

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

VOL. XLVII.

BATTLE CREEK, MICH., NOVEMBER 23, 1899.

No. 46.



## THE CARPENTER

THAT evening when the Carpenter swept out  
The fragrant shavings from the workshop floor,  
And placed the tools in order, and shut to  
And barred for the last time the humble door,  
And, going on his way to save the world,  
Turned from the laborer's lot forevermore,  
I wonder — was he glad?

That morning when the Carpenter walked forth  
From Joseph's doorway in the glimmering  
light,  
And bade his loving mother long farewell,  
And through the rose-shot skies, with dawning  
bright,  
Saw glooming the dark shadow of the cross,  
Yet, seeing, set his face toward Calvary's  
height,  
I wonder — was he sad?

Ah! when the Carpenter went on his way,  
He thought not of himself, for good or ill;  
One was his path, through shop or thronging  
men  
Craving his help, e'en to the cross-crowned  
hill.

In toiling, healing, teaching, suffering, — all  
His joy was just to do his Father's will:  
And earth and heaven are glad!  
— *Selected.*

## THE "HERALD" AND ITS WORK

BELIEVING that it will be of interest to INSTRUCTOR readers to know more about our mission schooner, the "Herald," we here give a view of the vessel as it looked at anchor in the harbor of Boca-del-Tora, United States of Colombia, South America. This is a Spanish name, and means "Mouth of the Bull." We anchored at this place last December, and stayed a few days on one of our voyages. We had come about six hundred miles, nearly the entire length of Central America. We started from Bonacca on the first day of December. Everything was pleasant, and the vessel, with all sails spread, started off as majestically as we could wish; all were happy and well. There were twenty-one persons on board; fourteen of the number were passengers, and five of us were to man the vessel. I might say six, as Mrs. Hutchins was my assistant navigator. Elder Haysmer was also with us, on his way home to Jamaica.

For the first few days, with the exception of some calm spells, the sailing was fairly pleasant. We anxiously watched our barometer to see if any changes in the weather were indicated. At this season there are liable to be heavy storms from the north; and we were off a bad coast to have one of these "northers" come

down on us, as there are no harbors for vessels as large as the "Herald."

We rounded Cape Gracias a Dios, so named because Christopher Columbus landed there with his crew, and gave thanks to God for preserving them on one of their voyages. It is a Spanish name, meaning, "Thanks to God."

Just here the storm came, and we all had our hands full for two days and nights. It is a real comfort, when severe storms are raging, to know that many are praying for the safety of the Lord's property, and for the missionaries on board. When this is said, the only comfort we do have has been described. The vessel pitches and rolls, now dashing up on a watery pinnacle, now down in a chasm of the sea;



THE "HERALD."

breakers frequently sweep over it, flooding the deck, and sometimes splashing up ten feet on the sails, so that we are obliged to hold on, to keep ourselves from being washed overboard. These are only a few of the experiences of sea life, but these we willingly endure, in order that the precious truth may be carried to the isles that "wait for his law." We were on our way to places where there are a large number of children and their parents in whose hands we have placed many precious bundles of truth, such as "Gospel Primer," "Gospel Reader," "Bible Child Life," "Christ Our Saviour," etc. As we used the cabin of the "Herald" for a dental office, we often had an opportunity to tell old and young about the Saviour's love. They expressed real gratitude for the visit of the "Herald," as it brought relief to their suffering, supplied their missing teeth and saved

the decaying ones, and in this way improved their digestion and health. The hearts of many have thus been warmed; and no doubt they will be led to read the books more thoughtfully, and so receive much more good from them, than they otherwise would.

The "Herald" is fifty-seven feet long on deck, and eighteen feet wide in the widest place. It was built on the Island of Bonacca, Bay Islands, by Mr. Charles Kirkconnell. It has a comfortable cabin, finished in a way to do credit to the builders. There are three bunks, each large enough for two persons. The sailors have four bunks forward in the bow. This part of the vessel is called the fore-castle. Seeing the vessel lying as quiet as it appears in the picture, one not accustomed to the sea can scarcely imagine how it can plunge so hard as to throw the drawers from under the bunks into the middle of the floor, and move everything that is movable.

Our sailors go on shore and sell books; thus they are useful missionaries, and fill a noble place in the vineyard. Many have received a knowledge of the truth by means of the missionary schooner, and much good seed has been sown. May the Lord of the harvest water and bless it!

F. J. HUTCHINS.

## EXPERIENCES IN KANSU

### II

WHILE I was out in the streets and highways giving the word of God to the people, my wife was busy visiting the women and children with the bread of life. She used to play her stringed instruments, and sing hymns, and also tell them the story of God's infinite, enduring love. In the summer, and even in the winter, when the weather is favorable, Chinese women and children do their housework in the court-yard.

They spread a mat made of reeds on the ground, and on this they sit and work. All kinds of work, such as spinning, weaving, shoemaking, dressmaking, footbinding, etc., are done in this way. Several in one neighborhood who are on good terms with one another, usually gather in one court-yard. Naturally they speak of everything a company of women and children who do not know Jesus can think of. I suppose it is not unknown to you that those who do not have Jesus in their hearts, always think of many bad things.

When I had a little spare time, I used to go with my wife when she visited these family-companies, because I wished to gain a true knowledge of the life and practises going on in Chinese homes; for then I could more fully realize what it meant for them to be without Christ. In this way, too, I learned something of the suffering and misery the poor people of



China have to pass through. What I write and tell you is not something that has been heard or thought; but it is the naked facts, which repeat themselves in the daily life of the common people in the Flowery Land.

We were usually courteously received, and invited to sit down on the mats. Some would bring us a cup of tea; another, perhaps, had an oil-cake, which she put beside the cup, with the words, "*Tsing-chi*, please eat." When we were sitting among those ignorant, needy women and children, we used to think and speak about Jesus when he was surrounded by all classes of people, and how kindly he spoke to them, and led their thoughts away from their daily troubles to the fountain of love and blessing.

While we were talking to the people, they used to ask all kinds of questions, such as, "How old are you?" "What is your honorable name?" "Are your parents still alive?" "How many *ko-ko* [elder brothers] have you?" They wished to know what Americans eat, drink, and wear; if we have the same sun in our country that they have; etc. In order to satisfy to some extent their hunger for knowledge, we would answer some of their questions, and then ask them to keep quiet that we might tell them of God's love for them. Some would listen attentively, while others would discuss in whispers our physiognomy. The color of my eyes was a great mystery to them. No one seemed to understand why they are blue. One old grandmother in the eye-discussing committee appeared to have more wisdom than the others. She said that I was born in an extremely cold country; "and that is the reason," she added, "that his eyes are blue." My wife's unbound feet were also a curiosity to these women.

My wife started special meetings in our home for those who cared to come; and a few of those whom we had visited came regularly twice a week, and were instructed, and taught to love their Redeemer. In that way we worked day by day in the strength of God. Although we passed through many temptations and hardships, we were not broken down. The ever-loving arms were always around us, and upheld us. To-day I look back on those days with a thankful heart.

While we were working, the Spirit of God was also working, even more than we were able to understand at that time. The church-members, who were so badly sifted abroad when we first came, were greatly influenced by the power of the Holy Spirit, and, one by one, confessed their sins, and took a new stand to serve the Lord. Others who had heard about the way of salvation, in the street chapel and in their homes, came to gain a deeper knowledge of our loving Heavenly Father, in whom is all power.

UNCLE PILQUIST.

#### BIBLES BY THE MILLION

IN the sixteenth century it was possible to produce with pen and ink one copy of the Cloverdale Bible in ten months; to-day, "a single Wharfedale machine will produce a Bible in ruby type at the rate of nine copies every eight minutes." According to the *Sunday Magazine*, the Oxford Press sent out 500,000 complete Bibles in the year 1875, 650,000 in 1880, 700,000 in 1885, 900,000 in 1890, and five years later the yearly output reached 1,000,000. Bibles issued by other houses in Great Britain would greatly swell these figures, to say nothing of those published in America and other parts of the world.

If I in harvest fields,  
Where strong ones reap,  
May find one golden sheaf  
For love to keep;  
May speak one quiet word  
When all is still;  
May help some fainting heart  
To bear Thy will;  
Or sing one high, clear song,  
On which may soar  
Some glad soul heavenward,  
I ask no more.

—Selected.



#### YOUR PLACE.

Just where you stand in the conflict,  
There is your place;  
Just where you think you are useless,  
Hide not your face.  
God placed you there for a purpose,  
Whate'er it be,  
Think! he has chosen you for it;  
Work loyally.

Gird on your armor! be faithful  
At toil or rest,  
Whiche'er it be, never doubting  
God's way is best.  
Out in the fight, or on picket,  
Stand firm and true;  
This is the work that your Master  
Gives you to do.

—Churchman.

#### THE PARABLE OF THE TALENTS

##### I

It is not alone to the minister that God entrusts his talents. His goods are lent to every man as verily as they are lent to the most exalted angel in the courts of heaven. To every man God has appointed his work, and the talents are given in proportion to the capabilities of the receiver. Every soul, in taking his position as a member of Christ's body, pledges himself to act faithfully his part as a steward of God; to work with the same prudence and wisdom in behalf of his Master that he would use if he were himself to be enriched by all that is gained.

By the parable of the talents, Christ teaches us the relation that man sustains to God. "The kingdom of heaven," he says, "is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money."

"After a long time the lord of those servants cometh, and reckoneth with them." He sees the servant to whom he has entrusted five talents, and he asks him to give an account of his stewardship. The servant has been faithful; he has added five talents to the talents entrusted to him. He answers: "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

The servant entrusted with two talents has also added to the capital lent him. "He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Now the man to whom has been given the one talent is called to give an account. But he can only look with confusion upon the face of his lord; for he has followed the suggestions of the enemy. If he had been convinced that he could not use that one talent, he should have asked wisdom of God; but instead of this, he buried it in the earth. Now he comes to his lord with a falsehood on his lips. "I knew thee that thou art a hard man," he says, "reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

No man whose heart is converted can say such a thing as this; for it is impossible for the Lord to gather where he has not strewed. Heaven and earth are his property, and we can not bring to him anything that is not already his own.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath [improved his talents] shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

The parable presents a truth which all should understand. God has not distributed his talents capriciously. To every man are given abilities which will fit him for the work he is called to do. To one are committed five talents; to another, two; to another, one: and each is accountable to God for his gifts. A time is coming when Christ will require his own with usury. He will say to each of his stewards, "Give an account of thy stewardship." Those who have hid their Lord's money in the earth, in worldly investments, instead of putting it out to the exchangers, to increase by use; and those who have squandered his money by expending it for needless things, instead of investing it in his cause, will receive the condemnation of the Master. Not only will they lose the talent lent them by God, but they will lose eternal life. The command will be given: "Take therefore the talent from him, . . . and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." The faithful servant, who invests his talent in the cause of God, who uses his money to the glory of God, will receive the commendation, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." What will be this joy of the Lord?—It will be the joy of seeing souls saved in the kingdom of God. Those who are faithful stewards are partners with Christ, who, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

MRS. E. G. WHITE.



#### LIQUID AIR

CHARLES E. TRIPLER, of New York City, is the first experimenter who has succeeded in producing liquid air in large quantities at small expense.

In the mind of the public the idea is gaining ground that liquid air is a dangerous substance to handle. This is not true. So far as explosive power is concerned, the liquid is dangerous only when confined; and the dangers in handling it are now so well known as to render its use safe if reasonable care is exercised.

Liquid air contains, approximately, seventy-five parts of oxygen to twenty-five parts of nitrogen, while ordinary air contains only twenty-two parts of oxygen to seventy-eight parts of nitrogen. Because of the great expansibility of air, in changing from the liquid to the gaseous state, it has the power of absorbing heat to an almost incredible degree. "It is difficult to conceive of the cold of liquid air. Mr. Tripler performs a number of experiments to illustrate its low temperature. He partially fills a tin teakettle with it, and sets it on a cake of ice, when the air at once begins to boil violently, throwing off a fierce white vapor. The temperature of ice is about thirty-two degrees



Fahrenheit, while the temperature of liquid air is three hundred and twelve degrees below zero. In other words, ice is three hundred and forty-four degrees warmer than liquid air; consequently it makes the air boil."

In the medical profession, great results are hoped for by the application of liquid air to some forms of practise. It is claimed, for instance, that a carbuncle or other sore can be completely removed by simply directing a small jet of liquid air upon it. There is no pain in the application, the only sensation being one of slight burning or tingling. Flesh thus frozen for a limited time will gradually return to a normal condition without injury.

Much misconception exists in regard to the use of liquid air for cooling residences, and in refrigerators. It has been supposed that it could be sold in cans for this purpose, but it has no practical value in this direction. If meat, potatoes, eggs, etc., are placed in liquid air, they soon become frozen so solid that, when struck, they fly into hundreds of small pieces, just as would a lump of coal. How far such treatment will affect their value as food, has yet to be determined. When touched by frost, vegetation withers and blackens; but if flowers—roses, for instance—are dipped into liquid air, though instantly frozen solid, they come out of their bath more beautiful in color than before. As the flowers thaw out, however, the petals crumble away, life having been destroyed.

Professor Tripler is now in the lecture field, and in his lectures he introduces many wonderful and startling experiments. Among others he presents a large rubber ball, throwing it upon the floor to have it bound back into his hand. He then immerses the ball in liquid air, and in a few minutes again throws it upon the floor, when, with a loud crash, it breaks into scores of small pieces. A quantity of mercury, which freezes at 40° below zero, is placed in a metal form the shape of a hammer head. As the form is immersed in the liquid air, the mercury begins to solidify. As it hardens, a handle is pressed into the center of the freezing mass, and in a few minutes the whole is withdrawn, appearing as a tolerably well-shaped hammer, as hard as stone, with which the professor proceeds to drive several large nails into a block of wood. Asbestos is supposed to be absolutely fireproof; but if, after being placed in liquid air for a few minutes, it is brought in contact with a lighted match, it will burst into a lurid flame, and quickly consume away. Cotton so treated will disappear like a flash from gunpowder, so quickly that the eye can scarcely follow the consumption.

A glass containing liquid air is suspended in water, and almost instantly covered with a thick coating of ice. A stick of carbon is then placed in the liquid air within the glass, and at once bursts into flame, burning fiercely inside its icy tank. The tin dipper used to ladle out the liquid air is finally crushed in the hands of the professor into scores of small pieces, as easily and quickly as he could crush an empty eggshell. Iron and steel immersed in the liquid become as brittle as glass. On copper, gold, and other precious metals, however, the result is different. If a thick piece of copper, for instance, is dipped into liquid air, it becomes soft and pliable, and can be easily bent between the fingers.

The most remarkable and apparently incomprehensible experiment is that of placing liquid air within a teakettle, and then putting the kettle over the flame of a gas-stove. The cold of the liquid is so intense that a thick coating of frost is deposited on the bottom, directly exposed to the flame, as well as over the sides. Repeatedly will the professor brush off the white frost from the bottom of the kettle, finally turning out the liquid air as lumps of ice.

Liquid air, when handled, does not moisten the hands, nor wet anything with which it comes in contact. When thrown upon the floor, it rattles as if a handful of peas were dropping; and when picked up by the fingers, it feels like coarse shot: yet it is a liquid, can be ladled out, and flows like water.

W. S. CHAPMAN.



#### THE HORIZON LINE

If, standing between the rails, we look up a long, straight stretch of railroad track, we shall observe that the rails apparently come together at the place where earth and sky seem to meet. This apparent junction of earth and sky, or, at sea, of sea and sky, is called the horizon; and the horizon line is the most important line in the study of perspective, as it determines the drawing of all receding lines.

I would like to ask you who intend to take up these studies in perspective to content yourselves for the present with the most active observation, in the scenes about you, of all points



FIG. 3.

to which your attention is called, before trying to draw. In this way you will thoroughly test the statements made. Statements and drawings are of little use unless we know, by personal observation, that they are true. And with such observation will come an understanding of many other facts, which can be gained in no other way.

In nature the horizon line is imaginary; it is not a real line at all, but simply a term used to define the limit upon the earth's surface, which our eyes can see. The horizon line is always on a level with our eyes.

We shall observe, upon trial, that if we are

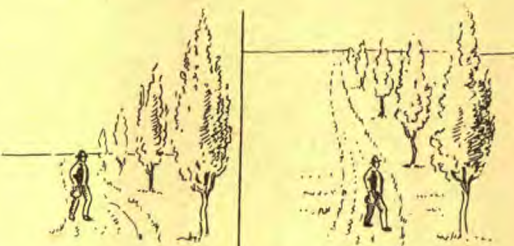


FIG. 4.

low down, as in a valley, we can see less of the earth's surface than if we stand on a level plain; and that if we are high up, we can see more: thus we learn that the horizon line is opposite the observer's eyes, wherever he stands, and, consequently, is not the same to any two persons, unless their eyes are on exactly the same level.

One reason the horizon line appears to rise as we ascend, is that we are by that means literally taller, and can therefore see more of the earth's surface. For example, suppose the person shown in Fig. 3 is the observer. Then the horizon line will be on a level with his eyes, and he will see the horizon line across the trees, below their branches. As he ascends a hill, the horizon line ascends with him; in other words, he sees a higher horizon line with every upward step. When he reaches the summit, the horizon line passes above the trees.

In Fig. 4 suppose you are the observer. You see a man coming along the road, and his head is about level with yours, as is shown by the horizon line. Now suppose you ascend some eminence until your eyes are near the top of the trees, you will see a new horizon line, far above the man's head, passing near the top of the trees, and you can see much more of the earth's surface. All this will show you plainly that the higher the eye, the higher the horizon line.

Therefore, if not so situated as to be able to see the horizon line (and we seldom can see it unless we are by the seashore, or on an open plain), we need be at no loss to know where

the horizon line would be,—that is, how high or how low it would appear to us,—for at whatever height we are standing, the horizon line is always at just the height of our eyes.

PEDRO LEMOS.



#### WHERE GOD IS SEEN

In the trees, and ferns, and flowers,  
Nursed by breezes, fed by showers;  
In the birds, which sing and fly  
Gaily through the airy sky;  
In the sunlight all day long,  
In the evening's cheerful song,  
Calling thousand insect notes  
From their tiny wings and throats,—  
All these speak of God to me,  
Quiet though their worship be.

Then we see his mighty hand  
In the sea so broad and grand;  
Hear him speak in thunders' roar,  
When the clouds their torrents pour;  
See him in the sun and sky,  
In the starry worlds on high,  
And in gold of waving grain,  
Spread in beauty o'er the plain;  
And behold his love and care  
In the luscious fruit so rare.  
May we ever learn to trace  
In his works his smiling face.

MRS. P. ALDERMAN.

#### INTO THE LIGHT

THAT evening found all of the Conwells, with Aunt Jane, May, and her mother, at the tent. Grace had managed, with the aid of a cane and her father's arm, to get to and from the carriage.

All were interested; and as Elder Barnes looked into their eager, expectant faces, he breathed a prayer for wisdom in presenting God's last message of mercy.

He began by saying: "Last night we found that God judges his people according to their works, of which an accurate account is kept in the books in heaven.

"If we realized that every action, every word, yes, even every thought and motive of our lives, is to be presented before God when our names are called at that great roll-call, how careful we should be!

"Great solemnity attends this judgment work, this cleansing of the heavenly sanctuary; for this is a time when the eternal destiny of every son and daughter of Adam is settled.

"From those decisions there is no appeal; for when Christ, our High Priest and Mediator, leaves the most holy place, he pronounces the sentence found in Rev. 22:11: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.'

"Many people think that we can not tell when the Judgment begins; but this is a mistake. Amos 3:7 reads, 'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.' Through the prophets, God makes known to us his ways.

"The Lord has not only told us a great deal about the manner in which this work is conducted, but also the very year in which it begins. In Daniel 8 we learn that Daniel had a vision, and the angel Gabriel was commissioned to make him understand it. This he at once proceeded to do, telling him that the ram represented Media and Persia; the rough goat, Grecia; and the little horn, the power that would succeed Grecia, destroy the mighty and the holy people, and stand up against the Prince of princes. As Daniel fainted, the last symbol, that brought to view in verse 14, was not explained then. That is the one that we



shall study this evening. We will read the verse: 'And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.'

"In the ninth chapter we find Daniel praying and earnestly seeking light upon this part of his vision, which had not yet been explained. Let us read verses 21 and 22 of that chapter: 'Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.' Then in the latter part of the next verse, he says, 'Understand the matter and consider the vision.'

"Daniel's mind would naturally at once revert to the twenty-three hundred days, at the end of which the sanctuary was to be cleansed. These days, like the other parts of the vision, were prophetic. In prophecy a day stands for a year. See Num. 14:34; Eze. 4:6. The sanctuary to be cleansed must have been the heavenly, as the earthly was destroyed hundreds of years before the expiration of the twenty-three hundred years. Heb. 9:23 shows that the heavenly sanctuary must be cleansed.

"Now if we can find out when these twenty-three hundred years began, it will be easy to see when they ended. Verse 24 of Daniel 9 says that the first seventy weeks—literally, four hundred and ninety years—were to be determined upon, or 'cut off,' for Daniel's people, the Jews; and in verse 25 we read, 'Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks,' or sixty-nine weeks—literally four hundred and eighty-three years.

69 weeks

7

483 prophetic days or literal years.

This commandment was given in 457 B. C., as shown by the margin of Ezra 7. Four hundred and eighty-three full years will carry us over to the fall of A. D. 27. Now let us turn to John 1:41: 'He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ ["Anointed," margin]. So Jesus did not become the Messiah until he was anointed. Acts 10:38 shows that he was anointed with the Holy Ghost, and Mark 1:9-11 shows that this took place at his baptism, in A. D. 27, or at the end of the four hundred and eighty-three years. This proves our starting-point to be right.

"Seven years (one week) of the four hundred and ninety still remained for the Jews. In the midst of this week, A. D. 31, Christ was 'cut off.' Dan. 9:26. For three and one-half years longer the apostles labored almost exclusively for the Jews; but at the end of that period, A. D. 34, Saul, the great apostle to the Gentiles, was converted. This ended the four hundred and ninety years that were to be 'cut off' from the twenty-three hundred years. 2300 years—490 years = 1810 years. Since the four hundred and ninety years brought us down to A. D. 34, the 1810 years remaining would bring us down 1810 years further, or to 1844 A. D. (34 + 1810 = 1844), the great antitypical day of atonement."

As Elder Barnes finished, he said, "Are there any questions? If there is any point that you do not understand, be perfectly free to ask for an explanation."

Aunt Jane arose and said, "I can not tell you how thankful I am that I have heard this message to-night. It is wonderful! Does the Lord anywhere tell us when the Investigative Judgment closes?"

"No; we only learn from the Scriptures that we are, and have been for some time, living in the last generation. Soon our names will be called. Are you ready? If not, I earnestly entreat you to get ready, at once. Make your peace with God before it is too late. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

LENA E. HOWE.



#### WHAT HAPPENED AT THE BIRAH GUNGA

THE memory of the awful flood that overtook the people in village and town throughout the length of the deep, narrow valley of the Connemaugh River, in western Pennsylvania, is still fresh in the minds of many, who will never forget how all the sunshine of the first bright day of June, 1889, was darkened with the thought of the horror at Johnstown. Later every one learned just how it had happened,—how the great reservoir, two hundred and seventy-five feet above the Johnstown level and over eighteen miles away, was filled to overflowing by the spring rains: how, about noon on May 31, a tiny break was made in the condemned dam: how, at the first appearance of danger, messengers were sent to warn the dwellers in the valley, who refused to believe the peril greater than on the occasion of former freshets: how the men at the dam worked with all their energies to stay the flood: how the threatening water gained on them, and another messenger, taking his life in his hands, rode away to give the warning: how, three hours after the first tiny break in the dam, it gave way, and the angry flood tore down the valley: how, seven minutes later, "the great catapult, half a mile in width, nearly forty feet in height, and carrying on its seething front a vast, compact mass of trees, logs, railway iron, house-fragments, wheels, machinery, hundreds of miles of barbed wire, and hundreds of human bodies," struck Johnstown; was repelled at the railway bridge; circled back, destroying another town in its mad rush, to meet the oncoming flood; and thus completed the destruction of the city: and how, at last, when the water began to subside, and men were busy rescuing the living from the colossal pile of drift,—for there were survivors of that awful night,—fire broke out, and prevented the completion of their work.

Something over five years later, in August, 1894, at Gohna, northwestern India, a similar flood took place. In this, however, very few persons were drowned. A writer in *McClure's Magazine* tells how a loss of life even greater than that at Johnstown was prevented. It is an interesting story.

Gohna lies in the Himalayas, on one of the smaller tributaries of the Ganges,—the Birahi Gunga. In September, 1893, an immense mass of rock and soil swept down the side of a mountain, and into the stream; a month later a similar landslide occurred, the two forming a great natural dam, nine hundred feet high, and three thousand feet long, across the valley. Being thus cut off, it was apparent to every one that the stream above the dam would be converted into a lake, which would rise higher and higher until it reached the level of the dam. Then it would keep on rising, would overflow, and destruction, swift and terrible, would overtake the valley. All this the observing British officers saw; and since there was no possible way to avert the disaster, they set about to devise means to protect life and property.

"From surveys they knew the area of the watershed from which the water would come to fill the lake, and from records they knew the ordinary rainfall; and so, in the autumn of 1893, they calculated that the overflow would begin Aug. 15, 1894. It actually began August 25. No doubt the officers intended to make the error on the safe side, and hardly expected the overflow to take place as early as August 15.

"Having satisfied themselves when the flood would take place, they began to prepare for it. They built a telegraph line from Gohna, down the river, one hundred and fifty miles, and established stations at all important points. They put up pillars of masonry on the slopes of the valley: in the upper part, two hundred

feet above ordinary flood-level, and farther down the valley, one hundred feet above floods. These pillars were established near all villages and camping-grounds, and at intervals of half a mile down the river. The people were directed to retire above the line of pillars when they should receive warning of the flood. . . . The permanent bridges along the valley were taken down, and stored high up the slopes, and replaced by temporary rope bridges. In two cases the local authorities requested that the bridges should be left, and these two were completely destroyed. . . .

"When they had done all they could, the officers waited for the flood. At half past six on the morning of August 25, a little stream began to trickle over the dam. At two o'clock in the afternoon a message was sent down the valley, saying that the flood would come during the night. A thick mist overhung the lake and the dam. At half-past eleven at night a loud crash was heard, a cloud of dust rose through the mist and rain, and the flood roared down the valley.

"Just below the dam the wave rose two hundred and sixty feet above the ordinary flood-level. If this wave had swept down Broadway, it would have risen to the cornices of some of the recent twenty-story buildings. Thirteen miles below the dam the wave was one hundred and sixty feet high; and seventy-two miles below, at Srinagar, it was forty-two feet above ordinary flood-level; and at Hardwar, one hundred and fifty miles down the stream, at the mouth of the valley, the wave was still eleven feet high. The average speed of the flood going down the valley, in the first seventy miles of its course, was estimated at about eighteen miles an hour; but in the upper twelve miles it must have moved at a rate of over twenty-seven miles an hour. In four and one-half hours ten thousand million cubic feet of water, almost two thirds of the whole contents of the lake, was discharged. This mass weighed more than three hundred million tons. Nothing could withstand that weight, moving at such a speed. Rocks were ground to dust. The town of Srinagar was entirely destroyed, with the rajah's palace and the public buildings; and a thick bed of stones, sand, and mud was deposited where the town had stood. All the villages of the valley were swept away; but, wonderful to relate, there was absolutely no loss of life, except the Gohna fakir and his family. This old fellow scorned the warning of the Christians, and though he and his family were twice forcibly moved up the slope, they each time returned, to be finally overwhelmed in the flood."

#### WHY 1900 IS NOT A LEAP-YEAR

THE year 1900 will not be counted among the leap-years. The year is 365 days, 5 hours, and forty-nine minutes long. Eleven minutes are taken every year to make the year 365¼ days long, and every fourth year we have an extra day. This was Julius Cæsar's arrangement. Where do those eleven minutes come from?—They come from the future, and are paid by omitting a leap-year every one hundred years. But if the leap-year is omitted regularly every hundredth year, in the course of four hundred years the eleven minutes taken each year will not only have been paid back, but a whole day will have been given up. So Pope Gregory XIII, who improved on Cæsar's calendar in 1582, decreed that every centennial year divisible by four shall also be a leap-year. So we borrow eleven minutes every year more than paying our borrowings back by omitting three leap-years in three centennial years, and square matters up by having a leap-year in the fourth centennial year. Pope Gregory's arrangement is so exact, and the borrowing and paying back balance so closely, that we borrow more than we pay back to the extent of only half a day in three thousand eight hundred and sixty-six years.—*Exchange*.

"No MAN ever prospered in this world by luck," said Henry Ward Beecher; "unless it was the luck of rising early, working hard, and maintaining honor and integrity."





## ETHYL'S LESSON

ETHYL sat by the window, looking out at the pleasant landscape, in the midst of which grandma's cozy house nestled, forming a pretty picture. There was a serious look in her eyes, and her hands lay idly in her lap.

Grandma looked up from her mending, and smiled to see the earnest look in the big brown eyes; for she knew that the brain was very busy, though the hands were idle.

"Well, dearie, something is troubling you; do you suppose grandma's old head could help you settle the question?"

Ethyl turned quickly, and met the pleasant gray eyes of Grandma Phillips bent full upon her. The pink cheeks grew a shade pinker, and there was a worried note in the girlish voice, as Ethyl answered, hesitatingly: "Why, grandma, I didn't know you were here. I don't see how you can always tell so quick when I am in trouble. I suppose I might just as well confess, first as last."

"I'll tell you, dear, how I can always tell when you are worried about anything. This time I think there is something on your conscience. I can tell by looking into those brown eyes of yours—I might as well call them 'spiritual windows.'"

"Well, you know I went to stay last night with Meta and Lura Hill. They are not Christians, grandma, and I did not have the courage to let them know that I am—that is—I *profess* to be. Oh, I feel so bad about it! I wish I had stayed at home."

Grandma said nothing; she only looked sad, and Ethyl continued: "I just feel as if I'd been acting like Peter—denying my Lord. If I had known that I was to sleep in the same room with the other girls, I would never have gone. But I did go—and—grandma, I didn't have the courage to kneel before them, and pray."

"Blessed is the man that endureth temptation," quoted grandma, still looking very sad.

"I'll tell you what I thought, grandma; I thought that they would only laugh at me,—you know Mr. and Mrs. Hill are unbelievers,—and so I said to myself that if I only whispered my prayers, that would be just as well; for God would hear me, the same as if I knelt. And then, at the table, Jack Hill made some very hard speeches against the Bible, and, grandma, I never said one single word, I was so afraid he would laugh at me. But I have been trying to comfort myself with the thought that the Lord knows I believe in the Bible, even if Mr. Hill's people don't. But somehow I feel like a miserable coward, after all. I've been looking in the Bible to see if any one ever did as I've done, in those days. I read the story of Peter, but I wish I could find an example now of somebody who was brave enough to do right, even if nobody else did; seems as if it would help me, to read about such a hero as that."

Grandma smiled as she slipped her glasses over her eyes, and reached for her Bible on the stand. "See here, Ethyl. What you need

to read is the beautiful story of Daniel. His enemies were determined to do him harm, and urged the king to make a decree that for thirty days no one should pray. This was nothing more nor less than wicked tyranny,—it was persecution for conscience' sake. But the brave man paid no attention whatever to their threat, though he might have reasoned as you did, Ethyl, that it would be just as pleasing to the Lord for him to pray with his windows closed,—and he had very much more at stake than you had, my child; in fact, it meant death for him to be found disobeying the great king."

By this time Ethyl had begun reading the story. Presently, when she had finished, she said: "I remember it; I have read that account before; but if I had only thought of it last night, I would have been braver, I am sure."

"Now you would do well to read the lesson of the three men who refused to bow down to the great image on the plains of Dura. They might have reasoned in their hearts that it would be better to bow their knees, although they need not really worship the image from

acorn, which he had picked up under the great oak-tree.

What a beautiful little thing it was, fitting neatly in its tiny saucer! and what a dainty saucer, too, with row after row of wee brown scales folded so prettily over one another!

Mama tied a string around the acorn, hung it over a glass of water, and told Norna that now she could see it grow.

"But how can it find its way to the water, mama?" asked Norna.

"Watch and see," said mama, smiling.

The next day Norna thought the acorn looked a little larger, but soon after that,—oh, dear! there was a dreadful crack all along its side.

"It is spoiled, mama," sighed Norna; "it will never grow now."

"Watch and see," said mama again.

Norna did watch. At last she saw something white and something green coming out of the crack. The white shoot grew down into the water, and made a root; but the green shoot grew upward, and made two little leaves. And so the acorn turned into a baby oak.

And Norna so enjoyed watching it all that she forgot she was sick, and was almost as happy as if she had been outdoors in the sunshine.—*Selected.*



"FAIR LITTLE MAID."

## WHAT I WOULD DO

If I were a rose upon the wall,  
I'd grow so fair and sweet and tall,  
I'd scatter perfume far and wide;  
Of all the flowers I'd be the pride.  
That's what I'd do  
If I were you,  
O little rose!

Fair little maid, if I were you,  
I'd always be kind, good, and true;  
I'd be the merriest, sweetest child  
On whom the sunshine ever smiled.  
That's what I'd do  
If I were you,  
Dear little maid.  
—*Selected.*

## THE MOST PRECIOUS METAL

If I were to ask you which is the most precious metal, what would you name? "Oh," you say, "what a foolish question! Gold is the most precious metal, *of course.*" But wait a moment, and think

what it is that makes a thing precious—is it its costliness or its usefulness? Iron is the cheapest of metals, but the many ways in which it can be used make it even more precious than the shining gold.

"Iron vessels cross the ocean;  
Iron engines give them motion;  
Iron needles northward veering;  
Iron tillers vessels steering;  
Iron pipe our gas delivers;  
Iron bridges span our rivers;  
Iron pens are used for writing;  
Iron ink our thoughts inditing;  
Iron stoves for cooking victuals;  
Iron ovens, pots, and kettles;  
Iron horses draw our loads;  
Iron rails compose our roads;  
Iron anchors hold in sands;  
Iron bolts and rods and bands;  
Iron houses, iron walls;  
Iron cannon, iron balls;  
Iron axes, knives, and chains;  
Iron augers, saws, and planes;  
Iron globules in our blood;  
Iron particles in food;  
Iron lightning-rods on spires;  
Iron telegraphic wires;  
Iron hammers, nails, and screws;  
Iron in everything we use."

their hearts. But no; they were true to principle. They knew that the king had made a wicked and unjust law,—one which they could not obey without doing violence to their sense of right,—and like noble men, they determined to obey their heavenly King, at the terrible risk of losing their lives."

"I am very sorry that I did not have true courage enough to show my principles, but I have learned a lesson, and one that I hope I shall not forget very soon." Grandma smiled, while Ethyl leaned back in her chair, and sang:—

"Dare to be a Daniel,  
Dare to stand alone;  
Dare to have a purpose firm,  
Dare to make it known."

MRS. L. D. AVERY-STUTTLE.

## AN ACORN

NORNA had been sick a long while, and she was so tired of lying in bed that all the family tried to amuse her. Papa brought her a little musical box, and mama gave her picture-books; Tom bought a new game for her, and Dotty a bunch of grapes; even baby offered her an



# BIBLE LESSON AND NOTES

## SABBATH-SCHOOL LESSON—NO. 9

(December 2, 1899)

### DESTRUCTION OF THE TEMPLE PRE- DICTED

**Lesson Scriptures.**—Matt. 24:1-20; Mark 13:1-18; Luke 21:5-24.

**Memory Verse.**—Mark 13:11.

**Time:** A. D. 31. **Place:** Temple, Mount of Olives. **Persons:** Jesus, disciples.

#### QUESTIONS

1. Having spoken the words, "Behold, your house is left unto you desolate," what did Jesus do? Matt. 24:1. As he did so, to what was his attention called? Mark 13:1. What did Jesus say in response? V. 2.

2. To what place did Jesus and his disciples go from the temple? Matt. 24:3. Who came to him here? Mark 13:3. What questions did they ask? Matt. 24:3; note 1.

3. What words of caution did he utter in response? V. 4. Why should they take heed? V. 5; note 2.

4. As one of the signs of his second coming, what did Jesus first mention? What should be their frame of mind, and why? V. 6. What other things would come in? V. 7; Luke 21:11. Previously to all these events, what treatment would Christians receive? V. 12.

5. Why would God's people thus be brought into trying places? V. 13; note 3. What instruction and promise did Jesus then combine for the comfort of his followers? Vs. 14, 15. What would be their help in the hour of trial? Mark 13:11; note 4.

6. How dark did Jesus say the experience of his children would finally become? Luke 21:16, 17. Of what, however, did he assure them? What grace would they especially exercise? Vs. 18, 19. Notwithstanding his promise of aid and protection, what spirit did he say would come among his people? Matt. 24:12. Who, alone, will receive the final reward? V. 13. What must be accomplished before the end? V. 14.

7. Returning to the destruction of Jerusalem, to what did Jesus refer the disciples as a sign of that event? V. 15. When the sign should be given, what course were Christians in Judea to take? Vs. 16-18. Concerning that time, what prayer were they to offer? V. 20.

#### NOTES

1. The disciples asked three questions: (a) When shall these things be? (b) What shall be the sign of thy coming? (c) What shall be the sign of the end of the world? In reply, Jesus went over at least three times the events that would point out the things mentioned. Matt. 24:4-14 covers the entire time from Jesus' day to the close of earth's history; verses 15-28, the time from the destruction of Jerusalem to the final end; and verses 29-51, from 1798 to the coming of the Lord. The question that is uppermost is that of Christ's second coming, an event concerning which Jesus would have none ignorant. And if he has taken so great pains to make the matter plain, how earnestly his people should study his instruction, that they may not be deceived! Let us know the signs well, that when they are seen, our faith may grow stronger, and our hope brighter.

2. During the few years immediately following the close of Christ's work on earth, this prediction was many times fulfilled. Indeed, many arose claiming to be Christ, and did deceive many. And just before the second coming of Jesus, Satan will again seek to lead men to destruction by the same way. In fact, he is now doing so; for in different parts of the world, men are arising who claim to be Christ, and do many wonderful things to prove their

claim. Satan himself will finally come in the appearance of Christ, and the whole world will be deceived. But the child of God is safe, and will be safe. The love of truth will keep him from every deception.

3. The Lord has a purpose in bringing his people into dark and trying places, and that is, that they may bear witness to the truth. He who walks with God need never fear the time of persecution; for God is planning for him an opportunity to testify for Christ. Many "kings and rulers" could be reached, and made to hear the gospel message, in no other way. Persecution opens many a door for the preaching of the gospel; it was thus that Paul was able to teach Christ in the household of Cæsar. Therefore, if we are living righteously, we may rejoice in the hour of trial, because we are able at such times to specially glorify the name of our Master.

4. Jesus does not teach us that we have no need of preparation for these times of trial. Nothing is more important than preparation. Every day, by earnest study of the word of God, we should be filling our hearts and minds with the living testimony. Then, when brought into court, we shall not need to prepare any set speech, or arrange in order our arguments. The Holy Spirit will bring to remembrance the word that has been hidden away by our study, and enable us to speak it with power, to the conversion of souls. A constant, daily preparation is our most pressing need just now.



#### GOD'S SUNSHINE

God's sunshine!  
How it can illumine a heart!  
How it cheapens every art!  
Tell me, is there any grace,  
Anything in form or face,  
Anything that can endure,  
Half as beautiful and pure,  
Aught that is the counterpart  
Of this radiance in a heart—  
God's sunshine!

—Emma C. Dowd.

#### THE AVOCADO, OR ALLIGATOR, PEAR

WHEN I first heard of the alligator pear as one of the productions of Jamaica and other portions of the tropics, I pictured a rough, coarse, tough-skinned, and inferior-flavored fruit, otherwise very like the pear grown in the United States. But upon becoming acquainted with it, my mental picture has undergone some essential changes; for in no respect but shape does it resemble the ordinary pear. Even the trees are very unlike, except in the form of the leaf, which, in the avocado, is smooth, glossy, and dark-green. The tree is usually tall and irregular, sometimes reaching a height of forty feet, while at its base its diameter is but fifteen inches. It belongs to the laurel family. The blossom is small and inconspicuous.

The fruit, if such it can be called, usually hangs thickly among the leaves, often in clusters. Its glossy skin, sometimes green, sometimes purple, gives it a highly "polished" appearance. The ripened fruit does not hang upon the tree, but drops a few days before it is "fit," as the natives term an article ready for use. It is stored away, usually in some dark place, until it begins to soften, when it is ready to eat. It is never cooked, but is eaten raw, with salt, as a relish with vegetables or bread. It has a rich, buttery flavor, and is said to be very fattening. No more delicious and wholesome relish could have been provided for man.

The fruit scarcely changes a shade in color as it matures, except that some that is green takes on a slight tinge of yellow. The meat is greenish-yellow in color, and pulls away easily

from the rind. The seed is shaped much like the kernel of a hazelnut, though the size of a walnut or larger, according to the size of the pear. The tree reproduces itself from the seed.

The time for maturing differs according to locality, the pears grown in the lowlands ripening much sooner than those in higher places; so that pears are in season, according to the elevation, from the first of July until Christmas. A few trees mature their fruit out of season; these are known as "mid-year pears."

As the fruit, though gathered when hard, begins to soften in two or three days, and is easily bruised, it can not be shipped, and for this reason is not seen in the markets of the United States.

ANNA AGEE HALL.

#### COMMON THINGS

SEEN with the spiritual eyesight, there is a halo of glory surrounding every material thing. There resides in each smallest object an infinite and immortal creative idea. The humblest living creature, and every stock and stone, when seen and studied with this thought in mind, becomes radiant with immortal light. When so seen, they are to us luminous, shining with the reflected glory of the Creator, as the moon reflects the sun, and are beacon lights to our thought. So we come to be in sympathy with all created nature, and even every common thing is to us lovable.

W. H. McKEF.

#### YERBA MATE GATHERING IN PARAGUAY

YERBA MATE is the name given to a small tree, or shrub, which grows in Paraguay, in northern Argentina, and in some parts of Brazil. It is used alike by rich and poor in the two first-named countries as people of other lands use tea and coffee. In the season, the natives go into the forest with baskets, and gather the twigs, leaves, and bark. These are then dried in the sun, ground in a mill, and pressed into wet rawhide sacks. As the sacks dry, they contract, making the yerba almost as hard as a rock; it is then ready to ship. This is one of the principal industries of Paraguay.

L. BROOKING.

#### SUCCESSFUL OFFICE BOYS

AN editor of a great city daily was speaking a few days ago about the service of his office boy. "I don't believe there is a person in the building who has anything against the boy," said he. "Arthur is always ready and quiet, and thoroughly reliable."

Some one who stood by took the occasion to ask a question: "Is it true that a boy who is responsible and willing is always noticed?" "Oh, yes!" said the editor; "noticed almost at once and all over the office."

"But what are his chances of promotion? In a large office I should think there would be really little opportunity, yet one continually sees it stated that reliable boys are sure to be promoted."

The editor answered, with decision: "The opportunity is certain. A boy who is reliable and willing to work, and who shows a disposition to do his best, is sure to be promoted as fast as he deserves to be. Of course, we have all sorts of boys in our office,—boys who are shiftless, have no interest in their work, stay a short time, and drift away. That sort of boy doesn't count. But Arthur has been with us two years. In all that time he has been keen and businesslike, ready to do anything, always pleasant, prompt, and capable. The boy before Arthur was much the same sort of boy. He grew interested in the typewriter; so he stayed after hours and practised on it till he became thoroughly skilful with it. That boy is now the business manager's stenographer."

"The two boys before him are clerks in the counting-room. Still others are at work in the building in good places. It is entirely true that a boy who wants to make the most of himself can do so."—Our Sunday Afternoon.

TO MAKE YOUR HOME HAPPY  
Use "Garland" Stoves and Ranges.



DECEMBER, 1899.

If the yellow address-label on first page of this paper, or on the wrapper, bears this month and year (John Brown 7 20), it indicates that the following blank should be filled out by you now, and mailed to Review and Herald, Battle Creek, Mich., before the end of this month:—

Name, .....

Post-office, .....

Street, .....

County, .....

State, .....

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

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

## Mc To Reach BATTLE CREEK

FROM  
CHICAGO, BUFFALO, DETROIT, OR TOLEDO,

Purchase Tickets  
Reading over the **MICHIGAN CENTRAL**  
"The Niagara Falls Route."

A First-class Line for First-class Travel between Chicago and New York and Boston. Elegantly equipped through trains pass Battle Creek in each direction daily.

R. N. R. WHEELER, Ticket Agent, Battle Creek. O. W. RUGGLES, Gen'l P. and T. Agt., Chicago, Ill.

## TAKE THE Canadian Pacific Railway

for . . . CHATHAM, OTTAWA, MONTREAL,  
LONDON, GALT, QUEBEC,  
WOODSTOCK, TORONTO, BOSTON,  
PORTLAND, and

All points in New England, the Maritime Provinces, Great Britain, and the Continent.

Illustrated literature, time-tables, and full particulars, upon application to—

J. FRANCIS LEE, GEN. AGENT,  
Passenger Dep't. 228 SOUTH CLARK ST., CHICAGO

Branch: 76 Ottawa St., Grand Rapids, Mich.  
Room D, Chamber of Commerce, Cincinnati, Ohio.  
Offices: 315 Chestnut St., St. Louis, Mo.

## Cincinnati Northern Railroad Co.

### TIME TABLE NO. 3.

IN EFFECT SEPT. 24, 1899.

Trains Pass Battle Creek, as follows:

#### WEST-BOUND.

No. 21, Mail and Express .....	6 58 P. M.
No. 23, Accommodation .....	2 07 P. M.
No. 27, Local Freight .....	8 25 A. M.

#### EAST-BOUND.

No. 22, Mail and Express .....	8 25 A. M.
No. 24, Accommodation .....	1 45 P. M.
No. 28, Local Freight .....	5 30 P. M.

Direct connections are made at Toledo with all roads diverging. Close connections for Detroit and Cincinnati.

J. L. READE, Ticket Agt., Battle Creek.

E. R. SMITH, City Pass. Agt., 6 West Main St.

## GRAND TRUNK RAILWAY SYSTEM.

Time-Card in Effect October 9, 1899.

### C. & G. T. DIVISION.

#### WEST-BOUND FROM BATTLE CREEK.

No. 9, Mail and Express, to Chicago .....	12 15 P. M.
No. 1, Chicago Express, to Chicago .....	9 00 A. M.
No. 3, Lehigh Valley Express, to Chicago .....	3 40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper .....	1 10 A. M.
No. 75, Mixed, to South Bend .....	8 20 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, daily.	

#### EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail and Express, to Pt. Huron, East, and Detroit .....	3 45 P. M.
No. 4, Lehigh Express, to Port Huron, and East .....	8 27 P. M.
No. 6, Atlantic Express, to Port Huron, East, and Detroit .....	2 25 A. M.
No. 2, Lehigh Exp., to Saginaw, Bay City, Pt. Huron, and East .....	6 50 A. M.
No. 74, Mixed, to Durand, (starts at Nichole) .....	7 35 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

A. S. PARKER, Agent,  
Battle Creek.

GEO. T. BELL,  
1st A. G. P. & T. Agent,  
Chicago, Ill.

BOOKS YOU SHOULD READ.

"The Desire  
of Ages."

"Daniel and  
the Revela-  
tion."



"Patriarchs  
and . . .  
Prophets."

"The  
Great Con-  
troversy."

Four books, whose titles are the only introduction necessary to recommend them to the careful consideration of every Bible student, as well as to all others.

"The Desire of Ages."

By Mrs. E. G. White. This book gives a complete outline of the life and work of the Saviour, including the prophecies concerning him as found in the Old Testament Scriptures, and is read with interest and profit by old and young. The chapter, "As a Child," is well worth the price of the entire book to every parent.

Profusely Illustrated. Bound in the following styles:—

Cloth, marbled edges .....	\$3.50	Library, marbled edges .....	\$5.00
Cloth, gilt edges .....	4.25	Full morocco, gilt edges .....	7.00

"Daniel and the Revelation ;

OR THE RESPONSE OF HISTORY  
TO THE VOICE OF PROPHECY."

By Uriah Smith. The books of Daniel and the Revelation are counterparts of each other. They naturally stand side by side, and should be studied together. Never was there a time in the history of the world when the study of the prophecies was so imperative. The book contains many illustrations to aid the reader in understanding the subject-matter.

The following remarkably low prices bring the book within the reach of all:—

Cloth, plain edges .....	\$1.00	Cloth, gilt edges .....	\$2.75
Cloth, marbled edges .....	2.25	Library, marbled edges .....	3.00
Full morocco, gilt edges .....		\$4.50	

"Patriarchs and Prophets."

By Mrs. E. G. White. The first chapter of this wonderful book is entitled "Why Sin Was Permitted," and shows that "God is love." "His nature, his law, is love. It has been and ever will be." It tells how sin came into existence, and why it was permitted to continue. "It could not be made to appear the evil thing it was until fully developed."

Chapter Two gives an interesting and vivid description of the earth as it came "from the hand of its Maker," "teeming with animal and vegetable life;" also the genealogy of our race, as given by inspiration. The history of the early lives of Joseph, Moses, Samuel, Saul, and David will be of special interest to the young.

The book contains many choice full-page illustrations. Bound in the following styles:—

Cloth, marbled edges .....	\$2.25	Library, marbled edges .....	\$3.00
Cloth, gilt edges .....	2.75	Full morocco, gilt edges .....	4.50

"The Great Controversy

BETWEEN CHRIST AND SATAN DURING  
THE CHRISTIAN DISPENSATION."

By Mrs. E. G. White. This book gives a most wonderful and intensely interesting history of the conflict between the forces of good and evil, from the time when our Saviour was here upon earth to the final consummation of all things at his second coming. The chapters on the "Agency of Evil Spirits," "The Snares of Satan," "Spiritualism," "The Character and Aims of the Papacy," "The Impending Conflict—Its Cause," "The Scriptures a Safeguard," "The Final Warning," and "The Time of Trouble" will be read with more than usual interest by all.

The book contains over seven hundred octavo pages, exclusive of more than forty full-page illustrations. Bound in the following styles:—

Cloth, marbled edges .....	\$2.25	Library, marbled edges .....	\$3.00
Cloth, gilt edges .....	2.75	Half morocco, gilt edges .....	3.50
Full Morocco, gilt edges .....		\$4.50	

## "THE COMING KING."

By JAMES EDSON WHITE.

CHRIST IN THE WORLD FROM CREATION TO ITS FINAL REDEMPTION.

The striking events of the present age, which are so accurately fulfilling the great prophecies of Christ and his apostles, are presented in a clear and forcible manner. Famines, pestilences, cyclones, labor troubles, strikes, the money problem, increase of crime, war preparations, distress of nations,—all these are voices heralding the coming of the King.

The chapters are short, plain, and pointed, with the truths made forcible by frequent and appropriate illustrations and diagrams. Its appearance arrests the attention of all who see it. Agents have remarkable success in selling it, and it is read with interest by all who purchase it. SEVENTY-NINE THOUSAND copies have been printed in the last few months. Bound in two styles, as follows:—

Cloth, cover in raised designs, \$1.00; Presentation edition, gift top, \$1.50. In the German language at prices quoted.

The above-named publications are sold by subscription only, and should be scattered far and wide. The world is ripe for the message which they contain.

Now is the time, when people are selecting their fall and winter reading. Why not place thousands of copies of these valuable books in the homes of your neighbors and friends?

For Territory, Terms to Agents, Etc., Address YOUR STATE TRACT SOCIETY, or  
REVIEW AND HERALD PUB. CO., Battle Creek, Mich.





PUBLISHED BY THE  
REVIEW AND HERALD PUBLISHING COMPANY  
BATTLE CREEK, MICHIGAN

ADELAIDE BEE COOPER - - - EDITOR

ADVISORY COMMITTEE  
MRS. S. M. I. HENRY A. T. JONES  
W. C. SISLEY

#### Subscription Rates:

YEARLY SUBSCRIPTION	- - - - -	\$ .75
SIX MONTHS	- - - - -	.40
THREE MONTHS	- - - - -	.20
To Foreign Countries	- - - - -	1.25
CLUB RATES:		
5 to 9 copies to one address, each	- - - - -	\$ .55
10 to 100 " " " "	- - - - -	.50
100 or more " " " "	- - - - -	.45

#### The Advertising Rate

Is fifteen cents per agate line, one insertion. Reading notices, thirty cents per brevier line, one insertion. Further information upon application.

Entered at the post-office at Battle Creek, Mich., as second-class matter.

#### A LETTER

DES MOINES, IOWA, NOV. 16, 1899.

DEAR INSTRUCTOR FAMILY: I have been thinking for several weeks of writing a letter, and having it printed and sent to you all, so anxious am I to talk to you, and make sure that you are listening. But the weeks have gone by, and I have been busy, and now there is only time to send you a few lines in this way before our work begins. Of course you all know what I mean by "our work." No doubt you have been shrewd enough to guess from the first sentence that it is our Reading Circle work about which I wish to write.

A short time ago I was in Battle Creek, and had the opportunity of planning with the Editor of the INSTRUCTOR about having a Reading Circle department in this paper. We both thought that you would enjoy the regular work of the Circle better if there was a little space that we could use each week for a few items of interest concerning the studies. The regular Outlines of study will be published in both the *Review* and the *Missionary Magazine*; but the Notes in the INSTRUCTOR will be prepared especially for our young people, and will not be printed in any other paper. These Notes will not in any way take the place of the regular Outlines of study, but will bear about the same relation to them that the notes on our Sabbath-school lessons do to the lessons themselves. So much has been said about the two lines of study we are to follow, and the text-books we are to use,— "Thoughts on Daniel" and the *Missionary Magazine*,— that I need say nothing more on that subject, except that I hope you are all provided with this necessary literature.

All who are planning for the Circle work realize that the success of it in many places depends almost entirely upon the young people. It is the boys and girls in our ranks who are to come to the rescue when the cause of God is languishing,—not alone the boys and girls who are in our colleges and other training-schools, but those who are now in humble homes, and deprived of many educational privileges which they long to enjoy. There is no Sabbath-keeping boy or girl, young man or young woman, whom God can not use to advance his cause, and whom he will not fit for efficient service, if the small opportunities that come to each one are improved.

This afternoon as I write, I call to mind the faces of many of our Iowa young people,

and recall, also, the advantages and disadvantages of their surroundings; and I know, too, that those whom I have in mind are but types of many hundreds of others. The plan of the Missionary Reading Circle is so simple that I am sure you can each follow it if you will really try to do so, no matter what your situation may be. Some of you have parents who are devoted Christians, and enjoy church and Sabbath-school privileges, and have teachers and friends to encourage you to make every advancement. Is it not time you were waking up to the responsibility of life? God is calling upon you to take advanced steps. He would have you be an example even to the believers, as was the youthful Timothy.

If the happy-hearted, care-free, noble-minded young people in our churches and companies would consecrate themselves to God, and enter his service *as workers*, it would bring a thrill of life and power to the work, which would be felt in every nook and corner of the land. Now the Reading Circle affords you the opportunity of making a definite beginning, *all together*, in the work of the Lord. If you are the only one in your family, or in your church, who is interested in this work, let it be your first missionary work to get the others interested. Talk it up at home; make some missionary calls on other members of the church, and talk over the Circle work. As soon as you get some one interested in the plan, encourage that one to assist you in getting others to join. Take the names of all who will become members of the Circle, and see if the list can not be made to include every one, both old and young, of your company. Explain to them that "joining the Circle" simply means the following of the Outline studies as carefully as they can.

It would be very pleasant if each family could have a stated time each day for the study, and many will be able to do so: others can not do this, but by improving the stray moments, they will be able to get the lessons quite well. Where families live near each other, encourage them to meet together once a week and review the lessons. Some churches are situated so that nearly all could meet occasionally for a review. But where this can not be done, the studies can be carried on by families, or by individuals, without meeting with others.

Just think, too, what a fine opportunity this will give you to get some of your friends interested in the truth. They will enter heartily and without prejudice into the study of foreign fields, and the way may thus be opened for the study of present truth. In each home where these studies are carried on, a little light will be kindled, and the rays will shine out in every direction; and there is power enough in even a very little light, if it is bright, to draw people to it.

But some of you are thinking that this does not mean you. You can go to church only once in a long while, and no Sabbath-keepers live within fifteen or twenty miles of your home; your father, perhaps, is not a Christian, and you feel that all that life holds for you is the ceaseless, dreary round of work that each day brings. But you are mistaken; *you* are meant. Those who formed the Reading Circle plan had you especially in mind. If your circumstances limit you almost entirely to the work in your own home, take it up there. The lessons will be short; and instead of adding to your burdens, they will, by the blessing of God, lighten them. Can not you and your mother study together? Perhaps she needs your encouragement in order to begin. Many times you will be working together at tasks

that permit of study. Have the book or paper near; read a paragraph, and then talk it over while you work. Often you can read to her when she is busy; then again, you can work while she reads. The opportunity of interesting a neighbor or friend in your study may come unexpectedly. Improve it when it comes; for it may lead to the fulfilment of the object that the Lord had in placing you and your mother just there. If you are really determined in your effort, you will find no difficulty that you can not surmount, in the way of your keeping step with the young people whom you consider more favorably situated than yourself. Remember always that "he that is faithful in that which is least is faithful also in much." By quoting this text I do not mean that I think your situation makes your work "that which is least," for I think it is just the opposite; but probably that is the way you look upon it.

Neither do I forget the fact that there are some of our dear young people who are obliged to live under absolutely worldly influences. Some are living in the homes of worldly people, and are placed where all their associations act as a magnet to draw them away from the good influences of their childhood days. If any such read this letter, let me say to them: Be of good cheer. The Lord is watching over you and caring for you as tenderly as if you were the only lamb of the fold. If you are true to him, he can make you a blessing to others. Most heartily is the invitation given to you to unite with us in the Reading Circle studies. You can take these by yourself, if you have the papers and text-book. If you can not get these, write to me, stating just how you are situated, and perhaps I can think of some way to supply you with them.

I must not make my letter longer, but in closing, I wish to urge each one of you to lose no time in doing all you can. You have only a week now in which to get ready. See how many others you can have ready to begin with the first lesson. I do pray that God will bless and keep each one.

Sincerely your friend,

MRS. L. FLORA PLUMMER.

1639 Oakland Ave.

## Two Special Offers

No. 1.

### Free for Two Months!

Send us 75 cents, the regular yearly subscription price, and we will forward the YOUTH'S INSTRUCTOR to your address from now until **Jan. 1, 1901**. **Do not delay!** Every week you put off subscribing means one less paper for you.

No. 2.

### Free All the Year!

We will send the INSTRUCTOR **FREE** for **one year** to any one sending us four **new** subscriptions at 75 cents each; that is, for \$3 we will send five copies one year, your own and four others.

ADDRESS . . .

Review and Herald Pub. Co.,  
Battle Creek, Mich.