time.

From all this it will be readily seen that the poor missionary's wife, who has to endure the petty and persistent worries incident to the management of such servants, is certainly no object of envy; and when we remember that there are from three to half a dozen servants, all possessing more or less of these same general characteristics as the one described, it will be seen that her burden is heavy indeed. No; servants in the East are anything but a luxury, and happy would be the missionary who could dispense with them altogether.

R. W. MUNSON.

THE COMING OF THE MONSOON.

WE have been having occasional rains for a fortnight, but yesterday there came a downpour that was different. There was no uncertainty about it; the water came down as if dropping right from the top of the sky. People looked cheerfully out at it, and ventured to say that at last the monsoon had come.

The monsoon is a great thing in India. Its failure to come means famine. We hear much about it before it arrives. Late in April the weather bureau begins to look for definite signs of its gathering in the far southwest. For six weeks the papers print telegrams, showing how the wind currents are running. They report that at Mauritius and the Seychelles Islands, off the African coast, and even at far-away Cape Town, the trade-winds are beginning to come Indiaward with a steady pressure. As the current draws nearer, the observatories watch the conditions over India, also, as any pressure of heavy weather from the Himalayas, and India generally, may hold back the progress of the monsoon, and if persisted in, may drive it back altogether.

It is a good sign when coasters report the Western Ghats, or hills, assuming a bright green from the moisture in the air. Then ships begin to report monsoon weather in the Arabian Sea; telegrams from Ceylon and Cochin, on the Malabar coast, say that the waves are rolling in, strong and high; and the wise weather

clerks begin to guess about the time when it will break over India. Then come the telegrams from Ceylon and the southwest coast, saying that the monsoon has broken, and in a week or two it is expected to make its way over India.

The thoughtless often think of the wind as wandering aimlessly over the world, undirected by any intelligence. But God "directeth it under the whole heaven." He knows the balancing of the clouds, and the pressure of air-currents; and it is good to know that he guides the monsoon winds from far-off southern seas to pour out his life-giving rain upon the parched plains of India. It is the "latter rain" for India, on which the harvest depends. We expect more or less rain now throughout July, August, and September. W. A. SPICER.



A RECIPE.

WOULDEST thou be wretched? 'T is an easy way:
Think but of self, and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,—
All that thou hast to do, or feel, or bear.
Think of thy good, thy pleasure, or thy gain,
Think only of thyself,—'t will not be vain.

WOULDEST thou be happy? Take an easy way:
Think of those round thee,—live for them all day.
Think of their pain, their loss, their grief, their care,
All that they have to do, or feel, or bear.
Think of their pleasure, of their good, their gain;
Think of those round thee,—it will not be vain.

—Selected.

SELF-CULTURE.

A CHARACTER formed after the divine likeness is the only treasure that a man can take from this world to the next. I would urge the youth to regard every moment of time as golden. Do not waste it in indolence, do not spend it in folly, but use it in grasping higher treasures. Cultivate the thoughts and expand the soul by refusing to allow the mind to be filled with unimportant matters. Secure every advantage within your reach for strengthening the intellect. Do not rest satisfied with a low standard. Be not content until, by faithful endeavor, watchfulness, and earnest prayer, you have secured the wisdom that is from above. Thus you may gain an influence over other minds, which will enable you to lead them in the path of uprightness and holiness. This is your privilege.

Cherish every ray of light you can obtain by searching the word of God. Take up your God-given work to-day, and see how much good you can accomplish in the strength of Christ. Make God your counselor. Discipline and control the mental faculties. Self-control is a power which all may possess. It is gained by placing the will wholly on the side of God, taking the divine will for your will.

Christ remembered our nature in the requirements he made. He took our nature upon himself, and brought to man moral power to combine with human effort. He would conform us to his authority, that we may know his will. He can and will, if we submit to him, fill the chambers of the mind and the recesses of the soul with his Spirit. Then our will is in perfect harmony with the divine will. Our spirit may be so identified with his Spirit that in thought and aim we shall be one with him. Then Satan will no longer control us. Christ is our Leader, and his true followers like to keep in step with him. He speaks, and they obey his voice. His people are made willing in the day of his power.

The Lord's claims extend to our words and actions. Even the thoughts must be brought into captivity to Christ. Then the whole life is a witness for the right. God's true servants subordinate every act to the universal law of obedience. "Lord, what wilt thou have me to

do?" is the inquiry of the soul. They keep their eyes directed heavenward, that they may be approved of God, workmen that need not to be ashamed. They maintain a watching, praying attitude. They remember the words, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Thus Enoch walked with God, constantly realizing his accountability.

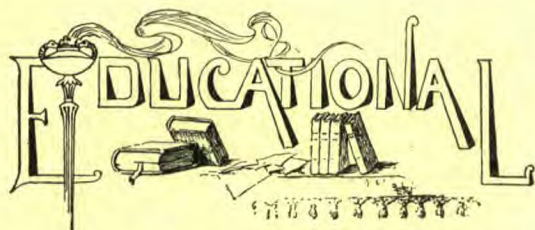
The intellectual, moral, and physical faculties are to be equally cultivated and improved, that we may reach the highest standard in the attainment of knowledge. Education is one-sided unless the whole of the human machinery is used. Those who are fitting themselves for ministers or teachers need to combine physical and mental labor. The intellect must not be allowed to become inactive. The mind must work, else it will become feeble, and will lose the power to think. It is not the length of time spent in acquiring an education that fits a man for a position of influence and responsibility. It is working with earnest effort to cultivate the talents, to wrestle with new problems. God has given us our reasoning powers for a high and holy purpose,—that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Our faculties were given us to be improved, not to remain unused. He who knows of the goodness and mercy and love of Jesus Christ should make them known to his fellow men; for this knowledge is given to be imparted. The mental faculties are to be aroused to earnest activity. God designs that the youth shall consecrate all their gifts to their Creator. By a right use of their talents they may link themselves by a golden chain to the higher world. They may become partakers of the divine nature.

Daniel of sacred history was but a youth when with his friends he was taken captive to Babylon. But he stands before the heavenly universe, before the worlds unfallen, and before a rebellious world, as a bright example of what the grace of God can do for man. The Lord purposed what Daniel should do; and Daniel gave himself up, with all his energies, to carry out the plan of his Creator. It was not his choice to be exposed to the profligacy, the gluttony, and the spendthrift habits of that heathen nation. But he set his heart, while there, to serve the Lord. He co-operated with God. He stood under Christ's banner as a loyal subject of the heavenly King. As he educated himself to reach the highest standard, he carried with him the fragrance of Christ's righteousness. He was kind and submissive, he made friends with those who had charge over him; yet he would not swerve one inch from pure, true, righteous principles. He was willing to meet all the requirements of those who had rule over him, when he could do this consistently; but all the kings of the earth, all the nobles, all those in power, could not lead him to do one act that would mar his character. He was determined to be true to his God, and God calls him "a man greatly beloved."

To every human being, life should be a serious problem. The character formed in this world determines the destiny for eternity. The element of value in the life in this world will be of value in the world to come. Our future is determined by the way in which we now allow ourselves to be influenced. If we cherish hereditary and cultivated tendencies to wrong, indulging appetite and passion, we can never enter the kingdom of God. But if we strive to repress evil inclinations, if we are willing to be governed by the Spirit of Christ, we are transformed. We take Christ's yoke upon us, and learn his way. Thus we become strengthened, as were Joseph, Samuel, and Daniel. We show that we are God's husbandry, God's building, and that we are using only solid timbers in our character-building.

MRS. E. G. WHITE.

"THE hope that wins is the hope that waits. The wise person knows that he can afford to be patient in awaiting the fulfilment of his purposes. Everything worth wishing for is worth waiting for."



ANCIENT BOOKMAKING.

Writing Materials.

NO DOUBT the substance first used to record the thoughts of men was stone. The first memorials were simple piles of stone, mere posts about which to weave the fabric of tradition. Such a monument was the altar of Bethel, such was the pile that commemorated the covenant between Jacob and his father-in-law. The next step was to adorn these pillars of stone with pictures of the scenes they commemorated, then with picture-writing. Next came, no doubt, small tokens, memoranda of every-day transactions,—buying and selling, owing and paying. It may be that the earliest material used for such writing was the tough leaves of tropical plants.

We know something about the early history of carving on stone; for we still have the monuments to study; but about the early history of ordinary writing we can only guess. Which ever may have been first in the field, however, very early specimens of writing have been found on clay, bark, skins, and wooden or metal tablets.

Clay was used chiefly by the Assyrians and Babylonians. The greater part of all their writing was done on clay; the shape of the letters they used was due to the material on which they wrote. The clay was made into rolls shaped something like a pillow; the writing was then impressed upon them with the corner of a strip of metal, so that the letters were made up of small triangles. If the document was a will, deed, or mortgage, a second coat of clay was given, and the writing repeated. The whole was then baked into brick. If the outer record ever became injured, the shell could be broken, and the inner writing revealed.

The surface of the unglazed pottery of ancient times was often used, especially in Egypt, to receive such commonplace documents as receipts, bills, and brief messages and memoranda. Broken pieces of crockery, on which writing was easily scratched with a point, or daubed with reed and ink, were always lying about and ready to hand. In Greece potsherds, *ostraka*, were used in casting the vote of ostracism, whence the word.

In Europe the substance most used in early writings was the inner bark of the lime-tree, which was written on, of course, with ink. The Latin word for book, *liber*, means simply "bark." This word is preserved to us in "library;" so that when we speak of a library, we unconsciously recall the time when books were mere rolls of bark.

Other substances were used, also, among which were skins, wooden blabs, linen cloth, and sheets of lead and bronze. These were not much used, however, for books. Wooden tablets were used for notes and letters. They were either painted and written on with ink or covered with wax. Waxen tablets were used among the Greeks and Romans more than any other material for messages, letters, notes, documents, and, in short, almost anything but books. They had a raised rim about the edge; the rest of the surface was covered with black wax, which was scratched through with a sharp-pointed instrument called a "stylus," usually of metal. The rim was punched with holes, so that the tablets could be hinged together with strings. Every Roman gentleman carried a stylus and a bundle of these tablets, or *tabellæ*, at his girdle; the stylus was

often large enough to do service as a weapon in case of need. When he had written a letter, he placed the written surfaces next to each other, passed a string through the holes, tied them, covered the knots with wax, and sealed them with his ring. When he received one, he cut the strings, read the message, smoothed down the wax with the handle of his stylus, wrote the answer, and after sealing it, sent it back.

Bronze was, of course, used for important inscriptions, as it is to-day; but this is monumental engraving, not ordinary writing. The only use of bronze as a material for writing on was in the case of the Roman military diplomas, which were given to veterans, and which gave them certain rights and privileges anywhere in the Roman world. Lead was sometimes written on, even in the Middle Ages; one or two books written on lead are in existence. Usually lead was used to receive curses, charms intended to bring harm to their possessor, and magical formulas.

By far the most important material used among the Greeks and Romans to receive writing was papyrus. All books and epistles were written upon it, though short messages to persons about town were more often written on tablets. Papyrus was prepared from a reed-like plant that grew in the delta of the Nile and in some other places. It has now disappeared from Egypt, but is still found in Abyssinia. This plant was as variously useful as the palm-tree: from its heavy roots, utensils were made; its plume-like blossom was made into garlands for the temples of the gods; it furnished material for calking yarn, for rigging for ships, for shoes, and even for canoes. The pith of the stem was eaten. A coarse papyrus, for wrapping purposes, was also made from this plant.

The finer papyrus was made from the best stalks. They were first cut into long strips with a needle; these strips were laid side by side, and the edges carefully matched. Shorter strips were then laid crosswise on the long ones. These may have been woven together in basket fashion. Water was used to dissolve the gluey sap of the reeds, and fasten them together; or it may be that a paste was used for this purpose. The papyrus was then dried in the sun, rough places were rubbed down with ivory, and the sheets were usually fastened together into a roll,—twenty sheets to the roll. These sheets were nearly the size of ordinary letter-paper, and two sheets were sold for about twenty-five cents.

Papyrus was also called *byblos* by the Greeks. The Latin name for it was *charta*. A book was called by the Greeks *biblos*; a small book, *biblion*. The plural of this word was applied to the Sacred Scriptures,—*biblia*, "the books;" from this comes our word Bible. The Latin name for manufactured papyrus, *charta*, comes to us in "chart" and "card."

Vellum, or parchment (the former is the modern term), displaced papyrus, as papyrus took the place of bark. It was first made in Pergamum; this fact gave it the name which has come to us as "parchment." "Vellum," like "veal," comes from the Latin word for calf; vellum was first calf-skin; but now all writing-skins are called vellum.

Papyrus was written on with a reed, or *calamus*; the *penna*, or quill, could not be used on its delicate surface. The first mention we have of the pen is connected with Theodoric, the Ostrogoth, one of the destroyers of the Roman Empire, who, unable to write, learned to trace the first four letters of his name through a stencil, using a pen to do so. This was in the fifth century. The pen was used to write upon vellum, as the reed had been used upon parchment.

Ink (*incaustum*) was made at various times, and in different places, from soot and gum, from nut-galls and copperas or blue vitriol, and from the pigment of the cuttle-fish, called sepia. Colored inks were also used, especially red, generally for purposes of ornament. Inks of gold and silver, upon a background of purple vellum, were used in rare cases, as for books to be presented to the emperor.

Paper was introduced by the Arabs; but as it did not come into general use till the close of the Middle Ages, it is hardly to be reckoned among ancient writing materials.

C. B. MORRILL.

OUR WONDERFUL Bodies

ORGANS OF DIGESTION.

DIGESTION is the process by which food is made ready for absorption into the body. This process occurs chiefly in the alimentary canal, which is from twenty-five to thirty feet long. The organs of digestion are the mouth, teeth, tongue, salivary glands, esophagus, stomach, colon, or large intestine, small intestine, liver, and pancreas.

Digestion begins in the mouth. This is due to the action of the saliva, which is formed in glands in front of the ear (the parotid glands), under the jaw (submaxillary), and under the tongue (sublingual). There are three pairs of salivary glands, which empty the saliva into the mouth through small ducts. In the back of the mouth, on each side of the tonsils, are other glands which help form the saliva. The active principle in saliva is called ptyalin. Its function is to convert starch into sugar. For two reasons, it is very necessary that food be well masticated: First, that the particles of food may be reduced to a pulp, so as to pass easily through the esophagus into the stomach; and second, that the saliva may be thoroughly mixed with the food, and thus begin the process of digestion. Too many cases of indigestion are due to hasty eating.

The teeth should receive the most careful attention. The "first teeth," twenty in number, are temporary. The permanent teeth number thirty-two, and the set is complete at the age of from seventeen to twenty. The teeth should be thoroughly brushed on rising in the morning, and after each meal. A good tooth-brush, water, and a little prepared chalk will keep the teeth clean. The chalk need be applied only twice a week if brush and water are freely used. An excellent germicide for the mouth is made by adding a few drops of oil of cinnamon to a glass of water. Gargle the throat well with it, if exposed to contagious diseases. The solution may be made quite strong when used as a gargle. Avoid sweets, and the teeth will remain free from decay, if other precautions are adopted. Run a strong waxed silk thread between each tooth, to remove particles of food. If the teeth show signs of decay, consult a good dentist, and keep the mouth pure and wholesome. By neglecting these precautions, quantities of germs are taken into the stomach, and serious results are sure to follow. No one can neglect the care of the body without reaping a most undesirable harvest.

MRS. M. D. MCKEE.

"A SHARK'S egg is one of the oddest-looking things imaginable. It is unprovided with shell; but the contents are protected by a thick, leathery covering, almost as elastic as India-rubber. The average size of one of these eggs is two by two and three fourths inches, and the color is almost dead black."





Chapter X.

THE conductor looked at her kindly as he took her ticket. He was an elderly man, with daughters of his own, and a young girl's face always interested him with a tender, fatherly interest; and there was something about this one, with the atmosphere in which it floated like a star, that moved him deeply. He stood an instant as he punched the ticket, and shuffled it with others in his hand, held by, he knew not what; but Shirley was oblivious. Men had no attraction for her, just now at least; she did not think even kindly of any whom she knew, unless it might be Uncle Will, and of him she scarcely thought at all, only once to wonder if he would follow her. This caused her teeth to set, and her chin to show its corners; so the conductor was not rewarded by so much as a glance for his interest.

So absorbing had been her new experience, that Shirley had not begun to think of the close of her journey, and what she should do directly, until it was ended, and the brakeman's sonorous cry of "Union Depot, Chicago!" startled her as from a dream.

She arose mechanically, and following the crowd, soon found herself at the head of the stairway that opens on the street, in the midst of the city's rush and roar. She had no alloy of timidity in her nature; and now, keyed up as she was to the utmost of her capability, she had the appearance of a thoroughly self-poised young woman, who knew just where she was going, and what she intended to do when she got there. Entirely at ease, she stood a few moments, a pretty, happy girl, looking about her, perfectly protected by her self-possession, from even Martin McCarty's intrusive designs.

She was not, however, quite so sure as to just what she intended to do as she appeared. She was not so calm as she looked. She realized the strangeness of her position, and that she must make up her mind quickly what to do first; and this was not easy.

She had a box of lunch in her bag,—Aunt Nell's kindly forethought,—but had been too excited even to think of it. Now, however, nature brought it to mind; and she determined to find the waiting-room, and break her fast while she laid out some plan of operation.

She had been to the city often enough with her father to know something about how to strike her course, and easily found her way to the ladies' room, where she made herself comfortable, ate her lunch, and thought out exactly what she would do; so it was with a strong sense of independence and security that she touched her lips daintily with the corner of her napkin, folded and replaced it in the box, tied it all up neatly, for it was still worth carrying, arose, shook her borrowed plumage a little, with a smiling satisfaction in the soft rustle of Aunt Nell's pretty garments, and started out.

There had always been a peculiar attraction for Shirley in a certain great down-town store, where the family buying was done. She had followed her father about on two or three occasions, and stood by while he fingered dress-goods for herself and her mother; and now this store loomed up before her in all its magnificent proportions, and she decided that the very first thing she would do would be to find it, and see just how it would seem to walk those crowded aisles alone, with money in her purse, that she could spend just as she pleased. Of course she must not spend it—not one penny—until she had found work; but she could afford to take one day to look about, and she would indulge herself.

She remembered the young girls in the store. They had been so busy, alert, and competent, so independent. She had often dreamed of them and the lives they lived. She recalled one especially, with whom she had exchanged smiles more than once,—a saleslady in the notions department. She would find her out.

She would be sure to learn from her something about work and a cheap lodging. She would get her bag checked at the parcel-room, as her father had done, and so go hand free.

She had a good "bump of location," and had no trouble in finding her way; in fact, her way seemed to find her; everything came right along just as she remembered it, as she walked without a care in the midst of the most bewildering delights, feasting her eyes on the spring-time beauty, of which the shop-windows were full, while sensations new and marvelous filled her being as she drank her fill of that cup of liberty for which nations have gone to war, and men have dared and died.

That day would live in her memory forever,—the entrancing prelude to a harmony, lacking which even the song of love were sadder than a funeral march, and life must be a living discord. Just once to know what freedom was, and how she, left all alone with it, could use her liberty,—oh, it was such joy! It filled her so full that she never once thought of the sad and troubled hearts that she had left behind her. For the time being she was a girl without a past. The present was so large that it covered all of consciousness.

She went on along State Street down to Washington, and in with the crowd to the great temple of trade. Ridding herself of her bag, she mingled with the throng,—a fair, sweet creature, fresh as the spring daisies in the home meadows, glad and care-free as the songsters that flashed their wings in the sunlight out and in among the homestead trees and vines, just bursting into bud; all of which, however, she had for the time forgotten. But God would not forget that the time would come when she would need to remember them; and not only to remember them as of the past, but to reach out, and take hold of, and fill up, some new present with them again.

If Shirley Goss could have carried into the home circle that day the face and air with which she went from counter to counter, gathering delights for sight and touch, as a honey-bee flits from flower to flower, she would have been the messenger of more comfort than she had ever given in her life. If she could have worn that face always, it is safe to say that she would have met few frowns, even from her exacting father.

Not hastily, but in good time, she found her way to the place where the same sweet, patient-faced girl was occupied with customers among the "notions." Shirley's smile brought another in quick return, as she stood waiting for a chance to speak to the busy little saleslady, who, with her piquant, responsive face, pleasant voice, and bird-like motions, was evidently a favorite; and as she stood watching, she thought that this must be a very charming way to independence,—handling such a variety of dainty things, and making so many happy by giving good measure and good bargains.

Shirley felt that she had no right to call the attention of the saleslady, since she was not a customer; and when she came toward her, indicating that it was her "turn" now, Shirley said: "I don't wish to buy anything. I am only waiting to speak to you when you have time."

"All right," was the cordial reply; and after that every little while a bright look was flashed back and forth between them, until at last there came a little lull in the rush, the counter was cleared, and they came toward each other.

"Well," began the saleslady, "what can I do for you?"

"Oh, lots," said Shirley. "You see I somehow felt acquainted with you; for I've seen you when I came here before; and now I'm here alone, and —"

"Yes," with a nod of encouragement, "just a moment, please;" for a customer had sailed up to the pins and needles, and before she was served, Shirley found herself pushed back and away, farther and farther, by a new rush of women and children, who filled all the space, and kept the little clerk's hands and feet flying. She looked over at Shirley several times, and smiled, as much as to say, "You see how 'tis;" and once, as she came near her for something, she said, "Is it anything special?"

"Yes, rather," said Shirley.

"Well, I'll have a minute by 'n' by."

But time passed. The day's rush was on, and Shirley began to feel that she was in the way. Once or twice a fussy little man with a bald head, who seemed very officious among the clerks and cash-boys, stopped and looked sharply at her, in a way that made her ears tingle, and that reacted upon her in a strange sense of depression and weariness. The air in the store was close and warm; so she concluded not to wait for the chance of a word, that might, after all, bring nothing to her real advantage, but start out by herself at once in search of work. So she moved slowly away, wondering where she had better go, when she met a floor-walker,—a young man of stylish appearance, who, noticing her inquiring look, came toward her with his most inviting expression, inclining his ear as if to catch her question.

"Will you please tell me how one goes to work to get a situation in this store?" asked Shirley.

The man lifted his head quickly, looked at her sharply, laughed a little low laugh, and replied, with an unpleasant sneer: "Oh, you just jump into the hopper, go through with the grist, and come out a —"

The rest of it was left unsaid because of a lady in silk and lace, who had fluttered up, asking to be directed to some remote department, and poor Shirley was left burning from crown to toe under the scorching sarcasm of her first rebuff. Her hot face called for tears to cool it; but these she forced back by sheer force of will, and gathering all her latent self-possession, she walked proudly out of the store, hating its very atmosphere, because of the poison breathed into it by the man who had so shamefully failed to be manly.

MRS. S. M. I. HENRY.

(To be continued.)

THE LIGHT OF THE WORLD.

THERE is an inspiration in that Life,
Easing the pangs to suffering mortals given,
Lifting the soul from out this earthly strife,
Into the air of heaven.

There is a pleading pathos in that death
On Calvary's cross, which not the flood of years
Has borne away; which stops and stills the breath,
And melts the soul to tears.

There is a hope, a glad and glorious hope,—
Our blessed Lord has risen from the tomb!
We need not down to death in darkness grope:
God's love has rent the gloom.

WILLIAM ARCHER WRIGHT.

MEASURING.

"I DON'T believe you care as much for me as I do for you," says a girlish voice, reproachfully, as two school friends pass by.

"Don't do that, little girl; throw away your measure!" we long to call to her, in warning. There are some things that can neither be weighed nor measured, and chief among these are love and friendship. They must be given freely, with no jealous question of measure for measure, or their very essence is lost. Just as soon as we begin to grow suspicious of being defrauded, watchful for a full return for all we give, demanding so much for so much, and feeling hurt and aggrieved if we do not receive payment in full, then love has been dragged from its high place, and degraded to a matter of barter.

Love your friend because she is lovable, but let your affection be like sunshine that falls freely round her way, and brightens it; not like a mortgage upon her life, which leaves her constantly burdened with a sense of indebtedness. Friendship that is worth anything is trustful. It gives all it has to give of help and tenderness, interest and sympathy; but gives it gladly for love's own sake.

"Love that giveth in full store,
Aye receives as much and more;
Love, compelling Love to pay,
Finds him bankrupt every day."

— Wellspring.



BABY CORN.

A HAPPY Mother Stalk of corn
Held close a baby ear,
And whispered: "Cuddle up to me;
I'll keep you warm, my dear.
I'll give you petticoats of green,
With many a tuck and fold
To let out daily, as you grow;
For you will soon be old."

A funny little baby that;
For though it had no eye,
It had a hundred mouths; 't was well
It did not want to cry.
The mother put in each small mouth
A hollow thread of silk,
Through which the sun and rain and air
Provided baby's milk.

The petticoats were gathered close
Where all the threadlets hung;
And still as summer days went on,
To Mother Stalk it clung:
And all the time it grew and grew;
Each kernel drank the milk
By day, by night, in shade, in sun,
From its own thread of silk.

And each grew strong, and full, and round,
And each was shining white;
The gores and seams were all let out,
The green skirts fitted tight;
The ear stood straight and large and tall,
And when it saw the sun,
Held up its emerald satin gown
To say: "Your work is done."

"You're large enough," said Mother Stalk,
"And now there's no more room
For you to grow." She tied the threads
Into a soft brown plume.
It floated out upon the breeze
To greet the dewy morn;
And then the baby said: "Now I'm
A full-grown ear of corn."

— *The Independent.*

HEAT.

Now, while these long sunny days
are here, and you can watch and see so
plainly the effects of the sun's heat upon
the earth, it will be a good time for
us to talk a little while about heat and
moisture.

The earth would soon be destroyed
by the burning rays of the sun, were
it not for the moisture that God sends
in the rain to keep it from getting
parched and burned up.

Through these two things,—heat, or fire,
and moisture, or water,—God is working out
his great purposes in the earth. These good
gifts come down to us from above. Light and
heat God gives us through the sun, and water
through the clouds. But the sun and clouds
are only the channels through which he is giv-
ing himself to us.

Perhaps you have read in the book of Reve-
lation about "the sea of glass mingled with
fire," that is before the throne of God,—wa-
ter flowing forth from his throne so pure and
clear and transparent that it looks like glass,
and mingled with it the fire of God's glory,
which lights and warms the universe.

Fire and water, then, though they appear to
us so opposite, are really but different forms
of the life of God, coming forth from him to
warm and bless and refresh us and all the earth.

All the heat that we get anywhere in this
world comes to us through the sun. You may
wonder if this can be true of the fires that are
lighted to warm you in the winter, when the
sun's rays are so feeble. Yes, even the cheerful,
blazing fires in our grates are really the summer
sunbeams that have been stored up in the trees,
and are now let out to help us in our need.
Some of the trees were buried in the earth, and

after many, many years, hardened, and changed
to coal. To look at the black lumps, you
would not think there was much sunshine there,
would you? But when they are put where they
can get to the right heat, the light will burst
forth, and the heat will come out from the sun-
shine that was stored up there ages ago.

How lovingly our Heavenly Father has pro-
vided for our needs in preparing for us this
wonderful supply of stored-up sunshine, to
keep us warm in the cold weather, to cook our
food, and to help us in so many ways!

All fire is the stored-up rays of the sun,
which is the glory of the Lord. When the sun
has set in the evening, and no longer lights us
with its direct rays, we use what we call "arti-
ficial" light. We light up our candles, lamps,
or gas. But in these, as in the wood and coal,
we are only using the sunlight stored up in
these things, and it is still really the glory of
God that is giving us light.

If, during these sunny days, you feel a little
too warm, or even uncomfortably hot, think of
the wonderful work of the sunshine, and how
everything in the earth is storing it up for our
future use,—the trees for our comfort and
warmth, the fruits and vegetables and grains



COMRADES.

for our food, and even the ground itself to keep
us warm in the winter. Then I am sure you
will not complain of the heat, but will thank
God that he causes the light of his face to
shine upon us and bless us.

E. E. ADAMS.

THINGS THAT ARE LOVELY.

SOME earnest young Christians make a mis-
take in putting too light a value upon those
graces of manner and little courtesies of speech
and conduct that might commend their ex-
cellent qualities to others, and give them the
vantage-ground of personal influence. If a
merchant has diamonds to sell, he does not
shut them up in a drawer nor display them in
a rough box. He does not say: "Nothing can
add to the value of a diamond, and I will not
condescend to any tricks to catch admiration
or draw customers. If a man really wishes to
buy, he will come to me."

What he does is to put his jewels upon beds
of satin, in cases of velvet, using every art to
display their beauty. He knows very well that
people who have never thought seriously of
buying may be attracted by the beauty that
catches the eye and arrests the attention.

Your Christian principles ought to be ren-
dered so attractive by your personality that
those who know you will associate goodness
with graciousness.

Neatness and taste in dress, careful avoid-
ance of all rude and disagreeable habits, con-
formity to the customs of good society,—these
are by no means trifles to be ignored by those
who claim to belong to the highest court of
honor. You do not properly represent your
Sovereign unless you are not only a patriot but
a gentleman.

The great majority of those with whom we
come in contact must judge us by externals;
and if we covet that most precious power of
influence, we must see to it that we do not so
repel them by the prickly outside that they
will never care to go deeper. We are, indeed,
to think upon the things that are true and pure,
but not less upon those that are lovely and of
good report.—*Emily Huntington Miller.*

A FUNNY FELLOW.

A GREAT many queer things happen in this
world, and this morning I saw one of them.
We have a little aquarium,—just a long glass
box, with some stones arranged in it
to form a pretty little rockwork, and
plenty of bladderwort for the fish to
feed on.

We have a good many fish,—three
sticklebacks, several pretty silver dace,
some minnows, and a crawfish,—but
the pride of the aquarium is the newt.

Did you ever see a newt? He is
a little creature, like a lizard, about
two inches long; in color, light-brown,
with black spots. He is quite tame,
and not in the least afraid of us. Well,
yesterday morning I was watching the
fish, and seeing that the greedy ones
did not get more than their share of
breakfast, when Master Newt came up
out of the water, and seated himself
on the top of the rockwork, which
projects an inch or two above the sur-
face.

He sat quite still for a few minutes,
and I made no motion, thinking he had
come to take a look at the upper world,
and would prefer to be left to himself.

Presently he began to move his little
paws about (they are just like tiny
hands, with long, thin fingers), and to
rub himself, and wriggle about in a
very queer way. I had watched him
for some minutes before I realized
what he was doing, but suddenly it
flashed upon me that he was going to
change his skin. I knew that newts
often change their skins, but I never
expected to see one do it.

Presently it was loose enough, and
my little friend began to draw it off,
slowly, beginning with the paws. The

skin came off in perfect shape, and in a mo-
ment there was a pair of fairy gloves, floating
in the water, the prettiest things that ever were
seen.

Next Master Newt began to unbutton his
waistcoat, so to speak, and then to take off his
coat, waistcoat, breeches, and all. He did look
very fine in his new suit, which shone with lovely
colors, and was as soft and smooth as gossamer.

But what was he going to do with his old
clothes? There were no closets in the aquarium;
no clothes-bags; no obliging old-clothes-fish,
who would take it off his hands, and give him
a trifle for it. What would he do with the old
suit?

I was soon to see. Master Newt sat still for
a few minutes after his great feat, seeming to
enjoy the change, waving his delicate crest with
evident satisfaction; then he took up the old
suit of skin, which lay on the rock beside him.
And then—who can guess what he did next?

Mind, I saw this with my own two eyes, the
very ones that are looking down on this paper
as I write. Why, he rolled it up carefully,
made a ball of it, and then—ate it up!—
Laura E. Richards in Youth's Companion.

It is better to be born plucky than rich.

BIBLE LESSONS AND NOTES

THE SABBATH-SCHOOL LESSON.—NO. 9.

(August 26, 1899.)

BLASPHEMY OF THE PHARISEES.

Lesson Scripture.—Luke 12:1-46.

Memory Verse.—V. 37.

TIME: A. D. 30. PLACE: Judea. PERSONS: Multitude, disciples, Jesus.

QUESTIONS.

1. As the multitude thronged Jesus, with what words did he admonish his followers? Luke 12:1. What reasons did he give for cautioning them? Vs. 2, 3. Whom did he say we need not fear? Why not? V. 4. Whom should we fear? V. 5. With what words does he encourage us to trust God? Vs. 6, 7. How much depends upon our confession or denial of Jesus? Vs. 8, 9; note 1. What sins may, and what may not, be forgiven? V. 10. Under what circumstances are God's people promised the special help of the Holy Spirit? Vs. 11, 12; note 2.
2. Who now spoke to Jesus? What was his request? V. 13. What answer did Jesus make? V. 14. What lesson did he then set before the people? V. 15. Relate the parable which Jesus gave to enforce the lesson. Vs. 16-20. With what statement did he seal the thought? V. 21.
3. In the same line of truth, what did Jesus say to his disciples? Vs. 22, 23. To lead us to trust God for all temporal needs, what facts does he ask us to consider? Vs. 24, 27, 28. What one impossible thing should cause us to dismiss our care? Vs. 25, 26. What is the one reason why we should not live in careful suspense? V. 29 (margin), 30.
4. What encouragement is given to seek first the kingdom of God? Vs. 31, 32. Instead of seeking to lay up wealth, what should we always do, and why? Vs. 33, 34. What must be the attitude of God's people? Vs. 35, 36. What promise is left to all who are thus prepared? Vs. 37, 38. To show the need of constant watchfulness, what illustration does Jesus give? V. 39. What is the conclusion drawn? V. 40.
5. Who then spoke, and what did he say? V. 41. To show that the blessings are for all, what did Jesus say? Vs. 42, 44. What course of life does Jesus place in contrast with that of watching? V. 45; note 3. What will then be done with him who now lives such a life? V. 46.

NOTES.

1. From the character of the lesson given in connection with the caution, "Beware of the leaven of the Pharisees," it seems plain that the leaven of hypocrisy here brought to view is a fear to acknowledge what one knows to be true. It is certain that many of the rulers believed (John 12:42), but they feared men,—they feared the reproach and scorn that would come if they openly acknowledged Jesus. They therefore covered their real feelings, and acted contrary to what they knew was right. This is hypocrisy as truly as if one professes to believe when he does not. Seeing such ones before him, Jesus sought to have them fear God and not man (Luke 12:4, 5); to trust him because of his infinite care (vs. 6, 7); to make open confession of their belief (vs. 8, 9); and to keep nothing covered, which for their own good should be revealed. Vs. 2, 3. Let us be careful never to hide away from men our love for Jesus and his truth; but, rather, boldly make known what God in mercy reveals to our darkened minds.
2. The servants of Christ were to prepare no set speech to present when brought to trial. Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed. A daily, earnest striving to know God, and Jesus Christ whom he has sent, would bring power and efficiency to the soul. The knowledge obtained by diligent searching of the Scriptures, would be flashed into the memory at the right time. But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the grace of his power in trial, they could not expect that the Holy Spirit would bring his words to their remembrance.—"The Desire of Ages," page 355.
3. He who truly watches is one who relates every fact of his life to the thought that his Lord will soon return. He watches not in theory but in practise,—in the shop, on the farm, at the hearthstone, in whatever place the providence of God stations him. Therefore he who beats his men servants, and eats and drinks with the drunken,—in other words, who does not practise his profession,—is placed among the ungodly. His actions, though perhaps not his words, say, "My Lord delayeth his coming."

INTERNATIONAL LESSON.—NO. 9.

(August 27, 1899.)

RETURNING FROM CAPTIVITY.

Lesson Scripture.—Ezra 1.

Helpful References.—Ezra 2:64-70; Jer. 9:1-16; 39:1-10; Dan. 3:10-30; Psalms 137, 126; 1 Cor. 15:51-58.

Golden Text.—Ps. 126:3.

QUESTIONS.

What had led to the captivity? Who had predicted it? What had it accomplished for Israel? Who dwelt in the land of Israel during the captivity? Who issued the edict permitting the return? When was it issued? Give the contemporaneous history. What is said of Ezra? Who was Cyrus? What had Jeremiah foretold? What proclamation did Cyrus issue? To whom was it directed? What had he been charged to do? By whom? What did he call on the people to do? Who responded to the call of the king for volunteers? Who was the great leader in the return from captivity? What assistance was afforded by those who did not return? What vessels are referred to? By whom had they been taken? When? Where had they been kept? What was the purpose for which these vessels were used? Who had them in charge? What number is mentioned? What was done when they were turned over to the returning captives?

NOTES.

1. The captivity, lasting for seventy years, was the result of Israel's iniquity and idolatry, vividly portrayed by Jeremiah. Jer. 9:1-16. In this chapter he calls upon the nation to mourn for their sin, and to glory in nothing save the knowledge of God, who delights in mercy. He foretells the length of the captivity (Jer. 29:10), unfolds the course that God would have them pursue in Babylon (vs. 4-8), and is a mouth-piece for words of wonderful comfort to the captives; for though in bondage, God looked in pity upon them, saying: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, . . . and find me when ye shall search for me with all your heart. . . . And I will turn away your captivity, . . . and I will bring you again into the place whence I caused you to be carried away captive."
2. "The period of the seventy years' captivity was nearing its close. The discipline needed by the Israelites had proved effective. What the temple, priests, prophets, and judgments had failed to effect, was accomplished by the long exile in Mesopotamia. There, under the instruction of such prophets as Daniel and Ezekiel, they abandoned idol-worship forever, and learned to hate it with the intensest hatred. After the return, . . . we hear no more of the worship of Baal or other idol gods."
3. At the edict of Cyrus, recorded by Ezra, Jerusalem lay in heaps, as Jeremiah had said it would. The temple of Solomon had been utterly destroyed. Those who were living in Judah were mainly Edomites and Arabians. The Jews were principally in Mesopotamia. They were to return to Judea, to rebuild Jerusalem and restore the temple. The history of the nation begins a second time from this period. Their first national history began when Moses led them out of Egyptian bondage.
4. The edict of Cyrus was probably issued from Babylon, B. C. 536. In taking this step, Cyrus (who had been surnamed of the Lord about one hundred and fourteen years before his birth), was fulfilling the word of the Lord, "that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives."
5. This decree of Cyrus was proclaimed "throughout his kingdom," and was put also in writing, and was deposited among the archives of the kingdom in the palace of Ecbatana, the capital of Media. And under the proclamation, about fifty thousand people assembled to return from their captivity unto Jerusalem.—"The Great Empires of Prophecy," page 56.
6. "The Medo-Persian Empire, under Cyrus the Great, the Persian, occupied all western Asia. The era at Athens was that of Solon and Pisistratus. The city of Rome was yet an unknown Latin city on the banks of the Tiber, but was about two hundred years old."
7. "Ezra, the author of the book that bears his name, was a Jewish priest, born in exile, who returned to Israel about eighty years after the exodus of the first exiles from Babylon. He was probably not born until many years after the edict of Cyrus. He was a man of intense devotion to the law, a great organizer; and to him is due, to a great extent, the form taken by Judaism after the Captivity."
8. "Whose spirit God had raised." The undertaking was a great one. Jerusalem was at a great distance,

and almost impassable deserts lay between. Enemies had occupied Palestine, who would hinder the work. The Jews had long been a captive people, and were feeble in their resources. . . . They were led by Zerubbabel, a descendant of the royal line of David, and an ancestor of Jesus.—Johnson.

9. King Cyrus not only aided himself, but directed the men of every place "to help." . . . The spoils of the Egyptians helped to furnish means to build the tabernacle. . . . God uses the whole world for his purposes, and makes even heathen kings his ministering servants.—Bible Commentary.

10. This return from Babylonian captivity to build the temple is of significance to every soul to-day. Spiritually, God calls his people to come out of Babylon, and set their faces steadfastly toward the New Jerusalem. That we have been tried, tempted, chastened, is for the same end that Israel of old were tried,—to give us an "expected end." God is greater than the kings of earth, stronger than the bands of tyrants, able to overthrow our enemies; and as we have come to the time of the proclamation, let us arise and go up and build, even at Jerusalem.



A Water Tricycle.—A tricycle for use on the water has been invented by an ingenious Frenchman. The rubber tires are nearly four feet in diameter, and, when inflated, buoy the machine up so that, even with the rider in position, the wheels dip hardly more than a foot beneath the surface. The apparatus weighs less than seventy pounds, and can therefore be ridden on land if necessary.

A Costly Dog-Kennel.—An Eastern millionaire has lately built, at his home on the Hudson, a sixty-thousand-dollar colonial-cottage dog-kennel, beautifully finished in hardwood, and provided with a folding-bed for each member of the dog household. The dogs that live in this dog-palace are valued all the way from twenty-five hundred to five thousand dollars, and are carefully fed and watched over. One can not but think of the many children, homeless or worse than homeless, in the large cities, without a pang of regret that they, whose souls are regarded as beyond price in the kingdom of heaven, should be left to suffer and die, or grow up in sin, in the kingdom of earth; while these dogs are so foolishly pampered.

The World's Great Forests.—According to *Science*, Canada leads all other countries in the extent of her forests. She possesses 799,230,720 acres of forest-covered land, as against 450,000,000 acres in the United States. Russia is credited with 498,240,000 acres, about 48,000,000 more than the United States. India comes next, with 140,000,000 acres. Germany has 34,347,000 acres, France 23,466,450, and the British Islands only 2,695,000. The table does not include Africa or South America, both of which contain immense forests. It may surprise some readers to learn that the percentage of forest-covered land is larger in several European countries, Germany for instance, than in the United States.

Where It Is Cooler.—Werchojansk, Siberia, which has a record of 90.4° below zero, is thought by many to be the coldest inhabited spot in the world. In the winter of 1885 the temperature fell to 84.3° below zero in February, to 74.4° below in March, and to 78.2° below in December. Weather observations taken in the Yukon a few years ago, showed an average of 11° below zero in December, of 17° below in January, and of 15° below in February. For five days in February the average temperature was 47° below zero. In a land where, in midwinter, there are only four hours of daylight to twenty hours of darkness, such cold is most depressing. "One of the coldest and windiest places in the United States is the summit of Mt. Washington, in New Hampshire. The government observatory there has some startling records: In November, 1884, the wind blew one hundred and twenty-eight miles an hour. Dec. 19, 1884, with the temperature 42.2° below zero, the wind blew ninety-six miles an hour. January, 1885, with the temperature 50° below, it blew one hundred and ten miles an hour, when frost stopped the wind-gauge. In March, 1881, the wind attained a velocity of one hundred and thirty-two miles an hour; and in December, the same year, of one hundred and seventy miles an hour."



FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he throws on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night:
To give is to live.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies:
To deny is to die.

—Selected.

INTO THE LIGHT.

"GOOD morning, Grace. I do wish you could have been at the tent when Elder Barnes spoke on the Nature of Man and the State of the Dead. I was in a state of wonder and suspense all the evening. He completely upset all our old theories. He read his reasons right from the Bible, too. I can't understand why we haven't seen it before."

"Have n't seen what before? You must remember that I am still in the dark."

"Well, I have come to enlighten you, and I will begin by asking a question: If you should die to-day, where would you expect to go?"

"Why, May! what a question! I should expect to go to heaven, of course."

"Why of course?"

"Because all Christians go there."

"Yes, ultimately, but not at death, as we have always believed."

"Where do they go, if not to heaven?"

"They do not go at all. They simply lie down in the grave, and rest until Christ comes, when he will call them forth."

"O May! isn't it an awful thought—that we must lie in the grave so long?"

"No, Grace; it seemed so at first; but the more I think of it, the more reasonable it appears. It is not an unpleasant thought, when we remember that those who sleep soundly are utterly unconscious of the flight of time. The years between Adam's death and resurrection will seem no longer to him than the twinkling of an eye."

"How did Elder Barnes prove that the dead are unconscious, and that they sleep in the grave until the coming of Christ? I have always found such comfort in the thought that my friends are in heaven, and I can not believe otherwise until I read it myself from the word of God."

"That is a safe rule to follow. Elder Barnes has told us repeatedly to take no man's word as a foundation for our faith; and Paul, in 1 Thess. 5:21, says, 'Prove all things; hold fast that which is good,' so we will proceed to take his advice. First read Gen. 2:17."

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die," read Grace.

"Here God was speaking, and to whom?"

"To Adam."

"Yes. He said that if Adam disobeyed the command which he had given, he would 'surely die,' not live on to all eternity. Now read Gen. 3:3, 4, and see how some one stepped in, and contradicted the word of God."

"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die."

"Now, Grace, you can see from these texts that the first one who contradicted God, and said that man should not die, or, in other words, that he possessed immortality by nature, was the serpent; and Rev. 12:9 says that

the serpent is Satan, who is the father of lies. Now read Gen. 2:7, and see of what God made man in the beginning."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Grace read the verse twice, the last time slowly and thoughtfully; then she exclaimed, "Why, May! it doesn't say a word about spirit, and I am sure that I have read that when we die, the spirit returns to God."

"Yes, you will find a text like that in Eccl. 12:7. Please read it."

Grace eagerly turned and read, "'Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.' Now I am sure Elder Barnes can not get around that. It says plainly that our spirits go to God."

For answer, May smiled, and said: "No, I am sure he would not wish to 'get around' it; for he read it to us himself. Now read James 2:26, using the marginal reading."

"For as the body without the spirit [margin, 'breath'] is dead, so faith without works is dead also."

"Why, May! Is it possible that the spirit and the breath are the same thing,—that the spirit is not the living, thinking part of man?"

"You know we just read that God breathed into man's nostrils the breath of life, and man became a living soul. We also read that the body without the spirit, or breath, is dead. When the Christian lies down in death, God simply receives and holds in trust that which he gave to him; and he will restore it at the first resurrection. Please read Ps. 146:3, 4."

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

"His thoughts perish," repeated Grace.

"Then Jessie Day, our dear friend who died last month, is not before the throne of God, singing his praise, and watching over the members of the society she loved so well?"

"No; I know Elder Sanford said she was doing this, but let us see what the word of God says. Ps. 115:17 reads, 'The dead praise not the Lord, neither any that go down into silence.' In Eccl. 9:5, 6, we learn that the dead know not anything; for their love and hatred and envy are alike perished. But perhaps you have enough to think about for this time."

"I confess I do not like this study as well as I did the one on the second coming of Christ," said Grace, reluctantly; "still, if the Bible teaches that the righteous sleep until Christ's coming, I am sure it is all right."

"Yes, and you must remember that while the good are sleeping, the wicked are doing the same thing."

"I had not thought of that part of it."

"But God thought of it; and he is all-wise and abundant in mercy," said May, as she bade her friend good-by.

LENA E. HOWE.

"It is summer! it is summer! How beautiful it looks! There is sunshine on the old gray hills, and sunshine on the brooks;
A singing bird on every bough, soft perfume in the air,
A happy smile on each young lip, and gladness everywhere."

WHAT A SMALL LIGHT DID.

ONE night a man took a little taper out of a drawer and lighted it, says a writer in *Well-spring*, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do up there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance to the harbor, and some ships far out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the little taper, "it is so verysmall."

"If your light is small," said the man, "keep it burning brightly, and leave the rest to me."

Well, when the man got up to the top of the lighthouse,—for this was a lighthouse they were in,—he took the little taper, and with it lighted the great lamps that stood ready there, with their polished reflectors behind them.

You who think your little light of so small account, can you not see what God may do with you if you only shine, and leave the rest to him?

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"WORK: FOR I AM WITH YOU."

"My Father worketh hitherto, and I work." What an inspiration there is in these words for every true-hearted follower of the Master! But many are asleep to the grand privilege granted to us, in a special sense, of being "co-workers" with him,—the privilege of carrying to the world struggling in darkness the light of the glorious message for these last days,—and the words of admonition and counsel mercifully sent to the church fall too often on deaf ears.

Why are so many idle? Why are so many indifferent? Why are so many weak?—Because they do not use the instruction and blessing they have received; they are not carrying to others the message that once brought light and peace to their own souls. Such a course will result in spiritual death just as surely as physical inactivity will bring physical feebleness,—just as surely as the running stream, clear and pure, will become foul when it settles down on a dead level, with no outlet.

The remedy for stagnation and the death that follows it lies in exercise, in work.

But how can a weak person work?—There is but one way,—by beginning, working, no matter how great the effort or how small the result, and keeping at it: strength will surely follow.

There is something to do, too, *while we work*. We must *study*. The two go naturally together, and a symmetrical Christian growth is impossible without both. How much good do you think will be done by our handing out books and papers of whose contents we ourselves have no intelligent idea? It brings a great strength to our effort to be able to say, "This thing I *know*." What we *know*, we can impart, and that only.

A number of the leading workers met recently at Battle Creek to talk over some of these matters, and to devise, if possible, some plan by which, as the first step in the great work to be done before our Lord shall come, God's people may gain a practical, well-founded reason for their faith. A small leaflet, setting forth the present situation and the remedy, and giving some suggestions, was written by Sister L. Flora Plummer, who will have charge of the work for the present; and with her permission the matter is here given to you:—

The Present Situation.

The churches are withering up because they have failed to use their talents in diffusing

the light of truth to others.—"*Home Missionary Work*," page 10.

A death-like slumber is upon the human agents, and the work is hindered by failure of the human to co-operate with the divine.—*Id.*, page 20.

The Lord pities the world, his vineyard, which has not been worked. . . . His heart of divine mercy is full of love and compassion for the thousands who are in ignorance of the truth. There has been everything done for those who have a knowledge of the truth, to keep them in the truth; but those who know not the truth have not received one tithe of the advantages that they should have had. And thus it continues to be.—"*Special Testimony*," No. 7, page 61.

Your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God.—"*Home Missionary Work*," page 20.

A crisis in missionary effort is upon us.—"*Special Testimony to the Brethren of Battle Creek*," page 10.

The following questions have recently been asked of us by the Spirit of God:—

"Why do persons have to be urged to take up their work for the Master?"

"In the face of what might be done, will the church sleep on, or will they feel the necessity of rising to the urgent emergency that now presents itself before us?"

"How can it be said of the church, 'Ye are the light of the world,' unless the members of the church actually impart light to others?"

"Are you individually laborers together with God? If not, why not? When do you mean to do your God-appointed work?"

The Remedy.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

My brethren and sisters, do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth.—"*Testimony for the Church*," No. 32, page 143.

Well-organized work must be done in the church, that its members may understand the manner in which they may impart light to others, and thus strengthen their own faith and increase their knowledge. As they impart the light which God graciously bestows upon them, to those in darkness, they will be confirmed in the faith. *A working church is a living church*.—"*Home Missionary Work*," page 15.

Were every one of you living missionaries, the gospel would be proclaimed speedily in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly that you may understand your responsibilities.—*Id.*, page 21.

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth.—*Id.*, page 22.

Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let the distinct message for this time be sent from watchman to watchman on the walls of Zion.—*Id.*, page 24.

DEAR BRETHREN AND SISTERS: The pillar of cloud that is leading the people of God in these days is moving forward. In exact order, like a company of soldiers, we are to move forward with it. Clear, distinct, and unmistakable are the commands. It is the eleventh hour.

Christ is saying to the idlers in the marketplace, "Go work to-day in my vineyard." Angels are saying to every true saint, "There is work for you to do." Every one who has heard is to say, "Come." By faith we have accepted the message, "Receive ye the Holy

Ghost;" and the Spirit of God has told us that "when we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by the outpouring of the Spirit." We are also told that "this will not be while the largest portion of the churches are not laborers together with God."

Recognizing in all this a direct rally-cry for active service, an earnest effort must now be made to carry out the instruction which has been given. We must prepare to do a great work in a short time. Many of our own people have not a thorough understanding of the foundation principles of our faith; hence they are not able to present them to others.

Is it not clear to all that the first step to be taken is to form a plan of study, by which every one may become thoroughly intelligent upon all points of present truth? Many extracts might be given, pointing out the imperative necessity of such study, but we believe the conscious need of each heart is sufficient emphasis upon this point.

Our large books, which contain present truth in the most complete and attractive form, are expensively illustrated and bound. The price of these books has always hindered their extensive circulation. The Spirit of God has said that some of these books are of the greatest consequence at the present time. "Thoughts on Daniel and the Revelation" is especially mentioned in this class.

Is it not also equally clear to every one that these books must be published in such form that they may be read and studied by every one of our brethren and sisters, and then scattered among the people of the world "like the leaves of autumn"? Surely, this is the work now before us.

As a beginning in this direction, the *Berean Library* has been started. This will be issued quarterly at 75 cents a year. The first number is "Steps to Christ." The second number will be "Thoughts on Daniel," and will be issued in October; the third number will be the companion volume, "Thoughts on Revelation," and will be published next January. Single numbers of the *Library* will sell for 25 cents.

"The Bereans were more noble in that they received the word, and searched the Scriptures daily, whether those things were so." Acts 17:11.

THE BEREAN READING-CIRCLE.

As soon as No. 2 of the *Berean Library* is issued, each church and company should be ready to begin a careful study of the truth for this time, as presented in "Thoughts on Daniel." A verse-by-verse study of this prophetic book will bring new faith and courage to the "little flock" who are to be the instruments in the hands of God in doing a great work in the closing of this world's history.

OUTLINE LESSONS.

In order to unify the study, outline lessons will be published each week in our church paper, the *Review and Herald*. These lessons will serve as a guide in the home study of each member. As an especial help to our young people, a department supplementing the outline lessons will be conducted in the *YOUTH'S INSTRUCTOR*.

MISSIONARY MEETINGS.

As the reading-circle work is but a preparation for missionary work, it will be most fitting and proper to take a portion of the time of the regular missionary meeting in reviewing the scriptures that have been the basis of the home study. Some helpful suggestions on this part of the work will also be given with the outline lesson.

THE OBJECTS TO BE ATTAINED.

1. An increased knowledge of the word of God.
2. A fitness for active missionary work.
3. A united effort in disseminating the truth.
4. The turning of the hearts of the parents to the children, and the hearts of the children to their parents, as they unite in study and work.