

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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THE RIVER THAMES

THE most important river in Great Britain is the Thames, on which is situated London, the nation's capital and the world's metropolis. The total length of this river, from Thames Head to London Bridge, is one hundred and seventy miles, and to Sherness, at its mouth, two hundred and twenty-eight miles. Because of its comparatively level course, its source being only three hundred and seventy feet above the level of the sea, it is navigable almost its entire length.

At Lechlade, twenty-four miles from its source and two hundred and fifty feet above the sea, navigation may properly be said to begin. From this place to Teddington, nineteen miles from London Bridge, this commercial use of the river is carried on by means of locks. Of these there are thirty-two below Oxford. The length of the locks is about one hundred and thirty feet, and a vessel of sixteen feet beam can pass through them as far up the stream as Oxford, to which place a small steamer also runs. There are many excellent opportunities for boating along the river, and both sail- and row-boats are numerous. With some friends the writer enjoyed a pleasant hour's recreation in this way while visiting at Reading, about half-way between Oxford and London.

The action of the tides is seen in the last fifty miles of the river. From its mouth to London, the tide travels in about two hours, reaching Teddington in two hours more. At London the depth of the river at high tide is

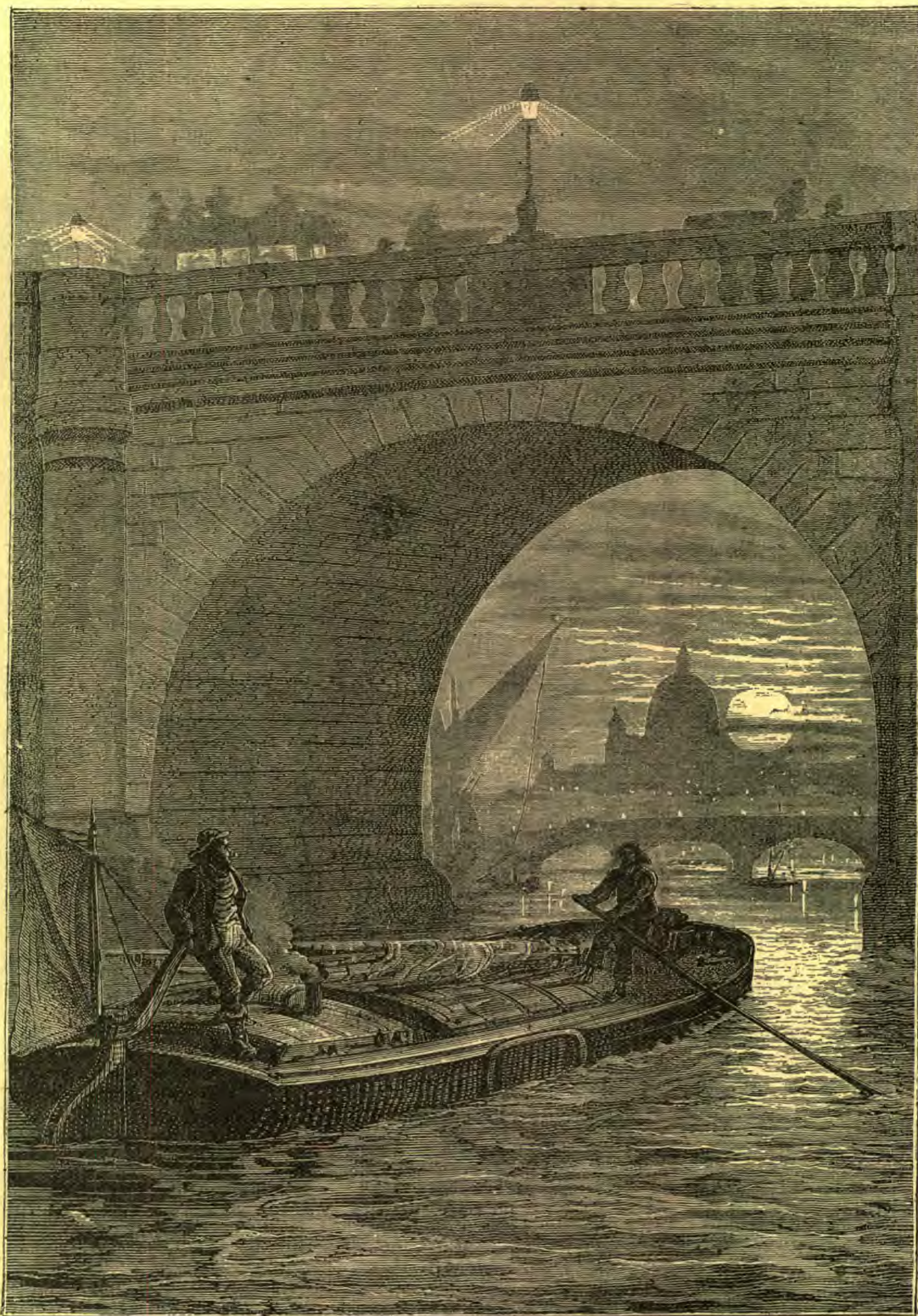
thirty feet, but at low tide it is only twelve feet, with a corresponding decrease in width. This is at London Bridge; but below that point the

but as the narrower part is approached, in coming up the river, it seems almost impossible to get through the floating babel. We

came up the river on a large excursion steamer, and darkness began to settle on us before we reached the city. For several miles we ran at half speed; and as we entered this conglomerate mass, the speed was still further reduced, till we moved no faster than a walk. As it grew still darker, a sailor was stationed at the bow of the boat, to keep a sharp lookout. He continually called out the condition of the course, and his words were repeated by an under officer stationed at the front of the higher deck. This officer could be heard by the captain on the bridge, still higher. Many heavily loaded barges were floating down with the tide. These were especially difficult to avoid, because, not having power of their own, they could not be controlled like a boat that can be quickly reversed, or whose speed can be varied.

Just as we passed several large boats, which shut off our view for a few minutes, the man in front called out that a barge was headed directly for the ship's bow. As our boat was at this point close to the river's bank on our right, and the

barge was coming down upon us at an angle from the other side, it seemed almost impossible to avoid a serious collision. After the facts were made known to the captain, and he could himself see the boat, not a word was spoken; but all concerned at once did their part to avoid the difficulty. The engineers were signaled to stop; the steamer was turned as



A SCENE ON THE THAMES.

depth and width increase rapidly. Deep-sea steamer navigation begins but a little below, while vessels of any size come as high as Deptford.

From London to the sea, traffic on the river is great. One does not notice the crowding so much a few miles below the city, where the width allows plenty of room for navigation;

far as possible away from the coming barge; and several sailors threw the ends of large ropes over the side of the boat, at the place where it was seen that the barge must strike. The barge, too, was turned somewhat down stream; and as she struck, the ropes relieved the blow so that no damage was done, only a dull thud being felt and heard as the smaller boat was turned aside, and passed by. When the danger was passed, our captain called out to the skipper of the barge, "What do you want—a damage?" The question implied that the careless skipper had allowed his boat to get in the way of the large steamer, hoping to be run down, and thus open the way for collecting damages, which he doubtless would try to prove were much more serious than they really were. The steamer would of course be held more responsible than the unwieldy barge.

As we approached the Tower Bridge, the smoke-stack of the steamer was lowered by sliding the top part into the bottom, something as a telescope is closed. The tide being so high that there was still danger of its striking, the whole pipe was turned backward, and we then noticed for the first time that it was arranged with hinges for this purpose. We afterward noticed that all the smaller steamers that run up the river have the same arrangement for passing under bridges.

Tower Bridge, the one farthest down the river, was opened in 1894, it being found necessary to relieve the immense traffic on London Bridge, a little farther up. As sailing-boats with high masts have the right of unrestricted navigation as far up as the old London Bridge, it was found necessary, when Tower Bridge was built, to make it movable, so that these boats could pass it, although they could gain only a short distance farther up the river by so doing. This requirement was accomplished by building the center span in two sections, which just meet at the middle when down level. These are so arranged that they can be raised to an almost perpendicular position, thus allowing boats to pass between them. The number of boats making this opening necessary, however, is comparatively small. In one month, July, 1895, the bridge was opened only ninety-four times, or an average of three times a day. London Bridge is built of stone, and is of course stationary, as are all the other bridges above it.

Our illustration shows a barge passing under Waterloo Bridge, which crosses the river from the great Waterloo Station of the London and Southwestern Railway to Victoria Embankment and the Strand. Farther down, Blackfriars Bridge can be seen; and a little farther to the left are the huge outlines of St. Paul's Cathedral, with the rising moon just behind it. There are ten bridges crossing the Thames in London, besides three tunnels,—two for railways, and one, now almost abandoned, for foot-passengers. Notwithstanding all these means of passing from one side of the river to the other, some of the bridges are crowded with an almost continuous line of vehicles during the day.

It can not now be told who first sailed up the Thames. Much of the local history of the river and its surroundings is lost in antiquity, English literature not dating back far enough to preserve a record of events that would be very interesting to us in this age. But we are told that Julius Cæsar visited London fifty years before the time of Christ; and since his time the stream has always been one of the greatest highways of humanity, constantly increasing in importance.

H. E. SIMKIN.

THE FALLING LEAVES

LIGHTLY He blows, and at his breath they fall,—
The perishing kindreds of the leaves; they drift,
Spent flames of scarlet, gold aerial,
Across the hollow year, noiseless and swift.
Lightly he blows, and countless as the falling
Of snow by night upon a solemn sea,
The ages circle down beyond recalling,
To strew the hollows of eternity.
He sees them drifting through the spaces dim,
And leaves and ages are as one to him.

—Independent.



BEREAN LIBRARY STUDY

(December 3-9)

THE regular Outline of these studies is published in the *Review and Herald* and also in the *Missionary Magazine*. What is here given is only supplementary, and should be studied in connection with the Outline.

NOTES ON LESSON I

1. What We Are Studying.—The Bible is the real basis of the study of present truth, and "Thoughts on Daniel" has been chosen only as a text-book to aid in the study. In this book are brought together, in convenient form, the historical statements that show the fulfilment of the prophecies of Daniel. In studying the first lesson, read Dan. 1: 1-21, the "Introduction" and Chapter I in "Thoughts on Daniel;" then fix in mind the points in the Outline.

2. Sketch of Daniel.—But little is known of Daniel's boyhood, but it is probable that he descended from the royal family of David. When a youth, he was carried captive by Nebuchadnezzar from Judea to Babylon. He, with three companions, was chosen to reside at the court of the king, where he found favor with those in authority. After completing the course of education there given him, he received honorable appointment in the royal service. Under the reign of Belshazzar, he was proclaimed the "third ruler in the kingdom;" and later, when Darius the Mede took the kingdom, Daniel was made the first president of his one hundred and twenty princes. But above all other honors was that bestowed upon him by the God whom he served, in admitting him to a knowledge of the counsels of heaven. His prophecies not only related to the affairs of that time, but reached through the future centuries, giving an accurate history of the world from that time until the end. That he wrote the entire book which bears his name, there is little reason to doubt. His character is one of the most spotless upon record. In youth and in age he was alike devoted to God. He maintained his integrity under the most trying circumstances, confessing the name of God before heathen princes. He would have died a martyr's death in the lions' den, but for the miracle wrought in his behalf. He is supposed to have died in Persia, not having returned to Jerusalem at the time his people were released from captivity, his advanced age being the probable reason. For additional facts concerning Daniel's life, read the introductory chapter of "Thoughts on Daniel," and his biography as given in any Bible dictionary, or in the summary of the books of the Bible, which is found in most Bibles containing "Helps."

3. Accuracy in Dates.—Study the mention of dates in Dan. 1: 1 and Jer. 25: 1, reading in connection the first paragraph on page 25 of "Thoughts on Daniel." Those who read the Bible carelessly often stumble over an apparent discrepancy; but the careful student discovers the true harmony and accuracy that exists.

4. A Prophecy Fulfilled.—It is written in Eze. 12: 13 concerning the "prince in Jerusalem," that when the city should be taken, and the inhabitants thereof removed into captivity, he should be brought to Babylon, to the land of the Chaldeans; "yet shall he not see it, though he shall die there." History records the exact fulfilment of this prophecy. After enduring a two-years' siege of Jerusalem, the king attempted an escape, but failed. He was cap-

tured by the Chaldeans, and his sons were slain. His eyes were put out, and he was then taken to Babylon, where he died in captivity.

5. The Youth of Israel.—The question will most likely come to every mind, Why were not native Babylonians selected for the positions filled by Daniel and his companions? This was not a mere caprice of the king. The qualifications are thus stated: They must be young men "in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability." Nebuchadnezzar must have had evidence that the Chaldean youth could not compete successfully with those of Israel in the qualifications desired, else such a choice would not have been made. Integrity to God, and a strict adherence to his plans in the matter of education, manner of living, etc., will do for our young people to-day what it did for those in olden time,—make them the best and wisest young people in all the world.

6. Daniel and Joseph.—An interesting study is the comparison of the lives of Daniel and that other faithful boy, Joseph. Read the life of Joseph, in Genesis, from the thirty-eighth to the forty-first chapters, noting the similarity to the life of Daniel in events and character.

7. What Is It to Us?—A Bible study is profitable to us only when we can recognize our own relation to the truths we are learning. If we consider the life of Daniel simply as a record that concerns us in no way, we are not personally benefited by the study. Let us remember that there is no experience that came to him but what might be ours; no promise made to him but what we can claim; no deliverance that was his but what is possible to us; no power given him to do right but what is freely offered to us. In studying his life, we are only considering the possibilities of our own. In fact, we are now daily proving true or false to the principles involved in this study.

CHOICE INSTEAD OF NOTION

IN the fulness of time God purposed to make a masterly stroke, to shed light on the pathway of a haughty king and a proud nation. In selecting the human agent who should be conspicuous in carrying out this divine purpose, he chose one whose actions in daily life were not controlled by whims, fancies, or notions, or even by the opinions of others, no matter from how influential a source they came; but he did select one who had a purpose clearly and decidedly settled in his heart, even upon such questions as those of eating and drinking.

Daniel appeared on the stage of action at a time when there was a crisis in the history of God's chosen people. God is no respecter of persons; he always lets men reap the harvest of their respective sowings. Therefore if we can learn what Daniel sowed, and sow the same seed, we may be sure that we shall reap the same harvest. One important thing that we do know about his sowing is that he allowed God to give birth in his heart to an overmastering determination that he would avoid, at any cost, the king's dainties and delicacies, and would co-operate with that divine power that was illuminating his mind, in eating only the simplest and most nutritious food. The word "pulse" has the same general meaning that is now conveyed by the words "seeds" and "grains." Daniel well knew that as a loving mother seeks to stow away in her boy's trunk, as he leaves the parental roof, the things most useful to him, so God has stored away an abundance of his strength in the foods represented by the simple bill of fare that he provided for his first children in the garden of Eden. He knew this diet was conducive to mental clearness, moral power, and physical strength.

The fact that when Daniel took his first examination, he knew ten times more than his teachers is clear evidence that he must have been taught from a higher source than his human instructors. The fact that he possessed

giant moral power is well illustrated in that thrilling incident of his having to face without flinching the fierce, angry, hungry lions. We have a clue to his physical condition when a prejudiced judge was forced to admit that he and his associates were fairer and fatter than all the picked children whom the king had selected for himself on account of their superior qualifications.

Reader, would you not like to have Daniel's experience repeated in your life? Does not the world sadly need just such object-lessons to-day? Be assured that God is anxiously waiting for some one to sow similar seed with the same determined resolution, and he will as certainly grant the same glorious harvest.

DAVID PAULSON.

NOT until it is impracticable to obey conscience, to practise self-denial, to bring and keep the body under subjection to the soul; not until it requires an uncommon order of endowments to stand firm as an anvil beneath the hammer, daring to abide in one's place, holding fast to duty, and obedient to one's honest judgment of right and wrong; not until God is the helper of an elect, aristocratic few, and afar off from the needy soul, and the prayer of the destitute is a mockery of his own helplessness, will the example of Daniel be beyond the imitation of every human being who has the will to follow it.—*Pierson.*

"AS AN ENTERING WEDGE"

THAT is the exact expression used by the Spirit of God in telling us what the health reform principles would be. Here is the complete quotation: "We begin to comprehend better the light given years ago,—that health reform principles would be as an entering wedge to be followed by a religious influence."

One of the most pleasant recollections of my childhood is the days spent in the woods of Indiana, watching my father split rails. An old-fashioned, zigzag rail-fence surrounded the farm, and each year a small supply of new rails was needed. The cutting of the trees was a work of thrilling interest, the climax being reached when the huge trunk began to sway unsteadily, ending in the crash and heavy thud accompanying its fall. Next the tree was sawed into proper lengths for rails; then it was a tree no longer—only "logs."

But the cutting of the tree and the sawing of the logs were never so wonderful to me as the splitting of the rails. The logs were sometimes two feet and more in diameter. Several wedges were used,—a small iron one, and a number of wooden ones of varying sizes called "gluts." Which one do you think was used first in making an opening into the log? Yes, the small iron one every time. The larger wooden ones never would have answered the purpose, although they were just as necessary when the time came to use them. It was my delightful task to hold the pointed edge of the iron wedge on the log, very near the end, while my father gave it a few taps to "set" it. Then strong and steady would the blows fall for a few minutes, and the fibers of wood would first crack and then break. When the opening was large enough, one of the gluts would be placed in the crevice; and when that was driven in, it was succeeded by a larger one; and so on until the log was split. To me it seemed the accomplishment of the almost impossible.

And health reform principles are to be "as an entering wedge to be followed by a religious influence." They have been just that in numberless instances. Many people have been led to the light of present truth who never would have accepted it had not this entering wedge been properly used.

It seems very fitting that we can begin our Reading Circle studies with a lesson that involves these principles. The health reform practised by Daniel and his companions was the entering wedge in proclaiming the truth of God to the Babylonians. It was that which first set them apart as a peculiar people in the

eyes of the officers of Nebuchadnezzar's court. Let us each purpose in our heart, as did Daniel, that we will so live that the health reform principles, as taught by us, both in precept and by example, may prove to be an entering wedge into the hearts of others, to be followed by a religious influence.

MRS. L. FLORA PLUMMER.

THE FIELD

DECEMBER STUDY: PART I

(December 3-9)

1. The Basis of Study.—The study of the field and its needs will consist of one lesson each month, based upon the previous month's issue of the *Missionary Magazine*. For convenience, the study will be divided into four parts. For Part I, read "My Early Experiences in Argentine," "A Polyglot Field," and "Pioneer Canvassing in South America," pages 480, 489, and 493 of the *Missionary Magazine* for November. Additional reading this month, "Our South American Cousins," by William Taylor. If you do not have access to this book, read the best work you can secure on the Neglected Continent, or Argentine, or Brazil.

2. The Neglected Continent.—South America, with a population of over thirty-five million, has at least thirty million who have never seen the word of God. Of those who have looked upon this wonderful book, only two million have had the privilege of hearing its message of salvation. May not this country well be called the "Neglected Continent"? Lying not far from our shores, related to us by commercial interests, in its political constitution a group of republics much like the United States, is it not especially the heritage of the Christian people of this country? In missionary effort this vast field has been largely overlooked. It presents a picture of destitution and spiritual need perhaps even greater than that of China. There are about four hundred missionaries of all denominations, of whom at least two hundred are native workers.

3. The Prevailing Religion.—Roman Catholicism of the darkest and most enslaving type holds sway in the more civilized parts of the continent. There is a marvelous difference between Roman Catholicism in the United States and England and Roman Catholicism as found in every republic of South America. The people are not allowed the word of God; and if it is found in their hands, it is taken away by the priests. They have no spiritual religion, the little that is found in this faith elsewhere having degenerated here to the grossest image-worship, not far removed from heathenism. Many of the people can neither read nor write. The priests concern themselves only with the performance of the outward rites of the church, leaving the people to interpret them as they may. Truly, here is a people for whose salvation we are responsible.

4. A Polyglot Field (page 489 *Missionary Magazine*).—It is said that South America offers more languages (four hundred) and more difficulties than either Africa or Asia. We are now laboring among the Scotch, English, French, Spaniards, Germans, and Portuguese, as well as the native Indians. The baptism of a number of Brazilians was reported last spring. To those who think of making South America their future field of labor, a missionary of long experience suggests that the study of Latin be made a specialty, as the Portuguese and Spanish languages are based upon it. If possible, study these languages also, as a knowledge of them will bring you in touch with the people.

5. A Touching Incident.—An agent of the American Bible Society reports one touching incident illustrating the readiness with which some who have never seen the Bible respond to its invitations. On one occasion where he held a gospel meeting for the first time, about

one hundred persons knelt down, and confessed their sins to God. How many of these truly repented and believed in the Lord Jesus will be revealed when the work is completed; but to this worker it was not only a most beautiful sight, but an encouraging omen.

6. Beginning of the Third Angel's Message in Argentine.—About two years before our pioneer canvassers went to Argentine, four men, all heads of families, were led to study the Sabbath question in their Sunday service. They soon learned that the seventh day is the Sabbath, and at once, with their families, began its observance. This occurred before they had received a line of literature on the subject. One of the canvassers who visited them about two years later wrote that it did his soul good to see the earnestness and devotion manifested by these people. They had then accumulated quite a sum of money for the promulgation of the message in their field.

7. Drinking Mate (page 481, *Missionary Magazine*).—Maté, or Paraguayan tea, is consumed in large quantities throughout South America. In Argentine alone the consumption amounts to thirty-seven million pounds a year, about thirteen pounds to each person. Although used by the Indians from time immemorial, the Jesuits were the first to undertake its cultivation. The name "maté" originally meant the calabash in which the tea was served, but has gradually come to signify the thing itself. The Gaucho of the plains will travel on horseback for weeks, asking no better fare than dried beef, washed down with copious drafts of maté. Maté has much the same effect upon the system as tea. In drinking it a metal or reed tube six or seven inches long is used. A bulb made of extremely fine basket-work, or of metal perforated with minute holes, to prevent the particles of tea leaves from being drawn up into the mouth, is fastened at one end of the tube. Persons who are fond of maté, drink it before each meal, consuming about one ounce of the leaves a day. This intemperance must be overcome by the third angel's message.

8. First Convert in Argentine.—The first convert in Argentine was a young man who became a successful canvasser. After selling books for some time, he went to the sanitarium at Battle Creek, where he completed the nurses' course. With his wife, he sailed last month for Argentine, where he will again engage in the work.

9. Young People as Missionaries.—Young friends, if you take hold of the work right where you are at the present time, doing what you can, be sure that you will have the help of Jesus. Begin the work by laboring for your companions. Ministers or church-members advanced in years can not have one half the influence over your young associates that you are capable of exerting. Those who have themselves tasted the sweets of redeeming love will not, can not, rest until all with whom they associate are made acquainted with the plan of salvation. The work of our foreign missions is to be extended; and if the converting power of God shall come to our youth, we shall see them pressing into the ranks of workers.—*Spirit of Prophecy.*

"ACCURACY in detail is the one thing lacking with many mechanics, as well as business men," says the *Scientific American*. "They perform their tasks in a perfunctory way, and are satisfied with general results. Thoroughness is one of the greatest needs of this superficial age. Everything is done in a hurry, and every one seems possessed with the idea of covering the most ground in the shortest time. Work is estimated by its surface measurement, rather than by breadth and depth. The tendency is a mischievous one, and should be guarded against. The man who masters the details of his profession builds upon a foundation that will withstand the severest tests of time and circumstance."

Health Culture

A DELIGHT

O to be strong! Each morn to feel
A fresh delight to wake to life;
To spring with bounding pulse to meet
Whate'er of work, of care, of strife,
Day brings to me. Each night to sleep
The dreamless sleep that health can give.
No weary ache, no wearing pain,—
Ah! then, indeed, 't were joy to live!

O to be well! The red, red blood
To swiftly course through veins of mine,
And wake anew hope and desire,
Each breath like draft of sparkling wine;
No more to dread the coming day,
Nor, hopeless, wait the morning light,
To hail with joy the night of rest,—
O, then to live were keen delight!

— Selected.

HYGIENE OF DIGESTION

OUR eating and drinking are of sufficient importance in God's mind to be mentioned in his word; and many times, too. Luke mentions "surfeiting and drunkenness" as a danger especially to be avoided in the time of the second coming of Christ. "Surfeiting" is over-eating; excess in eating and drinking; gluttony. The study of physiology, the nature of our physical condition, and the laws that govern our being, make clear why God warns us against this evil, which, we are told, "is the sin of the age." God says that overeating is to be guarded against. Why?—Lest "that day come upon you unawares." What day?—The day when the destiny of every soul will be decided forever. "What!" you say, "has my eating to do with the day of judgment? Let us see (I quote from "Healthful Living"): "If we over-eat, the brain power is taxed to take care of a large quantity of food that the system does not demand, the mind is clouded, and the perceptions are enfeebled. Feebleness results because the vital powers are exhausted in throwing off the excess of food. Overeating of even the simplest food benumbs the sensitive nerves of the brain; it has a worse effect upon the system than overworking. The energies of the soul are more effectually prostrated by intemperate eating than by intemperate working." These words are worth heeding.

It may not at first seem possible that our food affects our minds; but when we study the relation that the stomach sustains to the brain, we see light on the subject. The brain being "clouded," the mental and moral faculties are stunted and half-conscious; and our actions are therefore what we regret in more sober moments. The bondage of appetite is a fearful one, and, if not controlled and overcome, it will result in eternal oblivion.

In nearly every home there are those who are in the habit of constantly nibbling at fruit, nuts, cake, or candies; some even carry these dainties to school to eat. This is a pernicious habit, and children should be earnest in conquering it. "Not a morsel should pass the lips between meals." Eat what is "sufficient for strength" at your regular meal-time, allowing at least five hours between meals, and six if it seems advisable. School-children, while growing fast, may need three meals a day. If so, the supper should be light and simple. Avoid hasty eating. Take time to chew the food thoroughly, remembering that starchy foods are digested *only* in the saliva and the intestinal juices. Cold drinks at meals are unsafe, because by their use the stomach and peptic glands are chilled, and their action is thus retarded. It is better not to take fluid during meals; but if one is in good health, a little warm drink, taken in sips occasionally, may not be harmful. Select such food as is nutritious, and be satisfied with three or four kinds. Too much variety is undesirable. Chemicals in foods are dangerous. Baking-powders and saleratus are unwholesome, and generate carbonic-acid gas when moistened. Fried foods are not the best.

The diseased condition of cattle is so plain a lesson against meat-eating that one need not refer to the instruction the Lord has given through the Spirit of prophecy on this subject. The use of vinegar is very hurtful, as a poison called acetic acid is present. Vinegar is often adulterated with oil of vitriol and other mineral acids. Pickles, mustard, pepper-sauce, and all condiments irritate and tend to inflame the delicate lining of the stomach and digestive organs. The excessive use of sugar is strongly to be condemned. Sugar is often adulterated: Syrup, honey, and maple sugar are subject to adulteration, and even a "pure-food" law does not always insure purity. But even if pure, sugar and other sweets are not easily digested in other than moderate quantities.

Eat and drink to God's glory; keep the body in subjection; cleanse the body and spirit from all filthiness, "perfecting holiness in the fear of God;" and remember that "he who overcomes on the point of appetite will conquer every other temptation."

I solicit correspondence with our dear young people; and if I can be of service to them in explaining this important subject more fully, I most gladly offer my services; for I am convinced that there is *danger ahead* for many, who are ignorant of these principles.

MRS. M. D. MCKEE.



"I KNOW not the way I am going,
But well do I know my Guide;
With a childlike trust do I give my hand
To the mighty Friend at my side;
And the only thing that I say to him,
As he takes it, is: 'Hold it fast,
Suffer me not to lose my way,
And lead me home at last!'"

THE PARABLE OF THE TALENTS

II

GOD calls for missionaries. Those who know and love the truth should let their light shine to those who are in darkness. And in doing their appointed work, God will be to them wisdom and power. He will glorify himself by working with those who wholly follow him.

"If any man serve me," he says, "him will my Father honor." To every man God has given capabilities for work. To some he entrusts five talents, to others two, and to others only one; but he gives to every man according to his ability to use them. Are you who have named the name of Christ identifying yourself with him, and following his instruction? What are you doing with your Lord's entrusted capital? Your God-given advantages are to be carefully cherished, that you may do the best work in the Master's service.

Will you study the fourth chapter of Zechariah, and learn what the two olive branches mean? In this chapter the features of the work in which we are engaged are clearly set forth.

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We have no power nor efficiency in ourselves. The work must be done in the power of the Spirit of God. Zerubbabel could not understand this mystery; and as a little child, he confessed his ignorance, and placed himself as a learner. Then the word of the Lord came to him, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Man's weakness is no obstacle to the work God would have done; for he can save by many or by few.

"Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

Great responsibilities rest upon those to whom the Lord has entrusted his goods. These gifts are to be cherished carefully. Our talents are not to be used to please and glorify self, but to honor him from whom the talents come. When our talents are appreciated and used, they will increase. The fulness of Christ awaits every receiver. Christ is waiting for us to ask him for the gift of the Holy Spirit. I may say, You will receive; but my word is not enough. You must take the words of Christ, and understand his willingness to bless and strengthen you, and give you the fulness of his riches. The more the precious treasures of grace are drawn upon, the more anxious shall we be for all to enjoy these riches. According to our capacity of understanding and appreciating them, will be our ability to impart. We are to draw from the inexhaustible source, and gladden starving souls by presenting to them the bread of life. We are to receive the holy oil from the heavenly messengers, and impart it to our fellow men.

Every youth should consider himself of value with God, because he has been entrusted with the richest gift that can be given. It is his privilege to be a living channel, through which God can communicate the treasures of his grace, the unsearchable riches of Christ.

Our sins may be as mountains before us, but if we humble our hearts in confession of them, trusting in the merits of a crucified and risen Saviour, we shall be forgiven, and shall be cleansed from all unrighteousness. The depth of a Saviour's love is revealed in our salvation. If we will accept this salvation, our testimony will be, "We have redemption through his blood." The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. We are more than conquerors through him that loved us, and gave himself for us.

It is here, right here in the world, that our talents are to be used. We are to lead souls to "the Lamb of God, which taketh away the sin of the world." It is our work, and should be our pleasure, to present in our lives the unsearchable riches of Christ. We may make daily progress in the path of holiness, and still find greater heights to be reached; but every stretch of the spiritual muscles, every tax on heart and brain, will bring to light the abundance of the supply of grace essential for us as we advance. The more we contemplate eternal things, the more we shall reveal the merits of a Saviour's sacrifice, the protection of his righteousness, the fulness of his wisdom, and his power to present us before the Father without spot, or wrinkle, or any such thing.

The words of the apostle to Timothy, "Take heed unto thyself, and unto the doctrine," may well be spoken to every church-member. The golden oil is the pure, unadulterated truth. When we receive and believe and practise the word, we shall be prepared for the great work that is waiting to be done, and we shall be fitted for the service we shall render to God through all eternity.

We are living amid the perils of the last days. There is need now of workers who will not fail nor be discouraged. We must be diligent in using the talents entrusted to us, that we may give back to God his own with usury.

MRS. E. G. WHITE.



WHY LEAVES FALL

I DO not know that I can explain to you much about this mystery of the fall of the leaf, for mystery in a large degree it is; but I will try.

You will know, if you stop to think, that a tree or plant obtains its moisture from the soil through its roots. This water, drunk up out of the soil by all the tiny rootlets, passes into the roots, and up the stem or trunk to all places where it is needed; and in time much of it passes out of the leaves in their breathing process. When the weather is right, this inflow and outflow of water is perfectly balanced, and the plant keeps moist inside, and fresh and green to the eye.

But when the weather grows colder, the roots become apparently chilled, and do not drink up water fast enough. But the water in the tree passes out through the leaves just as fast as ever. You can see that the tree would soon dry up at this rate, if something did not happen: but something does happen.

The leaves can not pull themselves off the tree; but as they are losing more water than the tree is able to get, they must be got rid of. As if the tree knew this was all going to happen, sometime beforehand a little something begins to grow at the place where the leaf is fastened to the tree. It grows right across the stalk and separates it, or cuts it quite in two. I can not make you realize how strong this little layer of cells is, that it can grow this way, and cut the petiole, or leaf-stem, in two.

But now that the petiole is cut in two, it hangs ever so lightly. If the wind blows, or the tree is shaken, down comes the leaf; but if no wind blows, the leaf will fall, after a while, of its own weight.

The place where this separation takes place looks as if the stalk had been cut through with a knife. In some trees it takes but a few days for this operation to take place; in others it may take a number of weeks.

It is also worth mentioning that in some trees the leaf-fall begins at the top of the tree, and gradually proceeds downward; in others, it is quite the contrary. In ashes, beeches, hazels, and some others, the apexes of the branches are leafless when the lower parts are still covered with foliage; in willows, poplars, and pear-trees, on the other hand, the lower portions of the branches lose their leaves early in the autumn, the loss of the leaves extending gradually toward the top.

Thus the tree gets rid of its leaves; and now, since but little water is lost, the roots, though in the cold they are not able to work as actively as in the summer weather, are able to keep the tree supplied with what little water it may need. In fact, the tree needs but little at this time.

It is true that some plants, like corn and wheat, die when they have lived a year; but not so with the oak and the maple and many other plants and trees. These do not die when winter comes, but they do go to sleep. Like bears and some other animals, they sleep through the cold months.

If you look at a tree at such a time, it appears dead. Its branches are all bare; it seems to have no life. But there is life there, and

next spring will prove that the tree was not dead, but only asleep. During the winter the sap no longer flows in the stem. The little rootlets do not gather water for the sap now; they are quiet; they, too, have gone to sleep. There are buds all over the tree, but they are closely wrapped in warm blankets, and are all fast asleep. The winds rock them back and forth in their winter cradles, but they never wake till the warm spring sunshine calls them from their winter beds.

"How much life there is asleep in that tree! The buds are all there, which are to make all that you will see on it next summer. They are covered up snugly from the cold in their winter coats. The little things are very still, but they are alive. They only want a warm sun to make them show it. As soon in the spring as they feel the warmth through their coats, they begin to swell, and soon open their coats, and go to work to make leaves, and flowers, and fruits. A great work they do after their long winter sleep. Look up into a tree in summer, and see how these leaf-buds have filled every branch with leaves. You can hardly believe that it is the same tree that you saw so bare in the winter."—*Hooker, pages 132-133.*

If we would know how much life there is covered up in the earth in winter, we have only to watch the opening spring days. The things that come then in so short a time,—the plants that spring out of the earth and flower so



APPLE-TREES IN AUTUMN.

speedily, the leaves that cover the trees so thick and green,—all this life was not dead, it was only asleep, and needed but the touch of the sun, warm and tender, to call it all forth.

L. A. REED.

A PERFECT DAY

FAIR was the blue sky overhead,
Fair was the earth below;
Soft as an infant's breath, the wind
Went wandering to and fro.

The creeping grasses clad the earth
In garniture of green;
A summer day more fair, more sweet,
The earth has never seen.

Yet something still it seemed to lack
To satisfy my heart;
Lovely, but lifeless as a thing
Created by some art.

But lo! I heard a gush of song,
The whirring of a wing,
And into happy, joyous life
The whole world seemed to spring.

—*Selected.*

A LITTLE LAD'S ANSWER

OUR little lad came in one day
With dusty shoes and tired feet;
His playtime had been hard and long,
Out in the summer's noontide heat.
"I'm glad I'm home," he cried, and hung
His torn straw hat up in the hall;
While in the corner by the door
He put away his bat and ball.

"I wonder why," his auntie said,
"This little lad comes always here,
When there are many other homes
As nice as this and quite as near."
He stood a moment in deep thought,
Then with a love-light in his eye,
He pointed where his mother sat,
And said: "She lives here, that is why."

With beaming face the mother heard;
Her mother-heart was very glad.
A true, sweet answer he had given,—
That thoughtful, loving little lad.
And well I know that hosts of lads
Are just as loving, true, and dear;
That they would answer as did he:
"Tis home, for mother's living
here."

—*Christian Advocate.*

LONIDAW, "QUEEN OF THE WOODS"

ABOUT sixty-one years ago, when the Pottawattomi Indians were driven from the northern part of Indiana and the adjacent country to the reservation beyond the Mississippi River, occurred the birth of a remarkable Indian maiden, whose simple, quiet life and charming gifts won the admiration of all her tribe. As General Tipton with his soldiers surrounded the Indian village of Menominees, the villagers gathered at their churchyard, and, bidding a sorrowful farewell to their departed friends, were driven from their homes,

never to return.

A few made their escape into the woods, among whom was an Indian woman, who fled by night into a desolate swamp. There she sought shelter from the storm in the hollow of a fallen sycamore-tree, amid the howling of wolves and screaming of panthers. The next morning little Lonidaw came to be her comfort. At the end of a week the mother carried the child to the wigwam of an old trapper, where both were kindly cared for. After many months the father, who had been driven away, wandered back and found them. Because of the suffering and cruelty he had endured, he became so disheartened and discouraged that he gave himself up to the terrible curse of strong drink, and finally died as a result. Lonidaw and her mother then obtained their support by making baskets and various kinds of fancy work.

This little child of the forest loved to spend much of her time out in the woods alone with the birds, squirrels, and beautiful flowers. While she was watching in some hazel brush one bright morning in spring, a robin came and lighted above her, pouring forth its song of praise, so close that she could plainly see every motion of its bill and swelling throat. Unconsciously she began to sing its warbling song. She learned the wild birds' songs of love, their cry of alarm, their shout of defiance when attacked by birds of prey, their calling chirp, when their young had left them, and their plaintive song when deserted. Thus she became familiar with the language of all the

birds of the forest, and with the chatter of the squirrels and other wild animals. At her call they would flock about her in great numbers. When the child was only five years old, a hunter saw her, her dress decked with fern, a wreath of trailing arbutus on her head, and a string of berries about her neck, playing "haw, haw, haw," with the crows, by which she was surrounded in great numbers. The birds were making a terrible uproar, as if attacking a bird of prey.

One day as she was roaming through the woods, she startled a white deer, which ran away, leaving her new-born fawn. Lonidaw reared the fawn on pony's milk, and he became her fondest pet and constant companion. Playful as a kitten, he was still her staunch defender. She was always safe from harm with him at her side. When she went out in the early morning to gather sweet grasses and other materials for her fancy work, he always followed. Jealous of the pony that nursed him, he drove her away, because Lonidaw sometimes petted her. When Lonidaw was married, the deer became so enraged to see another take his place at her side that he ran away, and never returned.

Lonidaw became the wife of Simon Pokagon, the last chief of the Pottawattomis. On the morning of their marriage they started on their bridal tour through the woods. He had heard of her power, and wished to know the secret of it. This she had never revealed to any one else, but she told him how she joined in the various songs and chattering of bird and beast. Naturally, he asked to see her display her power; so, finding a clear spot of ground, and sprinkling some salt thereon, she decked her husband and herself with evergreen boughs. Then they sat down on a log, and she began her musical chatter. In a few moments they were surrounded by vast numbers of pigeons, a sight beautiful to behold.

Lonidaw never allowed any harm to befall the innocent creatures that came at her call. She believed that this gift was from Ki-ji Manitou, the Great Spirit, and that should she injure them, or permit any harm to come to them, her gift would be taken from her. Her heart was filled with the spirit of love and tenderness for the creatures of nature that characterizes their Creator.

Her pet and faithful dog, Zoan, seemed to acquire, from his association with her, a love for the beautiful. One of his tasks was to carry her flower basket; and sometimes he would go out into the woods alone, and bring it back filled with flowers. He delighted in swimming out into the lake to gather water-lilies to lay at her feet. At Lonidaw's death the faithful creature followed Pokagon to her burial, sympathetically licking his hand, and trying to wipe away his tears. Then he ran to the lake, and brought back lilies, one by one, until he had nearly covered her grave.

Thus closed a life whose knowledge of God came not from the living teacher, nor from a study of books, but from God's revelation of himself in nature,—a life that sent out a breath of fragrance and purity to all around it.

LYDIA E. KYNETT.

THANKSGIVING

THANKSGIVING! Thanksgiving! November is here,
The beautiful crown of the wonderful year!
Like doves to the windows, from east and from west
The children come back to the cosy old nest.

Thanksgiving! Thanksgiving! the old folks at home
Are so glad by the fireside to see them all come;
Though the forties and fifties are silvering their hair,
They are boys yet and girls to the good people there.

Thanksgiving! Thanksgiving! sit down by the fire;
Talk over old times with the happy old sire;
Tell the mother, whose hair is like new-fallen snow,
That you love her no less than in days long ago.

Oh, the home—the old home! The new may be sweet,
But 't is not like the old to the world-weary feet;
Be it long ere the hearth-light shall fade from its walls,
And the cheerful old love-light go out in its halls.

—Union Signal.

BIBLE LESSON AND NOTES

SABBATH-SCHOOL LESSON.—NO. 10

(December 9, 1899)

SIGNS OF CHRIST'S SECOND COMING

Lesson Scriptures.—Matt. 24:21-51; Mark 13:19-37; Luke 21:25-36.

Memory Verses.—Mark 13:35-37.

Time: A. D. 31. *Place:* Mount of Olives.

Persons: Jesus, disciples.

QUESTIONS

1. What did Jesus say would come to his people after the destruction of Jerusalem? Matt. 24:21. Unless the Lord should interpose, what would be the result? V. 22; note 1.

2. As persecution would be stopped, what plan to destroy God's people would Satan then adopt? Vs. 23, 24. Against what special deceptions does Jesus warn us? V. 26. By what truth relative to Christ's coming may we test the false claims of men? V. 27.

3. What events did Jesus then point out as positive signs of his coming? V. 29. What would next take place? Vs. 30, 31; note 2.

4. What parallel does Jesus draw between the fig-tree in nature and the signs mentioned? Vs. 32, 33. How definitely is the time fixed for the complete fulfilment of all he has said? V. 34; note 2. What positive assurance is given that his word will not fail? V. 35.

5. Though we may know his coming to be near, what does Jesus say to all who would endeavor to set a time for his coming? V. 36; note 3. What time and facts are pointed out as illustrative of conditions in the last days? Vs. 37-39. Showing that men will not know the exact time, what is further said by the Saviour? Vs. 40, 41.

6. What, therefore, should all do? For what reasons? Vs. 42-44. What should now be the position and work of the true child of God? V. 45. What blessings are in store for the faithful, watching ones? Vs. 46, 47. What may the unfaithful servant be expected to say and do? Vs. 48, 49; note 4. What terrible fate awaits him? Vs. 50, 51.

NOTES

1. This period of "great tribulation" is that of the twelve hundred and sixty years of papal persecution, foretold by Daniel (Dan. 7:25), extending from A. D. 538 to A. D. 1798. Unnumbered millions of God's people were put to death for their faith in Christ, in ways almost too terrible for description. So bitter was the persecution, and so general, that there would have been none of the "elect"—the saints of the Lord—spared, had not God, by his providence, cut the trouble short. This he did about 1770-76. It is a striking coincidence that at the time the Declaration of Independence was given in the New World,—1776,—the hand of persecution was lifted from the people of God in the Old World. The persecution ended before the close of the 1260-year period. But this is just as the Saviour said it would be. Mark 13:24 says, "In those days, after that tribulation." Thus we see that the tribulation would be ended before the days were closed. The persecution ended 1770-76; the sun and the moon were darkened in 1780; the days ended in 1798. Thus it was "in the days," but "after that tribulation," that the sun was darkened.

2. As the bursting forth of the new leaves is certain evidence that summer is near, so the appearance of the signs is a sure testimony that the coming of Christ is "at the door." See margin of Matt. 24:33. This is definite. But to make it even stronger, Jesus adds, "This generation shall not pass, till all these things be fulfilled." Allowing the greatest possible time to a generation, time can not continue much longer, and God's word still be true.

But the word *is* true; therefore the time is exceedingly short. Oh, that every young man and woman could see this, and shape his life accordingly! We should then do as the Lord has said we must do,—*"make a rush for the kingdom."*

3. Since 1844 no one has been led of the Lord to set time. The day and hour of his coming are in the mind of God, but have not been revealed to man. The Scriptures are silent upon this point. The Lord would have his children burdened with the thought that the end is near, yet with a world to be warned. Therefore instead of studying about the day and hour, the followers of Christ will be working to prepare men for the coming King.

4. Mark the words, "Shall say in his heart." He does not express the thought with his lips, but it is in his mind, and works out in his life in evil deeds. He still professes to love the appearing of Jesus, and counts himself one of the waiting people of God. His name may still be on the book of the church. But he is an "evil servant," deceiving and being deceived. His life is a flat denial of his profession. It is impossible long to hide an evil principle. May an abiding love for Christ's coming be cherished in our hearts, to be breathed out, acted out, in the prayer, "Come, Lord Jesus, come quickly."



Be prompt. The tardy habit grows,
And gets a sound berating;
For people always hate the faults
Of those who keep them waiting.

—French Proverb.

"DO WE really want work, or do we only want wages? Are we offering the world a life, to be spent in unreserved service? or are we asking it for all that we can persuade it to give us in return for the least possible expenditure on our part? The world wants workers, wants them badly, and it will never let them lack for reward; but it has no special need of people who only want wages."

STEPPING-STONES TO SUCCESS

HAVE a definite aim.
Go straight for it.
Master all details.
Always know more than you are expected to know.
Remember that difficulties are made only to be overcome.
Treat failures as stepping-stones to further efforts.
Listen well; answer cautiously; decide promptly.

DOING MORE THAN OUR DUTY

THERE are certain people who always do their duty. They meet their engagements to the minute. They meet their obligations to the cent. They may be counted upon to do just what they say they will do. They are an admirable people. May their tribe increase!
"Yet I show unto you a more excellent way;" that is, to do more than your duty. "If ye salute your brethren only," said Christ, "what do ye more than others?" No man deserves credit for doing his simple duty. It is in the work of supererogation that the aroma lies. "Let scientific charity look after the worthy poor," the late A. J. Gordon used to say; "my mission is to the unworthy."

If we desire to touch hearts for Jesus, we must be willing to go out of our way to do it. There lies the power of the cross.—William Ellsworth Bryce.

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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.

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No. 24, Accommodation	1.45 P. M.
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No. 1, Chicago Express, to Chicago	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago	3.40 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	1.10 A. M.
No. 75, Mixed, to South Bend	8.30 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, East, and Detroit	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 Nichols)	7.35 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

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