

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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THE HIDDEN ROSE

IT has not bloomed," I said, "though I have watched
The summer through. No rose, for all my care;
Nothing but leaves upon each thorny stem;
Leaves,—and I hoped to see rich blossoms there!"

But when the autumn came, with frosty hands
That plucked the leaves, and flung them far and wide,
A ruddy globe appeared to show me where
One single perfect rose had bloomed and died.

Then, poised upon the bare and briery branch,
The crimson sphere spoke to my soul, and said:
"Look closer 'neath life's leaves, lest its sweet rose
You fail to find till all its grace is fled."

— Selected.

"IF ANY OF YOU LACK WISDOM, LET HIM ASK OF GOD"

TRUE prayer, offered in faith, is a power to the petitioner. Prayer, whether offered in the public assembly, at the family altar, or in secret, places man directly in the presence of God. By constant prayer the youth may obtain principles so firm that the most powerful temptations will not draw them from their allegiance to God.

The child Samuel was surrounded with the most corrupting influences. He saw and heard things that grieved his soul. The sons of Eli, who ministered in holy office, were controlled by Satan. These men polluted the very atmosphere that surrounded them. Men and women were daily fascinated with sin and wrong; yet Samuel walked untainted. His robes of character were spotless. He had no fellowship with the sins that filled all Israel with fearful reports.

In God there is strength; in him there is power. If we would take hold of this strength and power, we must not cease our watchfulness and prayer for a moment. We are safe only when we feel our weakness, and cling with the grasp of faith to our mighty Deliverer.

The world's Redeemer spent much time in prayer. He loved the solitude of the mountain, where he could hold communion with his Father alone. We read: "And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone." "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." "He went out into a mountain to pray, and continued all night in prayer to God." If Jesus manifested so much earnestness, how much more need for us to

wrestle with God, and say, "I will not let thee go, except thou bless me."

"Which of you shall have a friend," Christ said, "and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

In the place of bearing your perplexities to a brother or a minister, take them to the Lord in prayer. Do not place the minister where God should be. The minister of Christ is like other men. True, he bears sacred responsibilities, but he is not infallible. He is compassed with infirmity, and needs grace and divine enlightenment. He needs the heavenly unction, in order to do his work with success. Those who know how to pray, who know what are the invitations of the gospel of Christ, show dishonor to God when they lay their burdens upon finite men. It is always right to counsel together; it is right to converse together; it is right to make the difficulties that present themselves in any enterprise plain before your brethren and your ministers. But do not depend upon man for wisdom. Seek God for the wisdom that comes from above. Ask your fellow laborers to pray with you; and the Lord will fulfill his word, "Where two or three are gathered together in my name, there am I in the midst."

The Lord does not say to us: If any man lack wisdom, let him go to his pastor or to his neighbor, and pray to him for help. Lay your burden on finite men, as weak as yourself, and seek their wisdom. He says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."

The Lord invites us to ask of him. Shall we turn from God's wisdom, to ask of men? We can not obtain from men the help that comes alone from God, in whom is no variableness, neither shadow of turning. They may advise us to do what is best; but unless

they receive their light from heaven, they can have no certain light to give us. The Lord is acquainted with our ignorance and darkness, and he bids us come to him, the source of all light and wisdom. "Come unto me," he says, "all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Promises are estimated by the truth of the one who makes them. Many men make promises only to break them, to mock the heart that trusted in them. Those who lean upon such men lean upon broken reeds. But God is behind the promises he makes. He is ever mindful of his covenant, and his truth endures to all generations. "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant."

The gift of God's dear Son makes the promises ours of a surety. Christ clothed his divinity with humanity, and paid the ransom for man, and he desires that man shall rightly estimate the life thus provided. Man is to understand, by an experimental knowledge, the tender love of God for his creatures. God expressed his love in a wonderful way. He could not make man a partaker of the divine nature, until his only begotten Son, equal with the Father, should stoop to human nature, and reach man where he was. God did not withhold his Son. In Christ humanity touched humanity. In him man becomes a child of God, an heir to all the treasure of heaven.

The Lord is always the same. He keeps truth forever, and there is no unfaithfulness in him. We have confidence in our fellow men; then why are we so apt to distrust the promises of God? Christ declared that heaven and earth would pass away, but that not one word of God would fail. Why, then, do we not honor the Lord by believing his word, which is not yea and nay, but yea and amen in Christ Jesus? Why do we not come to our Heavenly Father as a little child comes to its earthly parent, and ask him for the things we need? Christ says: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

Let us not grieve the Spirit of God any more. Let us not show distrust of his word; for he alone is to be depended on. He is "the blessed and only Potentate, the King of kings, and Lord of lords." He has a mighty arm; strong is his hand, and high is his right hand. He is a mighty God, who is able to do exceeding abundantly above all we ask or think. He is wonderful in counsel, the only wise God. If he is for us, who can be against us? "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

MRS. E. G. WHITE,



HISTORY AND FIRST PRINCIPLES OF THE SCIENCE

THE purpose of this series of articles is to give the reader a practical knowledge of the fundamental principles of all the common processes of photography. They are intended especially for beginners; so those who are more advanced in their study of this fascinating art-science will kindly pardon the minute details that may seem to them unnecessary. Some of the younger members of the INSTRUCTOR family may find the first three or four papers rather hard to understand; but they bear the same relation to what is to follow that a foundation has to a house, and should therefore be carefully read.

If it did not make such an unwieldy word, I should prefer to call photography a science-art; for it certainly was a science before it was an art. As a science, it is now nearly a century old; while as an art, it dates back but a few years.

The word "photograph" comes from two Greek words meaning "light" and "to write." Photography is, therefore, the science, or art, of writing with light.

In the second year of this century an Englishman named Wedwood published a paper on the process of photography on paper sensitized with nitrate of silver. The same process—with great improvements, however—is the one by which nearly all photographs are printed at the present day. This method was not practical, but it gave impetus to research, and from time to time others added the knowledge gained by experiment and study, until, in 1839, there was published a description of the first practical process of photography. This has since been called the "daguerreotype" process, in honor of one of its inventors.

This process was simple but quite laborious. It gave a picture on a silver-plated copper plate, and in its day was considered something wonderful. It was necessary to secure a perfect polish on the plate, as upon it largely depended the beauty of the finished picture. This was the most difficult part of the work.

When the daguerreotype process first came into use, it was often necessary to expose the plate half an hour. By comparing this time with the quickest exposure practical at the present day, one can form some idea of the great advancement made in photographic science. An exposure of one five-hundredth of a second is no longer uncommon, and some shutters are said to work in less than half that time.

The daguerreotype was succeeded by one process after another, until wet collodion plates came into use. The wet-collodion process held its own for many years, and is practiced to some extent even at the present day.

The principles underlying the science of photography are the same to-day as they were in the days of Wedwood and Daguerre,—the same as they were on the day when God said, "Let there be light." Man has been slow to grasp the truth that God has placed within his reach, slow to understand the laws that he established in the beginning. New discoveries are constantly being made in this science, as well as in all others. The principles underlying all branches of science will never be thoroughly comprehended by finite man; but those who, in this world, prove themselves worthy of

eternal life will go on forever acquiring new facts, and gaining a clearer understanding of God's eternal laws.

The corner-stone of photography is this: The action of light causes definite changes in certain substances. A newspaper that has been exposed to the sunlight for several days will be a different color from one that has been protected. If part of this paper had been exposed, and part covered with something that would have shut out the light, the result would have been a photograph,—a very crude one, to be sure, but a photograph nevertheless.

In actual practice we have, instead of the newspaper, a glass, celluloid, or paper support, on which has been coated a film of gelatin, collodion, or albumen, made sensitive to light with bromide or chloride of silver. Without going into the details of the chemical process, it will be sufficient to say that bromide and chloride of silver are prepared by adding the appropriate chemical to silver nitrate. Silver nitrate is pure silver dissolved in nitric acid. Light causes no perceptible change in bromide of silver; but after it has been exposed, it will, if brought into contact with certain other chemicals, be turned again into metallic silver. This is called the "developing process." When exposed to the light, chloride of silver will slowly but quite perceptibly darken. This is the "print-out" process. To obtain the same results with each, the chloride would require an exposure of hours, while a small fraction of a second would be sufficient for the bromide. Negatives are made by the developing process; while the print-out process is principally used in making positives, or "prints," as they are usually called.

Any flat object that may be seen by transmitted light—that is, light that comes through the object itself—may be photographed without a camera. For an example of this, place a piece of print-out paper on a board, a book, or anything that will serve as a support. On this lay a leaf, and cover both with a plain glass, which can be held in such a way as to insure perfect contact of paper and leaf. Now if this simple printing frame is held in the sunlight for a few minutes, it will be seen that a picture of the leaf has been printed on the sensitive paper. The picture will be like the original in size and detail; but where the leaf was dark, the picture will be light, and vice versa. For this reason the picture would be called a "negative." If the negative is so treated as to make it insensible to further light, a second picture may be taken from it. In this second picture the positions of the light and dark parts will be again reversed, and we shall have a positive.

As commonly practiced, photography is a double process; but with one negative any number of positives may be obtained.

J. EDGAR ROSS.

THE WINTER THAW

FROM a limpid sky, from a sky all blue,
The ruddy, persuasive sun looks down;
The titmouse whispers his April note,
The crows in the pastures caw.

One!—two!

The eaves-trough laughs in its frozen throat,
And a winy vapor bathes the town
In the hour of the winter thaw.

The pulse in the beechroot pricks anew,
The bells of the plane-tree lose their hold,
The woodchuck dreams of the crispy grass,
The fieldmouse stirs in the straw.

One!—two!

The drops hang stiffened in tears of glass,
And swift as a panther creeps the cold
In the wake of the winter thaw!

—Dora Reed Goodale.



OUR lives are songs:

God writes the words,

And we set them to music at leisure;

And the song is sad, or the song is glad,

As we choose to fashion the measure.

We must write the song,

Whatever the words,

Whatever its rhyme or meter;

And if it is sad, we must make it glad;

And if sweet, we must make it sweeter.

—Gibbon.

ROSA BONHEUR

EARLY in the nineteenth century there lived in Bordeaux, France, a painter, Raymond Bonheur, an artist of fair ability, who won several first prizes for drawings in the city schools, in which he afterward became a drawing master. He afterward married one of his pupils, a charming and talented young girl, and an accomplished pianist. Being poor, as children came to them, the father was compelled to abandon painting as a pastime, and devote all his time to his duties as a drawing master, and the young wife to give music lessons, in order to support their family. Raymond Bonheur was, however, ambitious, and dreamed of a day to come when his paintings would be known both in Paris and at Rome. He even went so far as to plan two large paintings for the Paris Exposition, but the sudden death of his wife completely changed the whole purpose of his life. Abandoning all hope of preferment through art, he removed his family of four children to Paris, sending Rosa, who had been apprenticed to a dressmaker, into the country. This child afterward became famous as a painter, and procured for her father the position of director of the Girls' Free School of Design at Paris, which he held until his death. Juliette, the daughter who assisted her father in the management of this institution, is spoken of as an artist of merit, especially as a painter of sheep. Not much is known of the sons,—August, a painter of cows; and Isadore, a sculptor,—but through the influence of their sister Rosa, several of their productions have been favorably received.

Rosa's specialty, upon which rests her fame, was delineating animals and still life, Ruskin, lately deceased, declaring her to be "the greatest painter of animals of the nineteenth century." To illustrate how, apparently, chance often shapes the destiny of individuals, Rosa Bonheur often told her friends how she came to devote her life to animal painting. Soon after her mother's death, desiring to keep the other children quiet while her father painted, she engaged them to keep a litter of kittens from straggling off, while she attempted to draw them. Some years afterward, coming across this crude sketch, she was impressed with the naturalness of the pose of the kittens, and putting the picture on the easel, finished it. When exhibited, the critics pronounced it a masterpiece. The first picture she ever attempted was a bunch of cherries. Her first public success was a painting exhibited in the Salon in 1844, entitled, "Plowing in the Nivernais."

Rosa Bonheur's best-known picture, "The Horse Fair," was first shown in 1853, and sold for eight thousand pounds. It was afterward sold to the New York merchant, A. T. Stewart, and at his death was purchased by Cornelius

Vanderbilt for fifty-five thousand dollars. Mr. Vanderbilt subsequently presented it to the Metropolitan Museum of Art, Central Park, New York City. This picture has been copied in every conceivable way, and is familiar to young and old of all countries. In order to obtain the material for it, the artist attended the horse-market every week for eighteen months. One day as she was sitting there, she felt a warm breathing on the back of her neck, and glancing around, saw a horse's head right over her shoulder, apparently inspecting her work. Startled by her movement, the horse stepped aside, putting one foot into her paint box, thereby upsetting it; then, thoroughly frightened at the noise made by the falling tubes of paint, the animal dashed past her, overturning the easel, and tearing a great hole in the beautiful painting, thus making it necessary for the artist to do all her work over. Wonderful as this picture is, Rosa Bonheur considered another of her paintings, "The Tiger and the Hyena," exhibited at the Exposition in 1867, as, *par excellence*, her actual masterpiece.

In 1858 Rosa Bonheur bought the property called "By," in the forest of Fontainebleau, France, one mile from the royal palace. The emperor granted her permission to hunt in the surrounding forests, thus affording her facilities for studying the animals it contained. In 1865 the Empress Eugénie decorated her with the cross of the Legion of Honor, and in 1870 she was received into the Order of Leopold of Belgium.

Rosa Bonheur was never married. Suitors from all walks of life waited upon her, but to all she had but the one answer: "I am wedded to my art." The Empress Eugénie schemed to marry her to the Duc de Grammont Caderouse, at that time considered the most eligible young man in all France. When the young painter realized the design, she discontinued visiting at the palace, and refused the gentleman permission to call upon her.

While in Paris, Rosa Bonheur dressed as did other women of her rank; but when at work at home, and when living in the country, she wore a pair of bloomers of her own design, fastened about the ankles, with an ordinary workman's blouse for a bodice. This costume early obtained for her the nickname "The Little Hussar;" but she defended it as a necessity, as she had to follow plowmen in the field, work in slaughter-houses, attend cattle-fairs, and roam over forest and field in pursuit of studies and models. She was very faithful and painstaking, and therefore a slow workman; for this reason she has not left many pictures. An effort is being made to collect as many of these as possible for exhibition at the World's Fair at Paris next summer.

Rosa Bonheur was a woman of resolution and firmness of character. In disposition she was sweet and tender, ever compassionate to the poor; in deportment, always showing the trained and well-educated lady—affable, courteous to all, considerate, and modest. She died at her cottage of By, in Fontainebleau, of congestion of the lungs, May 26, 1899. In her death, artists everywhere feel that the world has lost one of its greatest painters.

W. S. CHAPMAN.



QUEENSLAND

THE Australian continent is divided into five colonies, of which Queensland, occupying the northeastern portion of the country, is one. We are likely to have inadequate ideas of the countries situated on the other side of the earth from us. I well remember that in the geographies I studied in my boyhood, Australia was represented on a map of very small proportions in the last part of the book. But when one travels the distances represented so feebly, and sees the extent of territory included in these lines, he realizes that his conceptions of the country need reforming. Just the same state of things is apparent on this side of the earth. To many of those who have not seen them, the continents far away assume small proportions. The colony of Queensland covers an area of over six hundred and sixty-eight thousand square miles. This is nearly one fourth of the area of the United States. There



VIEW IN THE BOTANICAL GARDENS.

are fifteen districts, some of which exceed in extent the largest of the States. The eastern coast-line is fifteen hundred miles long in a straight line, and with the numerous indentations it would be much longer. A narrow peninsula juts northward between the Pacific Ocean and the Gulf of Carpentaria to within twelve degrees of the equator, and one half of the colony lies within the tropics.

The first settlement in the country was made in 1825, when a penal colony was opened for the reception of criminals from the Old World. This unfortunate introduction to the civilized world was not long continued; for in 1842 the country was thrown open to settlers. In 1859 a separate colony was formed. Up to the present time the country has received a population of not far from half a million white persons. In the meantime, the aboriginal race is fading rapidly away, and is now perceptible only as one visits the interior or one of the reservations.

The natural resources of Queensland are more varied and abundant than those of any of the other colonies. It is true that far interior the country is arid and subject to continued droughts; but nearer the coast, rains are more frequent, and here are found vast ranges for cattle and sheep. Still nearer the coast we find a range of low mountains extending throughout the entire colony. Here are gigantic for-

ests of useful timber, fertile valleys and plains, and rich mines of gold. There are also extensive areas of coal lands. On the higher lands, grains and fruits of a temperate zone are grown; while on the lower and coastal grounds are found an abundance of the tropical fruits,—bananas, oranges, mangoes, pine-apples, guavas, and a long list of others, with even the names of which the most of our readers are unacquainted. But a stranger not only has to acquaint himself with the name; he must also overcome a large amount of gustatory prejudice and sundry squeamish sensations before he can come into really friendly relations with most of them. When this is accomplished, he soon loves the things he once despised.

Brisbane, the capital city of Queensland, is a place of rare beauty. It is situated on the Brisbane River, about a dozen miles from the ocean. The site is the hilly slopes of the banks of the river, which winds its way in a tortuous course through the high range of hills. Many of the streets follow the ridges, or course, down the valleys without much regard to the points of the compass. A good system of trams, or street-cars, traverses the principal thoroughfares. The public gardens are attractive, and the people are of a progressive and enlightened class.

A movement to federate the Australian colonies in the form of a commonwealth, quite after the model of the Union of the United States, has been carried by a popular vote, and will be given effect in the next few months. In Queensland the food question is assuming a deservedly important aspect. The use of meat for food has from the outset been very prevalent. Now the cattle are becoming so infected with disease as to cause alarm in the minds of those who have the public welfare at heart. Conventions are frequently

called to discuss the situation, and the government is urged to take stringent measures to prevent the increase of death and destruction from the infection. It is fortunate and providential that at this time special efforts are being made to introduce to the people better habits of living, and a far more healthful diet than that which consists of the flesh of slaughtered animals, with tobacco, tea, coffee, and intoxicants. With an abundance of fruits and grains the year round, there is no necessity for slaughtering animals for food.

Fresh vegetables are always in the market. Ripe tomatoes may be had the entire year. Indeed, there is no other thing that so puzzles me as to attempt to grasp the methods of the farmers. They seem to plant, plow, or sow, to reap and thrash, whenever the notion takes them to do so. No doubt there is something of method in their movements, but it is not the principal feature of their work, I am sure. To-day I have seen corn just coming out of the ground, and other fully eared. Potatoes and cabbages are always growing, and just now the orange trees have three crops upon them.

G. C. TENNEY.

YOUR "few things" may be very few and very small, but He expects you to be faithful over them.—*Frances Ridley Havergal.*



OUTDOOR OBJECTS IN PERSPECTIVE

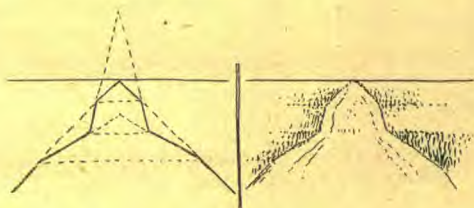
AS WE have learned, parallel receding lines converge at a point called the vanishing point. Only when they are parallel with the ground plane, do they meet on the horizon. In the drawing shown below, the road in the center is level, or parallel with the ground plane, and therefore meets at a point on the horizon.

Where the receding lines are not parallel with the ground plane, they converge at a point outside the horizon line. For instance, the road on the left is at an angle with the ground plane, and meets outside the horizon. As the road is downhill, the lines meet below the horizon. The uphill road to the right meets at a point above the horizon.



Now as we know that all upward lines meet above the horizon, and that all lines running down meet below the horizon, we shall have no difficulty in drawing roads so they will appear to be uphill or downhill, as the case may be.

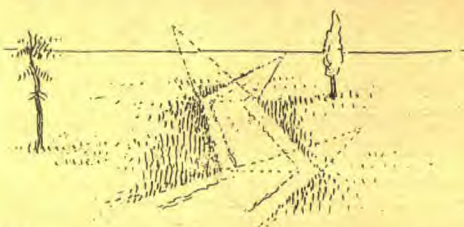
Below is a picture of a road so drawn that it appears to be level, then downhill, next uphill, then level again. Notice how, in the outlines, the uphill and downhill lines meet above and below the horizon.



When a road is not straight, but has several bends in it, there is, of course, more than one vanishing point on the horizon. In other words, as soon as any part of the road is not in line with the observer's eye, it follows a different direction in receding toward the horizon, and converges at a point of its own.



If part of the road goes uphill or downhill, there are just as many points, only those parts that are not level do not meet on the horizon, but above if uphill, or below if downhill. In



the accompanying drawing are shown the directions in drawing a road when some parts are not level, or not at right angles with the ground plan.

This lesson ends the study of Perspective in Nature. In the remaining lessons the study of form, light, and shade, in Drawing from Nature, will be begun. PEDRO LEMOS.

Science Stories

SCIENCE LETTERS FROM UNCLE JOHN

MY DEAR BOYS: Your letters, with the one from Cousin Ralph, came this morning; and I will now try to answer his questions about snow and hail,—how the different-shaped snowflakes are formed, and what it is that makes the rings on the inside of a large hailstone.

As we have already learned, all the water that falls to the earth as rain, dew, and so on, is carried up into the air in the form of vapor. This vapor forms clouds, which float high above us until they come to a place where the air is cold enough to condense it, when it falls as rain. But if the air is so cold that the vapor is frozen before it has time to form into drops of water, it falls as snow instead of rain. As they fall, these tiny particles of frozen moisture gather together in little groups; thus the snowflakes are formed.

You may have noticed that the flakes are much larger at some times than at others, and that the larger ones fall in warmer weather. This is because the little ice-crystals are not frozen so hard in the warmer weather, and so stick together more readily.

As we look out on the snow, it appears like one great mass of white; but if you will catch a few of the falling flakes on a piece of dark cloth, and examine them under your magnifying-glass, you will see that each particle of the frozen moisture is a beautiful little ice star-crystal. These appear in an almost infinite variety, but all are some form of the six-pointed star.

I have always liked to think that David and Job were thinking of these beautiful little snow-crystals when they said: "He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" "God thundereth marvelously with his voice; great things doeth he, which we can not comprehend. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength." I shall not tell you where to find these texts; for I would like to have you find them for yourselves, and write them in your books.

Here are some pictures I have made of the little snow-stars. Fig. I. See how many of these forms you can find to draw in your books.

Hail, too, is moisture that is frozen high up in the air. If you will take a large hailstone, and press it against a warm stove, or some other surface that is hot enough to melt away half of it, you will probably find a tiny snowball at the center, and around this the rings of which Ralph spoke. Fig. II.

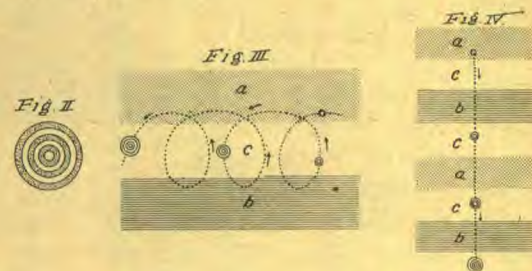
Some hailstones do not have these rings, but are simply drops of rain that have passed through a layer of air cold enough to freeze them on their way down. Sometimes several of these frozen raindrops freeze together, and form a larger hailstone.

No one really knows what makes the rings that Ralph asked about, but there have been two theories advanced, either of which may be correct. I will explain them both to you. The first is that the tiny snowball that you found at the center of the hailstone was caught by a sort of whirlwind, and kept whirling round and round through a cloud containing particles of snow and another holding particles of water, with a layer of cold air between them. As the tiny snowball passes down through the cloud containing particles of water, some of these collect around it and are frozen, forming a layer of ice as it passes back through the cold air; when it passes through the snow-cloud, some of the particles of snow stick to the surface, and are frozen fast to it in their turn, thus forming another layer, or ring. And



FIG. I.

so on until the lump of ice is too heavy for the wind to carry, and falls to the earth. If you will study the figure marked No. III, it will help you understand this process. The line and arrows represent the path and direction of the wind; *a* represents a cloud containing snow; *b*, one containing particles of water; and *c*, a layer of cold air.



The second theory is that as the snow starts to fall, it passes through several layers of cloud, with layers of cold air between them, thus forming the different rings. Fig. IV will help you understand this.

Please send this letter to Ralph as soon as you have read it.

Yours affectionately,
UNCLE JOHN.

THE GREATER PART

I HOLD him great who, for love's sake,
Can give with generous, earnest will;
Yet he who takes for love's sweet sake
I think I hold more generous still.

Glorious it is to wear the crown
Of a deserved and pure success;
But who knows how to fail has won
A crown whose luster is not less.

Great may be he who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight.

— Adelaide Procter.



BOSE'S BURGLAR

Rap, rap, rap! "Oh, here's a snap!"
Said Bose, in kennel snugly lying;
"I'll get a burglar in a trap!"
And round the house he went a flying!
But not the least of man or beast
Could he descry in all his round;
So after all his vigil ceased,
He hied him back to slumber sound.

Rap, rap, rap! "He's spoiled my nap!"
I'll catch him this time, sure as fate!
I'll eat him up from shoes to cap,
Ere he can reach the garden gate!"
And round he went, on havoc bent;
But all was quiet near the house;
So back he came without a scent
Of anything — not e'en a mouse.

Rap, rap, rap! "Same old mishap!"
Some one's playing jokes, I fear,
Or else the rogue's a wily chap:
I'll watch with eye as well as ear."
And glancing round, he quickly found
His tail was wagging 'gainst the wall;
And then he knew what caused the sound,
And burglar there was none at all.

— Selected.

DO THE CHILDREN WISH TO
BECOME HEATHEN?

A Danger Signal

"WHY Auntie Wince! what makes you ask such a question? As if any of us who have the Bible to read, and beautiful Christian songs to sing, and pleasant churches to worship in, and dear fathers and mothers and teachers to tell us about the one 'eternal, unchangeable' Jehovah, who has promised to be our God to eternity, could ever become heathen!"

Are you certain there is no danger? How, then, has it come about that there are eleven million Spiritualists in the United States, and so many Christian science people, or Buddhists? Where did they come from? They had the Bible; they sang the same dear songs that you sing; they went to church; they had as good Christian fathers and mothers as were ever known.

Yet they fell into idolatry: and you may fall.

You wonder how?—By not watching; by not knowing what idolatry is. The Bible tells us not to "seek unto them that have familiar spirits." The mediums that pretend to get messages from your dead friends have such spirits. The spirit hypnotizes the medium, just as one man hypnotizes another. When a person is hypnotized, he can be made to do and say just what the hypnotist desires him to do and say. In this way the spirit controls the medium, deceives him, and makes him deceive others. It is not your dead friends who talk, but the wicked spirit, speaking through the medium, and personating your friends.

Such things have been done ever since the children of Israel were in Egypt, and long before. The little "teraphims" that Rachel and her people used were only little images, through which the unseen spirits were consulted. Spiritualists sometimes use a wooden machine, called a "planchette," when they

wish to talk with the spirits. I once saw one of these machines, and asked that I might burn it up; but the young girl who owned it would not let me.

In China, in India, and in Africa, evil spirits take possession of men and women, just as they do in our country; but there the spirits own up that they are demons. They do not try to make their victims deceive the people, probably because the people already believe in these spirits, their religion being a religion of demons.

"But we thought you asked us if we wished

unto their God?" as much as to say, If you seek to these, you make them your gods in place of me.

Be careful, dear ones; you can worship the same gods that the heathen worship, even though you may not have the images that are pictures of the gods. The prayers of the heathen are not supposed to be heard by the idol, but by the god, or spirit, that the idol represents.

You can never guess how many young people like you have been led astray in our country. It is terrible! But "you thought Christian science was some Christian way of making sick people well." That is just where the danger comes in; the devil puts on "the armor of light," so you can hardly tell whether he is the devil or not. Strike him with the Bible, and you will find out.

Christian science "talks of God and praises Jesus," "teaches morality and the duty of doing good." But it lets you "walk with the world in all its pride and pleasures." It tells you that there are no such things as pain and disease; that you can get well by just thinking that you are not sick; and many other things that flatly contradict the Bible. It is only Buddhism, painted over; let it alone.

In London young people like you, who, of course, have the Bible,—young people in high circles,—are founding what they call a *new religion*. They say that "the kingdoms of earth are unhappy because they have forsaken the worship of their ancient gods," and that mankind must be "led back to the gods of Cæsar,"—to Jove and Apollo and all their train.

If these young people—beautiful girls and high-born young men—can become heathen, is there not danger for you?—There certainly is, if you do not clothe yourselves in impenetrable armor, taking the breastplate of righteousness, the shield of faith, the helmet of salvation, the girdle of truth, and the sword of the Spirit.

Auntie Wince loves you, and does not want to see you lost. Look at these things in the light of the Bible, love the Bible, study the Bible, believe and obey the Bible: thus only can you be saved.

S. ROXANA WINCE.

A BOY WHO IS LIKED

JACK knows nothing about it. Indeed, he hasn't the remotest idea that he is looked upon in the Washington Park school as anything but the most ordinary of scholars. And yet every one in authority there, from the principal down to old Pat, the janitor, takes a deal of pride in the boy.

"It ain't that he's so uncommon smart," Pat explained to the superintendent one day; "it ain't that, sorr, though he do be quick enough at his lessons, for the matter of that, they say. But he has such a way with him that the groutiest could n't help liking the lad. It's always, 'Good morning, Pat,' in the most gentlemanly tones, as soon as he comes in. There do be some boys, sorr, that laugh at an old man like me, and make jokes on him, but Jack never does that. Then he's so careful like, sorr, keeping things in order, and taking care of the school property. There's a bit of lawn there in front that I like to keep nice, but some



SAFE!

to be heathen? Being a Spiritualist is not being a heathen, is it?"—Spiritualists believe in spirits, and consult them, just as the heathen do. They are not satisfied with the revelations God has given; they are sure something more and better can be found. Are we not commanded to make our requests known unto God by prayer and supplication? If we make requests to other beings, and ask them to answer us, is it not the same as praying to them? Do we not perform an act of worship in doing this?

God looks at it in that light; and this we know because in the very text where he tells us not to "seek unto them that have familiar spirits," he also says, "Should not a people seek

of the boys will trample it down, though they don't mean harm,—they're careless, that's all. But Jack, he's as careful as can be, and he kind of seems to influence the rest; for when he's around, there ain't a mite of mischief done."

The teachers, too, sometimes talk about Jack when they are together. "It's a pleasure to have that boy in school," one of them remarked the other day, after Jack had passed through the room where they all were, "he is so mannerly and kind. I often notice how he acts. He is as careful about the feelings of others as any one can be."

In order to know what his school friends think of him, you have only to hear them talking among themselves. "There's nothing mean or tricky about Jack," one of them was heard to say to a companion one day, when Jack was absent. "I wish he had come. He's the best kind of fellow to play with, and I hate to start a game without him."

Is it any wonder that there is n't a happier lad to be found anywhere than this same Jack? — *Young People's Weekly*.



"MEN'S books with heaps of chaff are stored;
God's Book doth golden grains afford.
Then leave the chaff, and spend your pains
In gathering up the golden grains.
Yea, were the sun one chrysolite,
This earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all."

BEREAN LIBRARY STUDY

Dan. 9: 1-24; "Thoughts on Daniel," pages 183-196

NOTES ON LESSON 12

(February 18-24)

1. *An Example of Prayer.*—Daniel, an aged man, after a lifetime of the truest service to God, pours out his heart in humble confession of the sins of the Jewish people, identifying himself fully with them. His fervent appeal in behalf of the cause of God should touch every heart. Referring to this prayer, the Spirit of God has told us: "There is great need to-day of just such sincere, heart-felt repentance and confession."

2. *Fasting, Sackcloth, and Ashes.*—In all ages and among all nations, fasting has been practiced in times of sorrow and affliction. Sackcloth was a coarse-woven cloth made of goats' or camels' hair. It was commonly used for sacks or bags. Rough garments made of it were worn by the Jews as a sign of mourning or penitence. On occasions of extreme sorrow, ashes were sprinkled upon the head, and numerous instances are given of lying down upon, or sitting in, ashes. Read Job 2: 8; Esther 4: 3; Jonah 3: 6.

3. *What Is Prayer?*—One writer says, simply: "It is talking with God." A beautiful definition is given in "Steps to Christ: "Prayer is the opening of the heart to God as to a friend." Prayer is communion with God. Connect with this two sentences from the Spirit of Prophecy: "Communion with God

imparts to the soul an intimate knowledge of his will." "In order to commune with God, we must have something to say to him concerning our actual life." Another helpful definition is this: "Prayer is the offering of the emotions and desires of the soul to God, in the name, and through the mediation, of our Lord and Saviour, Jesus Christ. It is the communion of the heart with God through the aid of the Holy Spirit, and is to the Christian the very life of the soul."

4. *"Caused to Fly Swiftly."*—When Daniel began his prayer, the Lord sent Gabriel to him. How many minutes does it take to read the prayer from beginning to end? It took just the length of time that Daniel was praying, for the angel messenger to speed from heaven to Daniel. The marginal reading of verse 21 would give the idea that he came so swiftly that he was wearied.

5. *Precious Promises.*—The immediate recognition of Daniel's prayer, and the lightning-like rapidity of the response, bring to mind at once two or three texts that must be exceedingly precious to the heart of every believer: "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Another text, which is usually supposed to have its application at a future time, seems to have been true in the illustration we are studying: "Before they call, I will answer; and while they are yet speaking, I will hear."

6. *Sixty-Eight Years Ago.*—It seems very fitting that in the beginning of our study of the twenty-three hundred days, we should recall the memory of those faithful students of prophecy who were instrumental, in the hands of God, in revealing that which hitherto had not been understood. William Miller, an honest-hearted farmer, was the first to lead out in the unfolding of this prophecy. From the study of the Bible he became greatly interested in the second advent of Christ. The prophecy that seemed most clearly to reveal the time of this event was Dan. 8: 14. He believed what was then the generally accepted view,—that in the Christian age the earth is the sanctuary, and thought that the text referred to the burning of the earth with fire at the coming of the Lord. With the deepest earnestness William Miller devoted whole nights as well as days to the study of the prophecies. After several years of the most careful investigation, he was fully convinced of the correctness of his positions. In 1832 he began to speak publicly. Although he was then fifty years of age, wholly unaccustomed to public speaking, and burdened with a sense of his unfitness for the work, the Lord blessed his labors in a remarkable manner. His very first lecture was followed by such a religious awakening that thirty entire families, with the exception of two persons, were converted. In speaking of his work, this humble laborer said: "My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow men to make that preparation of heart which will enable them to meet their God in peace." Is there not as great need now of consecrated earnestness in studying these vital truths, and in placing them before the world, as there was then?

"THINK for yourself, and you will soon think for your neighbors."

DOES SHE THINK?

I KNOW a lady in this land,
Who carries a Chinese fan in her hand;
But in her heart does she carry a thought
Of her Chinese sister, who carefully wrought
The dainty, delicate, silken toy,
For her to treasure, admire, and enjoy?

This lady has on her parlor floor
A lovely rug from the Syrian shore;
Its figures are woven with curious art—
I wish that my lady had in her heart
One thought of love for those foreign homes,
Where the light of the gospel never comes.

To shield my lady from chilling draft
Is a Japanese screen of curious craft.
She takes the comfort its presence gives,
But in her heart not one thought lives—
Not one little thought—ah, me! ah, me!
For the comfortless homes that lie over the sea.

My lady in gown of silk is arrayed;
The fabric soft was in India made.
Will she think of the country whence it came?
Will she make an offering in His name,
To send the perfect, heavenly dress,
The mantle of Christ's own righteousness,
To those who are poor and sad and forlorn,
To those who know not that Christ is born?

— *Woman's Work for Woman*.

FEBRUARY STUDY OF THE FIELD

Part III; "Matabeleland;" "Missionary Openings in Honduras"

(February 18-24)

1. *Basis of Study.*—For Part III of the study for February read "Matabeleland," page 63, and "Missionary Openings in Honduras," page 69, of the February issue of the *Missionary Magazine*.

2. *The Matabeles.*—These people place no value on human life, and instances have occurred in which the inhabitants of an entire town were killed for the fault of their chief or of one man among them. They are superstitious. Horrible cruelties and all manner of crimes have resulted from their belief in witchcraft. The condition of this people has been bettered since they came under the rule of the white man. Before that time they would not work, but now it is easier to hire them to labor. The chiefs, who before the war held the lives of their subjects in their hands, have had this power of life and death taken from them, and the people do not now live in dread of them as before.

3. *Our Mission Farm in Matabeleland.*—Our original farm in Matabeleland consisted of twelve thousand acres. This was secured from the government by five of our workers at Cape Town, who left that city in May, 1894, for that purpose, and who selected the location. Since that time two other farms have been added,—the Druillard and the Burton, the former in the vicinity of the original farm, and the latter about twenty-five miles northwest of it,—thus increasing the holdings to about eighteen thousand acres.

4. *School on the Farm.*—Our school on the mission farm numbers about thirty children. Most of these are orphans who were gathered together during the famine that followed the Matabele war. An orphanage has been built for them. These children are bright, and quick to learn. One of our laborers who visited the farm tells us that while he was there, he taught them a number of English gospel songs, which they greatly enjoyed. Having until lately been taught in the Matabele tongue, they can speak but little English; but although they can not speak it, they understand what is said when they are spoken to in that language.

5. *Honduras*.—This republic was established in 1838. It is the third largest state of Central America, having an area of forty-six thousand four hundred square miles. The population is about four hundred and thirty-two thousand. The coast-line is between four and five hundred miles long.

6. *Ancient Monuments and Ruins*.—Monuments belonging to a former civilization are found scattered over the plains of Honduras. These are conical, pyramidal, terraced, or are merely walls of stone. The sizes vary from twenty feet square to eighty feet broad by three hundred feet long. They were probably used for religious purposes, or as defenses in time of war. Most of them are one story high. Where two, or even three, stories in height, each successive story was smaller than the one below it. Great quantities of pottery have been unearthed in these mounds. Ruins of similar mounds are found in Mexico. It is supposed that these monuments in both countries were built by the same race.

7. *Stock-Raising and Mining*.—These two industries form the chief resources of wealth for Honduras. The broad table-lands furnish grazing for thousands of herds of cattle. Large numbers of cattle are shipped every year to Cuba. Honduras abounds in minerals. The silver mines furnish the chief mineral wealth. Gold, copper, iron, coal, zinc, tin, platinum, opals, asbestos, chalk, limestone, and marble are found.

8. *The Carib Indians*.—These people formerly occupied the West Indies, and were powerful and numerous about the time of Columbus. They were warlike and aggressive, and opposed all advances of European civilization. They have now almost entirely disappeared from their former home, large numbers having removed to Honduras, where they are generally industrious and prosperous. Their ancient language, with many of their superstitious beliefs and customs, is still retained by them. It is believed that they were formerly cannibals. Honduras is now the principal settlement of these people.

9. *Opening for a School in Honduras*.—The government is making efforts to improve the country. Brother H. A. Owen, of Bonacca, Bay Islands, while on a visit to this state, met a government official who has been for some time wishing to establish an industrial school. This gentleman asked Brother Owen why he did not open such a school there, and said there would be no difficulty in securing land, and the people would do all they could to advance the interests of such a school, even giving a sum of money yearly to its support. They do not care what religious influence the school is under, whether Methodist, Presbyterian, or Adventist; what they do desire is that the boys shall be taught useful industries, and learn to work in improved manner.

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BEFORE THE HIGH PRIEST

(February 24, 1900)

Lesson Scriptures.—Matt. 26:57-66; Mark 14:53-64; Luke 22:54, 55; John 18:12-24.

Memory Verse.—Isa. 53:7.

Time: A. D. 31. *Place*: Jerusalem. *Persons*: Jesus, Peter and John, chief priests, scribes, elders, false witnesses, Annas, Caiaphas, servants of the high priest, Jewish council.

QUESTIONS

1. What was done with Jesus when he was seized by the mob? John 18:12. To whom was he first taken? Why? V. 13; note 1. What had Caiaphas before advised concerning Jesus? V. 14.

2. In reference to what did the wily Annas question Jesus? V. 19. What reply did Jesus make? Vs. 20, 21; note 2. Angered by Jesus' answer, what did one of the officers do and say? V. 22. What response was made by the Saviour? V. 23.

3. Failing to entrap Jesus in any way, what did Annas do? V. 24. Who were at the high priest's palace, waiting for Jesus? Mark 14:53; note 3. Which of the disciples followed Jesus to this place? John 18:15. In their relations to Jesus, how did the action of the two men differ? How did Peter come to go in? Vs. 15, 16; note 4.

4. What was the one object of the mock trial now given Jesus? Mark 14:55; note 5. What trouble was experienced with the testimony of the witnesses? V. 56. What special charge was finally brought against Jesus? Vs. 57-59.

5. Addressing Jesus, what did the high priest angrily inquire? V. 60. What course did Jesus now take? V. 61, first part. What appeal from the high priest did his silence call forth? V. 61, last part. Knowing that his time to speak had come, what stirring answer did Jesus give? Matt. 26:64.

6. Beside himself with rage, what did Caiaphas now do and say? V. 65. What was the judgment of the council? V. 66.

NOTES

1. The high priest at the time of the Passover . . . was Caiaphas. The real head of the priesthood, however, was the crafty Annas, without whom nothing of moment was done in the affairs of the theocracy. On reaching Jerusalem, Jesus was first led to the mansion of Annas, the head of the reigning priestly family, either in deference to his recognized influence, or because, as the oldest high priest, he was still recognized as the rightful, if not the legal, dignitary. He could see Jesus, hear his defense, and advise his son-in-law how to act. His "snake-like" craft might help the less acute Caiaphas.—*Geikie*.

2. Annas, by his questions, sought to bring out something that could be made to prove that Jesus was "seeking to establish a secret society, with the purpose of setting up a new kingdom." He could then be pronounced a disturber of the peace, and turned over to the Romans. But Jesus, who knew the hearts of all men, saw what was planned; and in his answer he denied the thoughts hidden in his accuser's mind. How different were the methods of his enemies, who long had been, and were still, working in secrecy to overthrow him! See "The Desire of Ages," chapter 75.

3. Those assembled at the palace of Caiaphas were the members of the Jewish Sanhedrin.

This was not a legal court, but rather, as Geikie expresses it, "a mob of dignitaries." The word "sanhedrin" means "an assembly." At this time it had been hurriedly called together by Caiaphas, before daylight, in order to condemn Jesus, if possible, before the news of his arrest could be learned by the people. Nicodemus, and Joseph of Arimathea, though members of the Sanhedrin, were not called, because of their known friendliness to Jesus.

4. Peter followed "afar off" from the time his sword was ordered into the sheath by the Saviour. The one spoken of as "another disciple," was John, who, having regained himself to some extent from his cowardice "went in with Jesus." John identified himself fully with Jesus, and by so doing escaped trouble. He "was known unto the high priest." It is always best to be open and frank in our profession; for in so doing many a snare will be avoided, and, best of all, we shall enjoy a clear conscience, the most valuable possession man can have.

5. It was an axiom that "the Sanhedrin was to save, not to destroy, life. . . . When an accused person was brought before the court, it was the duty of the president, at the outset, to admonish the witnesses to remember the value of human life, and to take care that they forgot nothing that would tell in the prisoner's favor. Nor was he left undefended; a 'Baal-rib,' or council, was appointed, to see that all possible was done for his acquittal. . . . The 'court,' from the first, sought to condemn; not, as the law required, to acquit."—*Geikie*. The whole trial of Jesus before Caiaphas, says the same writer, was simply an outrage, according to the rules governing the Sanhedrin.

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FOR EVERY DAY OF THE WEEK

SUNDAY:

"Much is little everywhere,
If God the labor do not share;
So work with God, and nothing's lost;
Who works with him does best and most."

MONDAY:

He that saveth his time from prayer shall lose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessings.— *Wilder.*

TUESDAY:

We are building every day
In a good or evil way;
And the structure, as it grows,
Will our inmost self disclose,
Till in every arch and line
All our thoughts and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

— *I. E. Diekenga.*

WEDNESDAY:

"No honest, faithful, heroic work ever failed of reward. It may not be the particular reward that the worker set out to win, but something richly worth the toiling for is bound up with all labor; for this is one of God's beautiful laws."

THURSDAY:

"Prayer is not an overcoming of God's reluctance, but a taking hold of his willingness."

FRIDAY:

If peace is in the heart,
The wildest winter storm is full of summer beauty,
The midnight lightning flash but shows the path of duty.
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace is in the heart.

— *Charles F. Richardson.*

SABBATH:

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."
Mal. 3:17.

MADAME LILLI LEHMANN, the grand-opera prima donna, is a strict vegetarian, partaking of neither animal food nor wine. Her adherence to these principles is regarded as simply a "fad," by those with whom she travels; but she is not betrayed into compromise by either their annoyance or their flattery. One evening, according to the *Saturday Evening Post*, before she went out to sing, some one offered her a glass of wine, with the remark, "Madame

Patti sang Lucia on roast chicken and this wine."

"Indeed?" replied Madame Lehmann; "well, I sing Brunhilde on a plate of rice and water."

While singing in New York not long ago, she was called upon by a delegation of ladies, and asked to sing for the benefit of some charity in which they were interested. She consented, on one condition—that the ladies of the committee promise never again to wear the feathers of song-birds on their hats. Of course the promise was given.

All honor to the kind heart that loses no opportunity to save life instead of to destroy it!

A NOTABLE enterprise has been undertaken by the Christian forces of Philadelphia. It is nothing less than a complete census of the city's homes, all to be taken in a single day, February 22d. The army of Christian workers who will be engaged will come from all the churches. There is complete co-operation of denominations and organizations for this purpose. The city has been divided, and district leaders have been secured, so that the census will be taken with all the system and accuracy of a government census. The statistics gathered will be placed in the hands of the pastors and Sunday-schools.

HER WORK

NOT long ago I read a sketch of a young girl's life—a life that numbered only fifteen years, but was so filled with quiet, unselfish service that it is more than usually missed in the neighborhood and home it blessed and brightened. She had no thought of doing some great thing; the little duties that fell to her lot kept her too busy for dreaming. When the kind-hearted old deacon came to pray with the sorrowing family, and they were gathered in the little sitting-room, her sister said, "Why, where's Mary?"—so used were they to her presence that it seemed as if nothing could go on any more without her.

"We can't go into a room but we see something her little fingers made," said the mother; "she was always in a hurry, seems if, from the time she was a little baby,—always hurrying. Everything that nobody else found time to do, she did."

"Everything that nobody else finds time to do" may mean a great deal in a busy home, as many "little sisters" of the INSTRUCTOR family know. To Mary it meant nimble fingers always devising something to make the plain country home attractive,—the arranging of fresh flowers for the table and shelf, a mat for the lamp, a spread for the table; it meant carefully treating her brother's sore throat once a day for a whole year, and so beguiling the tedium of his illness, so entering with cheery companionship into all his aims and wishes, that when she was gone, the poor boy said it seemed as if only half of him were here.

But it is no more possible to keep the fragrance of an Easter lily close within its spotless bells than to keep the gracious influence of an unselfish life shut within the four walls of one home. So the ministry of this young life reached out in simple kindnesses to neighbors and friends, and "gathered" with the Master whom she, like that other Mary of long ago, loved and served.

We wish the lesson of this young girl's life might reach the heart of every restless, discontented daughter and sister, who, in her longing for some great work, neglects the Heaven-given opportunities for service that crowd so thickly around her, and thereby misses the content that

would follow the doing of the work at hand. How much wiser to be a little light, making some dark place bright and pleasant, than to refuse to shine because one can't be a lighthouse! Lamps are needed in every home—in millions of places where a lighthouse would be very much in the way, if not worse than no light at all, their steady shining will be as welcome as sunlight. It rests with us whether our work is of value: nothing is small or trifling if done cheerfully and well.

"SEEING THE GOSPEL"

ONE day a Christian missionary in Canton, China, was asked to baptize a poor Chinaman. On questioning the man, the missionary learned that he had never heard the gospel preached, but that, as he said, he "had seen it." "I used to live in Ningpo," said the Chinaman, "and my neighbor there was a man even poorer than I, who smoked opium, and had a very bad temper. He used to beat his wife and maltreat his children. He spent everything for opium, and his family nearly starved. But one day he listened to a missionary, and soon the gospel came into his heart. After that a great change came. He stopped buying opium, and he became kind and gentle to all. I watched him day by day, and I saw him become like a different man, with a face shining with happiness. I have never heard the gospel, but I have seen it in him, and I have been thinking about it ever since. When I saw you here, I thought I would come and ask you to give me the gospel; for I want to be a different man, too."

The living gospel—the fruits of the Spirit seen in the lives of men—is always attractive; and that is the gospel that should be seen in the life of every one who professes to be a follower of the Master.

A GOOD SERMON

THERE is many a good sermon that is not preached from a pulpit. An unselfish act; a contented spirit; a meeting of difficulties with happy, cheery good nature,—these are always little sermons. Though unwritten and unspoken, they have a quick and sure way of reaching the heart, and making it better. *Forward* tells of a sermon of this kind, unconsciously given by a barefooted, bright-eyed newsboy, in a crowded car.

"The train started while he was making change, and the conductor, passing him, laughed.

"'Caught this time, Joe!' he said. 'You'll have to run to Fourteenth Street.'

"'Don't care,' laughed Joe, in return. 'I can sell all the way back again.'

"A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared. 'Jimmy' was lame, and 'could n't earn much hisself.'

"'Ah, I see. That makes it hard; you could do better alone.'

"The shabby little figure was erect in a moment, and the denial was prompt, and somewhat indignant.

"'No, I could n't! Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck, if nobody was glad? or of gettin' things, if there was nobody to divide with?'

"'Fourteenth Street!' called the conductor; and as the newsboy plunged out into the gathering dusk, the old gentleman remarked, to nobody in particular, 'I've heard many a poorer sermon than that!'"