

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

VOL. XLVII.

BATTLE CREEK, MICH., DECEMBER 7, 1899.

No. 48.



## DAVOS, SWITZERLAND

IN these days, when consumption is making such fearful inroads that it is regarded by some as one of the last-day plagues, every remedy is tried in the hope of effecting a cure, but of all the legions of medicines and nostrums now in use, none is found of lasting help. The greatest benefit is derived from a change of climate. In Europe it has for many years been the custom to send invalids, especially those having weak lungs, to the warm, sunny shores of the Mediterranean during the winter, and to the mountains and cooler regions of the North during the summer.

Of late years, attention is turning to elevated mountain regions, where there is plenty of sunshine, and dry, pure air; and at present, localities of this order that have gained some reputation are sought by thousands. Such a place is Davos. In the Swiss Alps are many high valleys more or less famed as resorts for consumptives; but Davos now ranks first. It is annually visited by about fifteen thousand persons, a large majority of whom are consumptives, from Switzerland, Germany, England, France, Russia, and nearly all other European countries.

Attention was first called to Davos as a favorable place for consumptives by the fact that natives of this valley who went to lower regions for employment, and were attacked with tuberculosis, soon recovered on returning to their mountain home. Physicians who observed this began to recommend the place for other consumptives, and these also found relief. As early as 1864, Davos enjoyed some fame as a resort for those afflicted with lung diseases; but owing to the prejudice of physicians, its popularity increased only gradually until recently. At the present time, however, it is enjoying a considerable boom.

Davos is near the Rhine Valley, south of Lake Constance, not far from the Austrian frontier, in the Alpine region known to tourists as the Engadine. The valley is five thousand two hundred feet above sea-level, and is about ten miles long, and nearly a mile wide. On both sides of the valley, mountains rise precipitously from two to three thousand feet; pine forests growing on these heights as far as six thousand five hundred feet above sea-level afford many winding walks for patients; and the numerous brooks dashing down the steep mountains furnish music to the lover of nature, and bring sadness to the heart of the lonely and home-sick.

Besides several large and well-equipped sanatoriums (which the Germans in their native love of simplicity call "cure-houses"), numer-

daily; in addition to three regular meals, some are advised to drink from two to three quarts of milk a day, the idea prevailing that the patient must be made fat.

Many patients who come to Davos in advanced stages of consumption are cured, though such must remain from one to several years. Some return to low altitudes to follow their former occupation, but many of these are obliged to return after a time; some find it necessary to live always in a high altitude, in order to avoid a return of the disease. There are some now living in Davos who came there as consumptives twenty-five years ago.

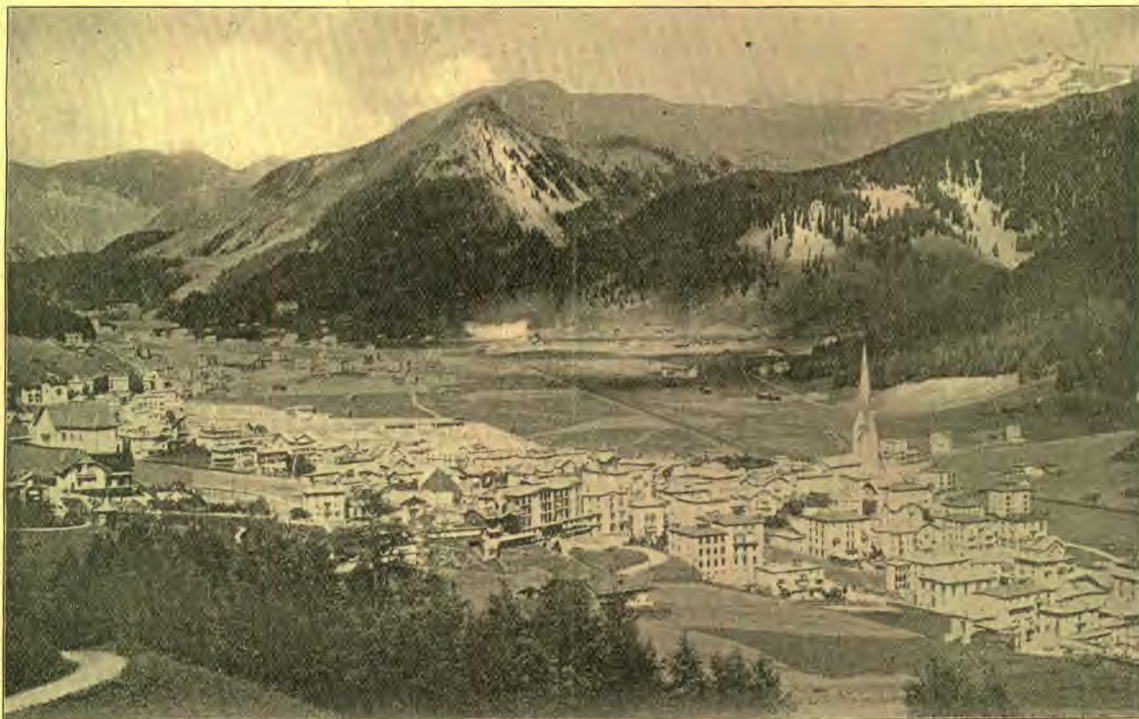
The purifying effect of the air in Davos is truly remarkable; this place might be termed a "washerwoman's paradise." Linen carelessly washed, and hung out full of spots, soon be-

comes pure-white in the sun; in fruit which has already begun to spoil when sent here, the process of decay ceases, and the decayed portion dries up.

But while the air, the Lord's life-giving medicine, is doing so much to keep marked victims of the dread disease out of the grave, it is sad to see them counteracting its good influence by wrong habits of eating, drinking, dressing, and amusement. Such are working against the

Lord's healing agents. Could the principles of right living, as revealed in the gospel, be made known and followed in such places as Davos, how much good would result!

H. P. HOLSER.



DAVOS, SWITZERLAND.

ous villas and pensions adorn the hillsides. Twelve physicians, several of them foreigners, are practising here. While it is generally admitted that the air is the chief remedial agent, there are various ways of treating patients. As in other places, the physicians here are "in one another's hair," as the Germans express it. Those of most experience and best success use little or no medicine, and prescribe a moderate, three-meal diet, and absolute rest in bed, not even allowing the patient to feed himself till all fever is gone. Others prescribe a certain amount of exercise; but nearly all are alike cautious about allowing patients to climb, for fear of hemorrhage. The majority keep their patients out on sunny balconies from morning till ten o'clock at night, well wrapped up, on reclining chairs; this they call the "lying cure." Many follow the system of "stuffing" their patients, having them take food six times

"GIVE a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning and owning them; they solicit him to enter and possess."

"ARE we always 'misunderstood'? The only sensible remedy is to make our life and character so simple and plain and helpful and sincere and sunny that any one can understand them. Nobody misunderstands sunshine or fresh air."





## LEARN TO GIVE

LEARN to give, and thou shalt bind  
Countless treasures to thy breast;  
Learn to love, and thou shalt find  
Only those who love are blest.

Give, for God to thee hath given;  
Love, for he by love is known.  
Child of God and heir of heaven,  
Let thy parentage be shown.

— Selected.

## "LORD, TEACH US TO PRAY"

"AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Jesus answered them in the words of the Lord's prayer. "When ye pray," he said, "say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

Christ did not give us this prayer to repeat as a form. He gave it as an illustration of what our prayers should be,—simple, earnest, and comprehensive. "Our Father which art in heaven." The word "our" expresses a sense of human brotherhood; "father," that of child-like trust.

In ancient times there was usually associated with the name "father" all the affection and tenderness now centered in the word "mother." Affection and strength were combined; the exalted and stronger served the weaker. When we say, "Our Father," we worship God in truth. When we say, "Who art in heaven," we worship him in spirit. This petition carries the suppliant away from earth and human beings, to One who is unerring in judgment, compassionate, merciful, pure, and holy.

"Hallowed be thy name." Thus we give expression to our reverence for the divine nature. All true prayer will first recognize the presence of God, whose eye is open to all that his creatures do. The suppliant's first work is to honor God by giving expression to his reverence.

"Thy kingdom come. Thy will be done, as in heaven, so in earth." In heaven the will of God is perfectly carried out. Love to God makes his service a joy. On earth there are rebellion and variance. The disobedient and rebellious can not understandingly repeat the Lord's prayer. Their will has never been submitted to discipline; and until they are brought into conformity to the will of God, they can not intelligently pray that his will may be done in earth as it is in heaven. It should be the prayer of every true follower of Christ that God will subordinate everything in this world to his will.

Our temporal necessities are also to be the subject of our petitions. We are to call upon God for the very bread we eat. "Give us this day our daily bread," Christ said. But we are not to ask God for food, and then sit idly down, and do nothing. In order to supply our wants, our Heavenly Father puts work into our hands, that we may co-operate with him in answering our prayers.

"Forgive us our sins; for we also forgive every one that is indebted to us." We can not repeat this prayer from the heart, and dare be unforgiving; for we ask the Lord to forgive our trespasses against him as we forgive those who trespass against us. Very few realize the true import of this prayer. If those who are unforgiving comprehended the depth of its meaning, they would not dare repeat it, and ask God to deal with them as they deal with their fellow mortals.

Strength of character consists of two things—power of will and power of self-control.

Many youth mistake strong, uncontrolled passion for strength of character; but the truth is that he who is mastered by his passions is a weak man. The real greatness and nobility of the man are measured by the power of the feelings that he subdues, not by the power of the feelings that subdue him. The strongest man is he who, while sensitive to abuse, will yet restrain passion, and forgive his enemies. Such men are true heroes.

"Lead us not into temptation." God sometimes allows Satan to tempt his children, that he may prove them. If they rely on their own strength, they will fail under the trial; but while they realize their inability to help themselves, and trust wholly in God, he will provide a way of escape for them. There are times when it is necessary for men to be exposed to dangers, and be placed amid corrupting influences, but a sense of their dependence on God will lead them to keep their hearts uplifted in prayer every hour for strength to resist and grace to overcome. The experience gained in these conflicts will fortify the soul to pass unscathed through more trying scenes.

Christ prayed to his Father in behalf of his followers: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Sin and pollution abound on every hand; and daily, hourly, the prayer should go forth from hearts that realize the dangers, "Deliver us from evil." The Christian who offers this prayer, realizing his weakness, makes the temptation of the enemy powerless.

"Men ought always to pray, and not to faint," Christ said. To every child of God the words of inspiration are spoken: "Continue in prayer, and watch in the same with thanksgiving." "The end of all things is at hand: be ye therefore sober, and watch unto prayer."

MRS. E. G. WHITE.



## BEREAN LIBRARY STUDY

## "Thoughts on Daniel," pages 32-41

THE regular Outline of this study 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 2

(December 10-16.)

1. *Magicians and Sorcerers*.—These ancient wise men, so called, abounded in Babylon. They professed to be able to reveal hidden things, to foretell future events, and to make known mysteries entirely beyond human wisdom. The sorcerers boldly claimed to derive their superior wisdom by holding communication with the dead. Daniel must have been quite familiar with the falseness of such claims; and as he came in contact with those who made them, he no doubt remembered the warnings against them that the Lord had before given to his people. See Lev. 19:31 and Deut. 18:10-14.

2. *Modern Spiritualism*.—That there is a striking similarity between the sorcery of ancient times and the Spiritualism of these days is evidenced by the very meaning given to the latter term. Look up the definition of Spiritualism in the dictionary, and note especially the means by which the pretended wisdom is supposed to be obtained. N. F. Ravlin, a Spiritualist lecturer, says: "The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form."

J. J. Morse, in "Practical Occultism," page 85, thus connects modern Spiritualism with the sorcery of the past: "The phenomenal aspect of modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."

3. *The Only Safeguard*.—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. There is no power to save any one from being completely overcome by these seducing spirits, except the power that is in the truth of God. A Seventh-day Adventist minister was unexpectedly brought into contact with the power of a Spiritualist medium. Every sense that he had told him that what he saw, and heard, and felt, through the power of the medium, was true. Faintly realizing his danger, he repeated, first in a whisper, and then aloud, "The living know that they shall die: but the dead know not anything." With each repetition of the blessed words of truth, the hypnotic influence upon him was lessened, and soon was entirely overcome. With the hope of helping the readers of the INSTRUCTOR to fix mind a few important texts upon this subject, a little study is here suggested. Find texts of Scripture which answer the following questions:—

(a) Does a person who is dead know anything?

(b) Can the living hold communication with the dead?

(c) What word did Jesus use to describe the condition of some who were dead?

(d) Are the righteous dead saved if they are never raised from the dead?

(e) Which is true,—that which we see or hear, or that which God has said?

4. *Answers to Prayers*.—Note especially No. 7 of the questions in the regular Outline of the Reading Circle studies. In reading the lesson for this week's study, one is forcibly impressed with the unusual faith shown by Daniel in claiming so certainly an answer to his petition. Unanswered prayers are a cause of much discouragement, many people say. That so many prayers are unanswered is due to no failure on God's part; for he is just as able and just as willing to answer prayer to-day as he was in Daniel's time. However, the conditions upon which he answers prayer are the same now as then. Those who are perplexed about this matter should study into the real merits of the question. As a starting-point in this study, see 1 John 3:22; Ps. 66:18; John 15:7.

5. *Sketch of Nebuchadnezzar*.—If the INSTRUCTOR readers have access to a Bible dictionary, they should study the account there given of Nebuchadnezzar, who is so prominently connected with this portion of Bible history. The following brief sketch may be a help to those who have no more complete account: Nebuchadnezzar became king of Babylon about 604 B. C. He had previously been associated with the affairs of the empire, and had been active in subduing the surrounding countries. He removed the captive Israelites to Babylon, and caused Daniel and his companions to be educated in the language and learning of the Chaldeans, that they might be employed at court. He besieged Jerusalem several times, and finally subdued it, taking the king in chains to Babylon. During his reign the kingdom and the city of Babylon attained their greatest splendor. He constructed great reservoirs, canals, and palaces, and fortified Babylon with triple walls. He took great pains in adorning the city, and it was the supreme object of his pride. See Dan. 4:30. One of the famous structures ascribed to Nebuchadnezzar was the "hanging gardens." His wife grew homesick for the elevated groves of her native country, Media. To please her, the king constructed an artificial mountain, seventy-five feet high and four hundred feet square. This was carried up in successive terraces, each being adorned with trees, shrub-



bery, and flowers. The whole was watered from the Euphrates River, by machinery within the mound. Nebuchadnezzar is supposed to have died B. C. 562, after a reign of forty-three years. In his last days, God vanquished his pride, afflicting him with that strange form of madness called "zoanthropia," under which a man imagines himself changed to some beast, and acts accordingly. After seven years he was restored.

## THE FIELD

DECEMBER STUDY: PART II

(December 10-16)

1. *The Basis of Study.*—Read "The Scandinavian Work in Argentine," "Voyage and First Impressions," and "Nickerie, British Guiana," pages 496, 501, and 495 of the *Missionary Magazine*, November number. Questions upon these articles will be found in the *December Magazine* and the *Review and Herald* of December 5. We would encourage those having access to these publications to follow the instructions suggested as far as practicable. The results will amply repay. "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

2. *Missionary Work in the Argentine Republic.*—Next to the Empire of Brazil, the Argentine Republic claims rule over the largest extent of territory in South America. It covers an area of one million one hundred twenty-five thousand square miles. The population is more than four million, about three fourths of which is made up of Indians and half-castes. The entire missionary force in the republic numbers between sixty and seventy. Our own work is represented by eleven laborers.

3. *Early Missionary Work in South America.*—Missionary work was begun among the natives of British Guiana in the early part of the eighteenth century. After twenty years of faithful labor it was unexpectedly brought to an end by the death of the workers. The first fifty years' work in Paramaribo resulted in the baptism of two thousand four hundred and seventy-seven persons. With this early work will always be connected the name of Allen Gardiner. Out of the melancholy circumstance of his death, with that of six associates, from starvation, while trying to found a mission on the inhospitable shores of Terra del Fuego, grew the South American Missionary Society. For years the aim of Captain Gardiner's life was to become the pioneer missionary to the most abandoned heathen. In his search for a field he was led to the natives of South America. Being defeated in his attempt to reach the mountain tribes, by the jealousy of Roman Catholic priests, he finally decided to begin his work on the southernmost corner of the continent. Sept. 7, 1850, this brave man, with six no less heroic co-laborers, sailed for his chosen field. One by one the little band passed away, until one year, less one day, from the date of sailing, Gardiner himself, probably the last survivor, succumbed to the hardships they had undergone. The heroic death of these men accomplished what in life they had failed to do. The South American Missionary Society was reorganized, according to a plan left by Gardiner, and has missions now established not only in the Falklands and Terra del Fuego, but in several countries of South America.

4. *Indians of South America.*—It is impossible to estimate the number of Indians in South America, but it is certain that there are at least several million. They retain the mode of life, customs, habits, and pagan religion of their forefathers. Where they come under the influence of Catholicism, they are married by the priests, who look well after the fees. They adopt the outward ceremonies and rites of this church, which suits them exactly, as it never interferes with their feasts and semisavage or heathen practises. Although the Indian, from centuries of oppression, has developed cunning and deceit in dealing with his master, from

whom he has received most cruel and wicked treatment, still, on the other hand, he is industrious, frugal, and to one who treats him well, very faithful. In family life he is moral and chaste. In all the vast regions inhabited by these millions, scarcely a Christian missionary can be found to-day. Much of the little that is being done is the continuation of the work begun by Captain Gardiner. Here we find vast multitudes of heathen who are as devoid of true religious instruction as any other people upon the earth.

5. *Our Work among the Indians.*—Thus far our organized efforts among these people consist of the Bethany Indian Industrial Mission, and two smaller missions, in British Guiana. In the Bethany Mission, land was secured, and the Sabbath-keeping Indians were taught to assist in its cultivation. At one time about fifty were settled there; but this number has been somewhat reduced recently, as efforts have been made to engage the Indians in systematic labor. Those who remain are firm in the truth, and of good courage, and have taken up with interest the farming of the little plots of ground that have recently been assigned them. Until last summer the work was carried on promiscuously. In June the farm was divided, so that each family had a certain amount of soil to till, and a spot upon which to erect a house if not already owning one. These people desire a school. Elder Hale, in writing of them, says: "I believe if ever a people needed teaching, they need it. And that is not all. They are teachable. Why can we not have some of those church-school teachers?" At another time he wrote: "My last visit to Essequibo was very interesting. In the Sabbath meeting one of the Carib tribe said: 'I am so glad to come back to this God's house [place of worship]. Before time when I come, nobody here; I just come in here, and sit down and cry. My wife come with me, and we just cry. And when we were in the bush, I cry many times for God's house; but now, praise God, we are here in God's house once more.' Brethren, these are the words, but you lose the pathetic tone of his voice. O, I do so pity these poor children of the forest! Their hearts seem so earnest, and they are so simple in their ways. . . . As I looked at these poor Indians, and thought of their utter ignorance before, and now saw what the Spirit of God had done for them,—how he had lifted them from their miserable life,—my heart went out with a burning desire for the thousands, yes, millions, of them still in the bush, without God and without hope in the world." Does not their need touch other hearts?

6. *How the Message Travels.*—About thirteen years ago, Brother Peverini saw in a paper that came from Italy, an adverse criticism of the work of Elder Bourdeau. The paper ridiculed his preaching that the end was near, suggesting that if his doctrine was true, it hardly seemed necessary to print *Les Signes des Temps* on such durable paper. Being an ungodly man, Brother Peverini was somewhat frightened to hear that the end might be near, and was anxious to see what the paper mentioned taught. So his wife ordered *Les Signes des Temps* through her brother in Italy; and from their study of the truth presented therein, they began the observance of the Sabbath. Later they purchased "Great Controversy;" and as soon as opportunity afforded, were baptized. Thus were the first seeds sown in the Gran Chaco of Argentine. The company now numbers forty.

7. *What Can Young People Do?*—"Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate his saving truth to those of other nations. . . . If young women who have borne but little responsibility would devote themselves to God, they would qualify themselves for usefulness by studying and becoming familiar with other languages. They could devote themselves to the work of translating."



CHOSEN

"CHOSEN before the world was,"—  
Weapon to go to the strife,—  
Though men and demons deride us  
With the failure of all our life.  
Though bleeding, my soul shall conquer  
By the hope of this precious word:  
"Chosen before the world was,"  
By the infinite love of God.

"Accepted in the Beloved,"  
However unloved thou art;  
Cast out, as a soul reprovèd,  
Yet borne on the Infinite Heart.  
By the cross, by the crown of thorn-prong,  
By the spear-mark in his side,  
I shall hold to his love amid earth wrong,  
And abide in the Crucified.

HOPE ONSLOW.

## INTO THE LIGHT

"WHY, wife, what makes you look so sober? Here you and May have been talking for a week about the 'new light' you were receiving, and to-night you come in looking as if you were returning from the funeral of a dear friend. What has that minister been saying?"

"O John! Elder Barnes showed so plainly to-night that the Judgment has been going on since 1844."

"The what!"

"The Investigative Judgment. Christ entered the most holy place of the heavenly sanctuary in 1844; and ever since then he has been investigating the cases of those who have professed to be his followers. If they have proved faithful, their names are retained in the book of life; but if they have by their lives denied him, their names are blotted out, and they are eternally lost."

"What about those who have never made any profession?"

"Their cases are investigated by the righteous during the thousand years between the two resurrections; that is, their punishment is decided upon. Of course they can not be saved."

"Well, it will be a long time before my case will be called," said Mr. Thurston, trying to make light of the matter.

For years his wife had been a devoted Christian, and he knew she was not one who was carried away by every wind of doctrine. Every night she had told him what she had heard at the tent; and it had moved him strangely, although he would not admit it, even to himself.

Tears were in Mrs. Thurston's eyes and voice as she said, "O John! you know that the Saviour is knocking at your heart. Why do you not open the door and let him in? He says that he will in no wise cast out any who come to him. My heart aches as I think that perhaps you may wait until it is too late to have your name recorded in the book of life. It seems to me I could not be happy, even in heaven, if you were left out."

"Well, my dear," was the reply, in a voice hardly steady, "keep on praying for me; and perhaps I'll come out all right, in time."

The next evening, after praying over the matter, Mrs. Thurston, whose voice trembled a little in spite of her faith, said, "We are just ready to start to the evening meeting, John. Will you not come with us?"

"I did think about going with you," was the reply, "but just at the last moment I remembered these accounts. They must be straightened out before I go to the city in the morning, and I am afraid I can not do that, and go with you."

"O papa!" said May, "you know I can straighten them out just as well, or even better, than you can; and if you will come with us, I



will get up early, and have them all done before you are ready to start."

"It's a great advantage to have so bright and unassuming a daughter," said Mr. Thurston, with a smile, as he closed the book, and locked his desk.

May put her arm around his neck, and laughingly replied, "You darling! I just knew you would go; for you almost always do what we want you to."

"None of your blarney, or I won't go a step," said her father, going to the hall, and putting on his hat.

It was a happy trio that entered the tent twenty minutes later.

As Elder Barnes arose, he said: "Several have asked that I repeat the study of last evening; but as there are many points of truth still to be brought before you, and as my stay here will be short, I will lend to all who desire it this little tract, 'The Sanctuary and the Judgment.' This not only explains the work in which we are all so vitally concerned, but it also shows by plain figures just when the work began. All who wish may obtain a copy after the meeting.

"Our subject for this evening will be 'Eden Restored,' and by 'Eden' we mean the *whole earth*, which will finally be restored to more than Eden beauty. Sin and sinners will be destroyed, and God's original purpose, a clean universe, will be at last accomplished. Please turn with me to Isa. 45:18: 'For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else.'

"In 2 Peter 3:10-12 we learn that the earth will be melted, or dissolved, and that the works that are therein are to be burned up; but in the very next verse the apostle adds: 'Nevertheless we, according to his promise, look for *new heavens* and a *new earth*, wherein dwelleth righteousness.' John also speaks of this new earth, in Rev. 21:1; and in the thirty-fifth chapter of Isaiah we have a description of it: 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

"In the twenty-first chapter of Revelation, John describes the city of many mansions, which Christ is preparing for those who love him. It is fifteen hundred miles in circumference. The jasper wall has twelve foundations, which are garnished with 'all manner of precious stones;' the streets and mansions are of 'pure gold, like unto clear glass.' Through the midst of the city flows the river of life, clear as crystal. On each side of this river is the *tree of life*, which bears twelve manner of fruits, and yields her fruit every month. The gates, of which there are twelve, are of pearl. 'Every several gate was of one pearl.' But over all the streets and mansions of gold, the beautiful river of life, the tree of life, the gates of pearl, shines the light of the glory of God. Beautiful city! reflecting from street and mansion the glorious rainbow colors of the walls,—city where there is no more night, no more curse, 'but the throne of God and of the Lamb shall be in it: and his servants shall serve him.'

"This city is to be the capital of the earth made new. Besides our mansion there, we shall, out in the new-earth country, have a home of our own building; for Isaiah says: 'They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and an-

other inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.'

"All who fulfil the conditions may share in the joys of the redeemed. 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son.'

"Dear friends, the best wish I could wish for you is that you may dwell in this earth made new, where there is no death, neither sorrow nor crying, neither shall there be any more pain. In the last chapter of God's letter to fallen man, he says, 'Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' May we all have that right, and dwell together through the endless ages of eternity."

"Well, dear, how did you like the talk to-night?" asked Mrs. Thurston, on the way home.

"Very much indeed. I never could understand how Christians get any satisfaction out of the thought of going to the heaven that so many of them picture; but an earth where real beings plant, and eat the fruit of that planting, and build houses and inhabit them, is something tangible. I should like to live there myself."

And so we leave them. Surely their feet are turned Zionward, and if faithful, we shall meet them in the glorious earth made new.

LENA E. HOWE.

## Nature Study

### THE SABBATH AND NATURE

WHEN the earth was first created, it was in a chaotic, or confused, condition; but day by day, for six days, new creations were made, which gradually changed the earth into a place of beauty. As each new thing was created, God pronounced it good; but when the machinery of nature was completed, and in its perfection and harmony was carrying out the divine will, the Creator pronounced it "very good." He spent the seventh day in viewing the works of his hands, and he was so pleased with what his eyes beheld that he was refreshed. Ex. 31:17.

We can picture in our minds something of the joy of the Creator as he beheld his wonderful works, when we think of the joy we experience when we have made some simple machine, such as a water-wheel, wind-mill, cart, or sled. As we make each piece, we call it good; but when all the parts have been made and put together, and it carries out our design, we pronounce it very good, and take delight in watching it. We call our friends, that they may enjoy it with us. Thus it was with the Creator, only in an infinitely greater degree; for he is infinitely greater than we are. When the angels beheld the wonderful creations of God, they sang together, and shouted for joy. Read Job 38:1-7.

After God had rested on the seventh day, he blessed and sanctified it, and called it the Sabbath. Read Gen. 2:1-3; Ex. 20:8-11. The Sabbath is the birthday of our world. It can no more be changed from one day to another than can our own birthdays.

For whom did the Lord make the Sabbath? Christ answered this question when he said that the Sabbath was made for man. For what purpose does man need the Sabbath?—He needs it in order that he may, once each week, lay aside his own business and cares, and meditate more fully upon the power, wisdom, and love of God, as expressed in his works. The Sabbath was given to man that he might study nature, and thus become more fully acquainted with nature's God. Parents and their children should spend a portion of this holy day amid the scenes of nature, beholding the flowers,

shrubs, and trees, and listening to the songs of the birds and the babbling of the brooks. All these proclaim the love of the great Creator, and will awaken in our hearts love for him. How many of us are keeping the Sabbath in the right way? Let us study not only God's word, but also his works on the Sabbath.

M. E. CADY.



"Don't forget the old folks;  
Love them more and more  
As they with unshrinking feet  
Near the shining shore.  
Let your words be gentle,  
Loving, soft, and low;  
Let their last days be the best  
They have known below."

### A HEAVEN IN WHICH TO GO TO HEAVEN

THE devil was in heaven a long while after he fell, before he was cast out, but it was heaven just the same. In other words, you can have heaven with the devil in it. Can we not have a heaven on earth with the devil in it? If the Lord once maintained a heaven with a devil in it, can he not maintain a heaven on earth with the devil in it? If we do not get a heaven to go to heaven in, we shall never have an eternal heaven. We can have a liberal sample of it while here below.

We can have some of our future freedom here on earth, in spite of the fact that the devil camps here. The devil is not such a large circumstance that he can change this earth into a hell, as far as God's children are concerned. It often looks like it, but it is not so. We can have heaven born in our hearts, for God is as anxious to live there as he ever will be.

There are as many angels about us now as we shall ever have. The principal reason you and I are not over there just now is because our spiritual specific gravity is not just right; and while it is being adjusted, we have a most glorious opportunity to tell others of what has been done for us. God knows we could not endure a heaven yet. The same fires that are burning up the dross in us now will by and by appear to us as a glorious cloud.

None of Satan's agents, men or demons, can do anything to us, except as the Lord permits it. God keeps the wicked people making roads to heaven for the good. He keeps them pounding rock to make pavements for the good people. Joseph's eleven brothers were wicked men; but they were making a good, substantial road for Joseph to the throne of Egypt, and God knew they were making the nearest road for him. No matter what mistakes are made, no matter what the circumstances, God will make them in some way pave the road for us. Sometimes God brings us face to face with what seems to be a terrible experience; but just as soon as we are willing to go through it, it will be a terrible experience no longer, for it will have become transformed into a glorious paradise for us.

DAVID PAULSON.

### A LITTLE SERMON

NEVER a day lost, dear,  
If at night you can truly say  
You've done one kindly deed, dear,  
Or smoothed some rugged way.

Never a day is dark, dear,  
Where the sunshine of home may fall,  
And where the sweet home voices  
May answer you when you call.

Never a day is sad, dear,  
If it brings, at set of sun,  
A kiss from mother's lips, dear,  
And a thought of work well done.

—Selected.





## THE VANISHING-POINT

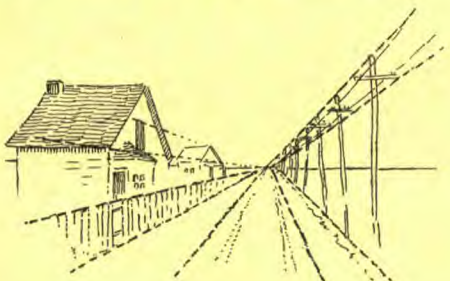
We have seen how the horizon line itself is entirely dependent upon the position of the observer.

The point on the horizon where all receding lines appear to vanish, called the "vanishing-point," or "center of vision," is just as dependent upon the position of the observer as is the horizon line.



If we stand in the middle of any country road, which extends straight before us for some distance, as in Fig. 5, the wagon tracks go off directly in front of us. These lines, with those of the fence and the edge of the road, appear to meet at a point on the horizon. All the lines we notice proceeding in the same direction—the telegraph wires and the receding lines on the houses—seem to meet at this point also.

By drawing lines along all the receding lines in Fig. 5, we shall find that they all meet at



one point. This point is the center of vision, or vanishing-point. By drawing a horizontal line across the picture at the same height as our point of vision, we can see where our horizon would be, were it visible.

In calling this point the center of vision, it does not necessarily mean the center of our picture; because if we step to one side of the road, as in Fig. 6, every line at once changes its direction. We can see more of the front

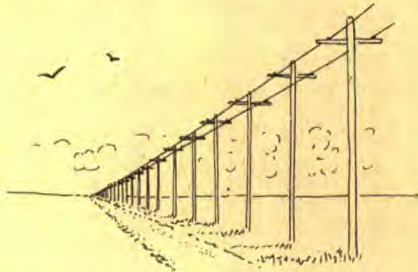


of the houses than when standing in the middle of the road; and, again, all lines seem to meet at a point opposite our eyes, but more to the right, on the horizon line, thus showing that the center of vision does not mean the center of the picture, but the center of what we see.

If we walk along the street, and observe the direction taken by the receding lines of the buildings and pavements, we shall notice that all lines retreating above our eyes appear to run down, and all below the eyes appear to run up; and these lines, if continued far enough, will seem to meet at our point of vision on the horizon.

Suppose you stand at one end of the longest room you have access to, and test this principle in another way. Notice the ceiling and floor lines of the side-wall, as they go away from you. Does not the higher one appear to

run down as it goes away, and the lower one to run up? and can you not imagine that if the wall was continued out as far as the eye could see, these two lines would seem to converge at one point?



Stand near a line of telegraph poles. Notice how the lines formed by the top and bottom seem to draw together. Test this matter for yourself, until you are sure of the fact, and can point it out clearly to some one else.

PEDRO LEMOS.



## CLIMBING

Now eyes aloft! Look up, and see.

That ladder straight and tall,—  
But not the property of one,  
God's ladder, raised for all.

To every duty in the home,  
Give thought and love and time;  
For duties are but upward steps:  
Then, young folks, up and climb!

At school each study is a round;  
At church each song and prayer:  
Such rounds as these are more like wings  
To waft us through the air.

And what of trials rough and hard?  
Each cross is but a round;  
It lifts toward heaven every soul  
That to the earth seems bound.

Wouldst have God's angels climb for you?  
Then make for them a place;  
They ladders climb, as Jacob found;  
He met them face to face.

But what if you who climb should slip?  
Turn, climb as ne'er before!  
And if your neighbor fall, hands out,  
And help him climb once more!

From day to day in patience climb,  
Let love and trust abound;  
The King's own palace door will be  
The topmost, golden round.

— *Young People's Weekly.*

## ELSIE'S NEW ORNAMENT

"How queer! I never noticed that before; I wonder what it means," murmured Elsie Dunham, half aloud.

"What did you say, dear?" asked Aunt Alice, who sat mending by the rose-shaded window.

"Why, this Bible verse," said Elsie. "I just came across it, as I was reading. I presume I must have read it before, but I don't remember it; it certainly never struck me as it does now. I don't understand it."

"Read it to me, and let's see if two heads are not better than one," said Aunt Alice, with her ready smile.

Elsie bent over her Bible again, and read aloud, "'That they may adorn the doctrine of God our Saviour in all things.' Now I suppose that means us as much as the servants Paul was speaking of, but I don't see how we can possibly adorn the doctrine of Christ. Isn't it already perfect? How can we adorn it?"

Aunt Alice snipped off a thread, and folded the garment she had just mended, before she replied, thoughtfully: "Well, dear, I do not

suppose we are to make the doctrine any more perfect, for, as you say, what God has given us is already perfect; but it is given to us to illustrate in our lives, and we each illustrate it according to our own ideas of it. The more we see in it of worth and of beauty, the more we can and shall make of it. And remember this, Elsie: we, as professing Christians, are read by others, and their idea of the value of religion is made by the idea they get of it from our lives; so you see it is of the utmost importance that we should interpret the doctrine aright, and illustrate it as perfectly as possible."

"Yes," responded Elsie, promptly, "but what does it mean to *adorn* the doctrine?"

"Well, child, what does it mean to adorn anything?" asked Aunt Alice, quizzically.

Elsie looked up in surprise. "Why, to trim it up, of course," she replied, in a tone that implied that auntie could not apply the definition, after all.

Aunt Alice folded another garment, where a slight break had been repaired, before she replied; and when she did speak, it was only to say, "Elsie, will you please run over to the store, and get the butter I forgot to order this morning? And when you come back, just come to the kitchen door; I shall be there. We will talk more on this subject."

Elsie closed her Bible, and was soon on her way across the little park to the store, which was on a street beyond.

She was not gone long. It was a beautiful afternoon, and the atmosphere in the early September day was free from the extreme heat and dust of the previous month. Elsie thought, as she tripped lightly home from her errand, of her pleasant vacation visit with Aunt Alice, of the family at home, and of school and church duties awaiting her the coming year. Remembering her aunt's directions, she went around the neat winding walk, and found herself at the kitchen door, which stood open, revealing the pleasant, sunny kitchen, and Aunt Alice flitting about the room.

Elsie handed the package to her aunt, and was going into the hall to hang up her hat, when she heard her name called.

"See here a minute, Elsie," called Aunt Alice; "will you look at this table?"

Elsie looked, a little surprised at the request, and saw a common kitchen table shoved back against the wall, covered with a coarse red tablecloth. Upon the table were the necessary common white dishes, with some black-handled knives and forks and pewter spoons. There was plenty of food, but it looked as if pitched on anyhow. As Elsie looked, she opened her mouth to speak, but Aunt Alice said, quickly, "Don't say anything yet, dear; but come into the dining-room, and look at this table."

Elsie obeyed in silence.

In the center of the pretty room stood a round table, covered with a glossy, snow-white cloth. The dishes were glass, decorated china, and shining silver. A plate of neatly piled, evenly cut slices of bread, a glass dish of strawberry preserves, and a plate of delicate cake, with other food, were artistically arranged upon the table, and a beautiful bouquet of flowers graced the center.

"Which table do you like best, Elsie?" asked Aunt Alice.

"Why, this one, of course!"

"Why?" demanded her aunt. "The other table is quite comfortable to sit down to, and it has upon it a sufficient variety of food to sustain life."

"Oh, yes," assented Elsie, "but this one looks nicer."

"Just so," was the reply. "If you were invited to choose where you would eat, you would choose this table, because it 'looks nicer,' in short, it is more attractive. When I asked you what it means to 'adorn,' you said, 'To trim up,' but I suppose you will agree with me that the trimming up is for the purpose of making a thing attractive. You adorn yourself in order to make yourself attractive. You adorn a table or a room to make it attractive. We all choose to look at a pretty room, to



eat at a neat table, to be in the company of attractive people. Now that, I think, is the meaning of the verse you read a little while ago. Paul says, Make the doctrine of God your Saviour attractive in all things. It is attractive, when understood and lived out, and it should be our duty and privilege to make our religion so attractive that people will desire to have it themselves. It is possible, I suppose, for one to accept Christ, and be saved,—for he has promised to save all who trust in him,—and yet be so unattractive, and even disagreeable, as to repel others, and so make them dislike the beautiful religion founded on the belief in Christ. Do you see what I mean?"

"Yes," said Elsie, slowly and softly; "but, auntie, just to come to the point, how can we—how can I—adorn the doctrine of my Saviour?"

"Well, let me see," replied her aunt, reflectively. "It seems to me that Peter tells us that women should seek to put on the 'ornament of a meek and quiet spirit.' He also says, in another place, that we should add to our faith, virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity. Paul tells us to be kind and courteous. All these qualities are attractive, and beautifully adorn our Christian profession. If we should keep this thought in mind, and Christ within, all the time, our very presence would be a sort of magnet, drawing people to Christ. It would be the best work we could do for our Saviour, to let our lives adorn his doctrine."

"Yes," said Elsie, "and I see that I might be more attractive if I were less hasty in speech, and more courteous,—and,—oh, well, I see! I mean to try it. I never thought about that before."

It was nearly time for Uncle Morton to come in, and Aunt Alice hastened away to finish preparing supper; while Elsie went on to the hat-rack, and then to her own room, where a few minutes' steady thinking brought her to her knees; and she could never be quite the same girl again.

The next day she went home, and was soon in the whirl of a busy school year; but she could not forget the impressive lesson she had had the last day of her vacation, and she really endeavored to adorn her Christian profession. It would not be possible for us to follow her, and see how and where she failed, and where and how she succeeded, for she did both; but on the whole, she was greatly changed. Her own home friends and her schoolmates noticed a growing sweetness of disposition, and commented upon it, and one day Elsie had the satisfaction of overhearing a friend say, "Well, if I thought being a Christian would make me like Elsie Dunham, I would try it for myself!"

Did this make Elsie proud?—Ah, no! With tears of gratitude and humility, she went straight to her room to thank God for the little victory, and to pray for the friend who was almost persuaded.

MRS. F. A. REYNOLDS.

#### THE LITTLE STREETS

"To-morrow I'll do it," says Bennie;  
"I will, by and by," says Seth;  
"Not now—pretty soon," says Jennie;  
"In a minute," says little Beth.

O dear little people! remember  
That, true as the stars in the sky,  
The little streets of To-morrow,  
Pretty-soon, and By-and-by  
Lead, one and all,  
As straight, they say,  
As the king's highway,  
To the city of Not-at-all.

—Selected.

#### A TINY HORSE

WHAT is supposed to be the smallest Shetland pony in the world is three years old, and though perfectly developed, is only thirty-two inches high. It is black in color, and is in the same shaggy condition in which it came from its native hills.

## BIBLE LESSON AND NOTES

### SABBATH-SCHOOL LESSON—NO. 11

(December 16, 1899)

#### THE TEN VIRGINS AND THE TALENTS

*Lesson Scripture.*—Matt. 25:1–30.

*Memory Verse.*—Matt. 25:21.

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

*Persons:* Jesus, disciples.

#### QUESTIONS

1. Continuing his instruction to his disciples, to what did Jesus liken his kingdom? Matt. 25:1. What was the character of the young women? V. 2. As with their characters, how did their practises contrast? Vs. 3, 4. In what respect did they all seemingly act alike? V. 5.

2. What stirring cry awoke them from their slumbers? V. 6. What did they all at once do? V. 7. What did a part of them say? and why? V. 8. What answer was given them? V. 9.

3. While they were gone to purchase oil, what took place? V. 10. When the foolish virgins returned, what appeal did they make? V. 11. What did the bridegroom say from within? V. 12; note 1. What admonition does Jesus again give on the strength of this parable? V. 13.

4. To what did Jesus further liken his work? Vs. 14, 15. What use did the respective servants make of their talents? Vs. 16–18.

5. What finally took place? V. 19. What was the response of the first servant summoned? V. 20. What benediction did he receive from his lord? V. 21. What similar experience did the second servant have? Vs. 22, 23.

6. What returns did the third servant make? What did he say? Vs. 24, 25. What did his lord say to him? Vs. 26, 27. What command concerning the one talent was then given? V. 28. Why? V. 29; note 2. What order was issued with reference to the unfaithful servant? V. 30.

#### NOTES

1. The parable of the ten virgins is a divine picture of the experiences of God's people, especially during the memorable year of 1844. The going forth to meet the bridegroom represents the time when Christ was first expected, in the spring of 1844, when with their lamps (their Bibles) the people of God went forth, (prepared themselves for his coming, by earnest study and prayer) to meet the Bridegroom. But the time passed, and Christ, the Bridegroom, did not come. This was the first disappointment. The result was that a large number who had not at heart truly loved his coming went back upon their belief, and again became cold and formal. Others, however, were only stirred to search the Scriptures more carefully, to discover, if possible, the cause of their disappointment. They rested on the promises. During this time of waiting, or while the Bridegroom tarried, the Saviour says, they "slumbered and slept." All slumbered and slept; the first class in open unconcern, the others in a degree of discouragement. But finally it was discovered that the true time for the coming of the Bridegroom would be in the month of October. Immediately the message went with almost electric speed from one place to another, "Behold the Bridegroom cometh; go ye out to meet him." Then all arose, and trimmed their lamps, or began again to study their Bibles. But those who had lived in unconcern during the waiting time had no oil with them—they had not the Spirit of the Lord—as they went forth. They never again found joy in the message of Christ's coming. But the wise virgins regained their experience, found their first love, met the Bridegroom, and entered in. The entering in of the bride-

groom to the marriage represents the beginning of Christ's work in the Investigative Judgment. True, the people of God were not right in supposing that Christ would come to the earth in 1844, and they were disappointed in consequence; but they kept on studying, and God brought them to see the truth of the Judgment and the third angel's message as a whole. By holding fast their faith, they truly met the Bridegroom in an understanding of his work; and, understanding it, they entered by faith into the work of the Judgment. They were ready. But those who rashly denied all because they were disappointed, were left in darkness, and could not see the truth as it is for to-day. Because of their stubborn unbelief, they were shut out. Those who "went in" are all who, from 1844 onward, understand Christ's work in the sanctuary, and live by faith in his mediatorial work.

2. The question has been asked, How could the lord take away from him that had not? In reply, it may be said that reference is not made to one who has nothing in possession; for the unfaithful servant did have one talent. But he had not improved the one talent. The idea of the text is, Take away the talent from him who has not made good use of it, and give to him who has put his money out to usury, even to him who has ten talents; for to every one that has made good use of his talents more will be given.

## BELOW \*the SURFACE

### LAND AND WATER LIFE

A HASTY glance at a terrestrial globe is sufficient to show how remarkable is the difference in the distribution of land and water in the northern and southern hemispheres. We live in the land hemisphere; the southern is essentially the water hemisphere. Just as remarkable is the distribution of life in the two hemispheres.

"No land animal and no trace of vegetation—not even a lichen or a piece of seaweed—has been found on land within the antarctic circle." Such is the graphic statement of an authority on antarctic exploration.

But as if to offset the absence of life from the lands around the south pole, the waters in that part of the globe abound with a profusion of animal and plant life. Some minute forms of crustaceans are so abundant that the waters of the Antarctic Ocean are colored red by them in places, and the number caught in the tow-nets of the exploring ship "Challenger" was occasionally so great that the nets burst while being hauled aboard.

Larger animals are proportionately numerous there. Seals, whales, and a great variety of fishes inhabit the far southern ocean. The floor of that ocean is said to be occupied by more abundant and peculiar forms of animal life than any other known part of the sea bed.

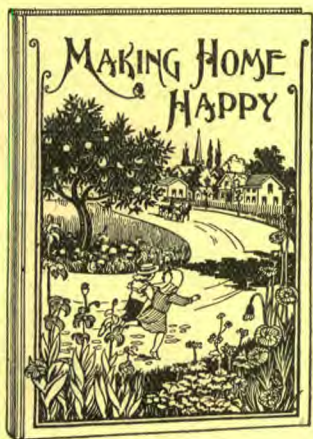
A very interesting example of the manner in which some kinds of animals depend for their existence upon the destruction of others is furnished by the fact that large numbers of the inhabitants of the surface waters of the tropics, having drifted so far south as to come into contact with the cold Antarctic currents, are, so to speak, frozen to death; and their bodies, sinking to the bottom, afford a supply of food to the remote inhabitants of the ocean floor.

But while the peculiar conditions described above now prevail within the antarctic circle, there is, at the same time, much evidence that things were once very different there, and that the supposed continent surrounding the south pole once abounded with animals and plants as varied, beautiful, and interesting as those of the northern hemisphere.

On this antarctic continent, it has been surmised, some of the characteristic life-forms of Australia and South America may have originated. There is, in fact, a growing curiosity in the minds of scientific men concerning the secrets that are apparently locked in by the encircling ice of the southern pole.—Selected.



## Making Home Happy.



By Mrs. L. D.  
Avery-Stuttle.

This subject is presented in an interesting story form, and every reader will feel inspired to strive to make his home cheerful. Happy homes are needed everywhere, and "Making Home Happy" is a good little book to help bring about this result.

The book contains 206 pages, with four full-page illustrations, besides smaller ones. Price, bound in cloth, 50 cents.

We will send it, post-paid, for **three new yearly subscriptions** to the INSTRUCTOR at 75 cents each; or with the INSTRUCTOR one year for \$1.00.

## Making Home Peaceful

By Mrs. L. D. Avery-Stuttle.

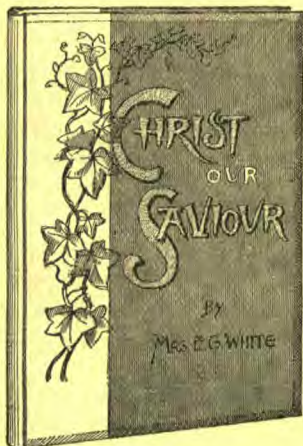
A Happy Sequel  
to  
Making Home Happy.

The purpose of the author has been to show the reader, by means of a happily conceived object-lesson, how the true Christ-love can be given tangible expression in every-day home life, and how the incoming of that love will transform a joyless abode into a happy home.

The book is uniform in size and style of binding with "Making Home Happy." Price, bound in cloth, 50 cents; in paper covers, 25 cents.

It will be sent, post-paid, for **three new yearly subscriptions** to the YOUTH'S INSTRUCTOR; or with the INSTRUCTOR one year for only \$1.00.

## Christ Our Saviour....



Gives a graphic description of the birth, early training, baptism, ministry, death, resurrection, and ascension of Christ our Saviour. The book contains 160 pages, profusely illustrated, handsomely bound in three styles of binding.

Prices, \$1.25, 75, and 50 cents.

We offer this book, post-paid, to INSTRUCTOR subscribers at the following rates:—

Cloth back, board cover, for **three new yearly subscriptions**, at 75 cents each; or with the INSTRUCTOR one year for \$1.00.

Fine English cloth, for **four new subscriptions**, at 75 cents each; or with the INSTRUCTOR one year for \$1.25.

Presentation edition, for **five new yearly subscriptions** at 75 cents each, or with the INSTRUCTOR one year for \$1.50.

## "Beautiful Joe."



An Autobiography  
By  
Marshall Saunders.

Beautiful Joe is a real dog, and "Beautiful Joe" is his real name. He belonged during the first part of his life to a cruel master, who mutilated him in the manner described in the story. He was rescued from him, and is now living in a happy home, with pleasant surroundings, and enjoys a wide local celebrity.—*Author's Preface.*

This story awakens the interest of the reader in the first chapter, and sustains it to the end. It must make an impression for good, and in the interests of kindness and gentleness, upon all who read it.

The book is well bound in cloth, with gilt side-stamp; 304 pages; illustrated. Price, 75 cents. Bound in paper, 50 cents.

It will be sent, post-paid, for **four new yearly subscriptions** to the YOUTH'S INSTRUCTOR, at 75 cents each; or with the INSTRUCTOR one year for only \$1.25. In paper covers, with the INSTRUCTOR one year, for \$1.00.

## "Dickey Downy."



By  
Virginia Sharpe Patterson.

This little volume is charmingly written, its object being to teach the children to love and protect the birds. That it is interesting, the following selected chapter-headings will abundantly show:—

The Orchard.  
Dickey Downy's Meditations.  
Dickey's Cousins. A Winter in the South.  
The Prison. The Hunters.  
Polly's Farewell.

The book is bound in cloth, and contains 192 pages, with four beautiful colored plates. Price, post-paid, 60 cents.

We offer this book, post-paid, for **three new yearly subscriptions** to the YOUTH'S INSTRUCTOR, at 75 cents each, or with the INSTRUCTOR one year for only \$1.15.

## Self-Pronouncing S. S. Teachers' Reference Bible.



CONTAINS the celebrated *Teachers' Helps*, comprising nearly 400 pages. Also a complete series of fifteen new maps.

*Description.*—Imperial Seal Binding, Tuck Edges, known as "Divinity Circuit," Rounded Corners, Full Red under Gilt Edges.

We offer this Bible, post-paid, for only **SIX NEW YEARLY SUBSCRIPTIONS** at 75 cents; or **TWELVE NEW SIX MONTHS' SUBSCRIPTIONS** at 40 cents.

We will also send it, post-paid, with the INSTRUCTOR one year for \$2.25. For 20 cents extra we will stamp your name in gold upon the cover.

## Dr. Worst's New Scientific CATARRH INHALER ON TRIAL FREE!



DR. E. J. WORST, ASHLAND, OHIO.

It cures Catarrh, Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness, and all diseases of the Air Passages.

### CURES BY INHALATION.

Air is the only agent fine enough to carry any medical influence into the small air cells and homes of the living germs, that will effectually destroy the causes of these diseases. It was the agent that carried the disease there, and it must be the one to successfully remove it.

### SPECIAL OFFER.

For a short time I will mail to any reader, naming this paper, one of my new Scientific Catarrh Inhalers, with medicine for one year, on three days' trial, free.

If it gives satisfaction, send me \$1.00; if not, return it after three days' trial. If you are willing to comply with such reasonable terms (*agents wanted*), address—

**DR. E. J. WORST, 402 Main St., Ashland, O. ON TRIAL FREE!**

SEND two-cent stamp to A. W. Halfrich, Clyde, Ohio (formerly St. Louis), for full particulars of one of the easiest-selling articles. No capital needed. Forty-two dollars' worth has been sold in a day by one brother. Sold only by agents.

## 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 Dept. 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.

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, 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.	

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

**A. S. PARKER, Agent,**  
Battle Creek.





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.

### FOR EVERY DAY OF THE WEEK

#### SUNDAY:

We are not left of God  
So long as a rose blooms at our window-pane,—  
So long as the sun shines, and the soft rain  
Calls forth the early violets from the sod.

#### MONDAY:

The world is what we make it. Forward,  
then! forward in the power of faith, forward  
in the power of truth, forward in the  
power of friendship, forward in the power  
of hope, forward in the power of God!—  
*Henry Vincent.*

#### TUESDAY:

Whatever with the past has gone,  
The best is always yet to come.  
— *Lucy Larcom.*

#### WEDNESDAY:

"Whatever be thy longing or thy need,  
That do thou give;  
So shall thy soul be fed, and thou, indeed,  
Shalt truly live."

#### THURSDAY:

THE true Christian is like the sun, which  
pursues his noiseless track, and everywhere  
leaves the effects of his beams in blessing  
upon the world around him.— *Luther.*

#### FRIDAY:

"Since trifles make the sum of human things,  
And half our misery from our foibles springs;  
Since life's best joys consist in peace and ease,  
And few can save or serve, but all may please,—  
O, let the ungentle spirit learn from hence  
A small unkindness is a great offense!  
Large bounties to restore we wish in vain,  
But all may shun the guilt of giving pain."

#### SABBATH:

If ye keep my commandments, ye shall  
abide in my love; even as I have kept my  
Father's commandments, and abide in  
his love.— *Jesus.*

ARE you going to have one or more of our  
premium books? Every one who will try, can  
have at least one,—and we should be glad to  
send the whole six to every reader of the paper.  
Several have already earned one of the Pre-  
mium Bibles, and all express themselves as  
pleased with this book.

We shall expect to hear how your Reading  
Circle is succeeding,—of the interest taken in  
it, of its growth, and how it is using the truths  
brought out. It may not be possible to print  
all your letters; but there will surely be a  
place for some of them, or at least a notice of  
the work being done.

### NOTICE!

A RENEWAL blank is sent each month to  
those whose subscription to the YOUTH'S IN-  
STRUCTOR will expire in a short time. As soon  
as this blank is received, please send in your  
renewal, that you may not miss any numbers.  
If the renewal reaches us before the paper is  
discontinued, extra trouble and expense are  
avoided here at the Office.

### OUR INSTRUCTOR MISSION FUND

It is a pleasure to watch this fund grow from  
week to week. We hope soon to have money  
enough to send twenty-five copies of the IN-  
STRUCTOR to India for a year. It is the aim to  
keep this fund open, also, to supply some of  
the most urgent calls that come in every day  
for the paper. One copy is being sent to a  
reading-room in a prison city, and is gladly  
and thoughtfully read; and another to a private  
hospital,—the only Protestant hospital in a  
city of sixty thousand inhabitants,—where it  
reaches a wide class of readers. Pray that the  
Lord's blessing may follow these papers.

Amount previously received,	\$13.15
Orin Startzer,	1.50
E. L. Paulding,	1.00
Effie and Alice Scales,	.75
Total,	\$16.40

### THE PRISONERS' FRIEND SOCIETY

In a recent letter Sister Carmichael sends  
several additional names of those who have  
joined this society, and are sending her their  
papers every month to distribute in the prisons  
and reform schools in Texas. This is a good  
work, and one the Lord will surely bless.

In sending your papers, be careful to wrap  
them neatly and securely, and to address them  
plainly to Mrs. Ida Carmichael, Keene, Texas.  
It is a great help, also, as it saves unwrapping,  
to have the month in which the papers are  
issued, plainly written on each package.

Below are given the names of those who have  
lately joined the society:—

Mrs. A. M. Evans	Mrs. Emma Hobson
Miss Maggie Compton	Minta Rader
Hazle Higgins	Mrs. Mary R. Cottrell
Miss Ruth A. Roe	Glenn H. Straight
Jessie W. Weiss	Maggie Taylor
James Taylor	Louie Hagle
Nettie Sommerville	Naomi Carmichael
Eugene Beeler	Ers Beecher
George W. Barker	Nettie Hansen
Mrs. W. C. Squire	Iva E. Dean
Emma E. Van Doren	Alfred Karlson
W. L. Kivett	Elizabeth Taylor
Irby Taylor	Rilla Johnson
Ruth Carmichael	Hattie Beeler
Terry Beeler	Lena Beeler.



A NEAT little brochure entitled "The Power  
of the Tobacco Habit," by Charlotte Smith  
Angstman, has come to our table. The writer  
has for years observed the effects of different  
habits upon mankind, and has been profoundly  
impressed with the power the tobacco habit  
exerts not only over its victim, but all those  
with whom he comes in contact, as well as with  
the ignorance, even among intelligent persons,  
of the effects of tobacco. It is to counteract,  
as far as possible, this ignorance that this  
brochure is written; and the information it  
contains should reach every boy, yes, and every  
girl, in the land.

Thirty-six pages; bound in rough paper.  
Price, 20 cents. Good Health Publishing Com-  
pany, Battle Creek, Mich.; or the Wood-Allen  
Publishing Company, Ann Arbor, Mich.



### "IN HIS NAME"

ONE of the warmest days last summer, four  
of my girl friends and myself started out on a  
missionary tour in one of the poorer districts  
of Des Moines. After visiting several families,  
we were directed to the home of a woman who  
had been sick for several weeks. In reply to our  
question if we could be of any service, she said  
that if we wished, we might clean up the house  
a little. It was a very small house,—only  
three rooms,—but when no housework has  
been done for three weeks, there is likely to  
be plenty to do, even in a small house. We  
divided the work, two of the girls taking the  
front rooms and two of us the kitchen, the fifth  
tending the baby and helping both sets of  
workers.

The kitchen was very small; but the stove  
was large, and there was such a hot fire that at  
first it seemed as if we could not endure it.  
But the fire was a good thing, after all; for we  
were thus able to heat all the water we needed.

First we took all the dishes out of the cup-  
board, and washed them thoroughly; there were  
not many. Next we scrubbed the cupboard,  
put clean papers on the shelves, and set the  
dishes inside. Then we tried to clean the  
floor, but it was so dirty we could not make it  
very white. Meanwhile, the others were busy;  
and when we looked in after the kitchen was  
made sweet and clean, we found that part of  
the house looking like a different place.

It was now late in the afternoon, and soon  
the man of the house came home. Both he  
and his wife were so grateful for what we had  
done that we felt more than repaid, and went  
home with happy hearts.

RUTHIE KANE.

[There is nothing so sure to bring happiness  
into the heart as doing something for others,  
especially those who are ill or in need. This  
was Jesus' work; and when we are doing his  
work, we are given a taste of his joy. The  
more we become like him, the more closely we  
follow him, the more truly happy we shall be.  
And when hearts are made tender by our min-  
istry to their physical necessities, we should  
never forget to direct them, with the gentleness  
and tact born of heaven, to Him who alone  
can satisfy all their needs. I hope you read  
the article about "Entering Wedges" in last  
week's paper. There is so excellent a lesson  
in it that I am tempted to repeat it here, lest  
some of you may have missed it; but perhaps  
it would be better for you to reread the arti-  
cle, and thus find it out for yourselves. Only  
—if nothing had followed the little iron wedge,  
do you think the great logs would ever have  
been split into rails?—EDITOR.]

"GARLAND" STOVES AND RANGES  
are the strongest heaters and quickest bakers.

**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.