

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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No. 8.



FEBRUARY

O my heart is glad to-day,
February!

And a song I can not stay,
February!

For the spring is drawing near,
Bud and bird must soon appear;
Lo, their signs I see and hear,
February!

March, indeed, must come and go,
February!

Rudely first his blasts must blow,
February!

But so brief thy stay, we gain
Confidence to bear his reign,
Viewing April in his train,
February!

So I greet thee once again,
February!

Hailing thee with voice and pen,
February!

Spring is speeding on apace,
With her gentleness and grace;
I can read it in thy face,
February!

— Philip B. Strong.

GOLD-MINING IN QUEENSLAND

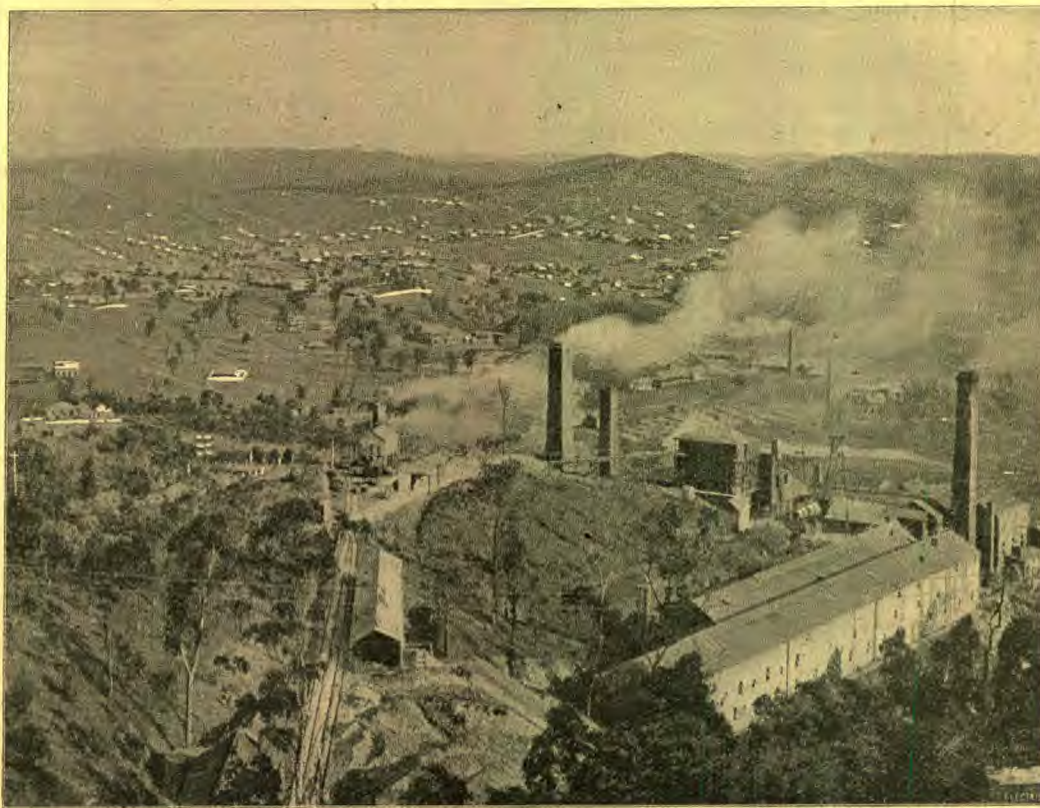
THE principal products of Queensland are wool, gold, and sugar. In 1895 there was exported of the former nearly fifteen million dollars' worth; of gold, nearly as much; and over three million dollars' worth of sugar. Some of the most noted gold mines in the world are found at Mt. Morgan, near Rockhampton, in central Queensland. Recently I made a visit to these mines. Mt. Morgan is, or was, a haystack hill several hundred feet in height. Perhaps fifteen years ago this hill was found to be impregnated with gold, which had apparently been carried to the summit in solution by some thermal spring, and thence filtered through the soil and rock of which the hill is composed. A company was formed for working the mine; and now the entire mountain is being removed and treated for the precious metal.

The method employed is principally that known as the "chlorination process." The soil and ores, after being ground to the finest dust by rolling in iron pans with large cannon balls, is intensely heated in great retorts, where the dross is all consumed, and nothing left but the rock and the gold. This mixture is treated in a bath of chemicals, by which the gold is reduced to a solution in water. The rock sediment settles, and the water, with the gold, is strained through a filter of charcoal, by which the gold is arrested. The burning of the charcoal releases the gold that is gathered out of the ashes. The illustration gives but a

partial view of the works as they now exist. Over one thousand men are here employed. As I watched the process of digging, crushing, burning, I thought of Christian experience. I thought of Job, who, in the midst of his distress, cried out, "I shall come forth as gold." Sin is the only thing that perishes, even in this world. God suffers not one grain of gold to be lost. And yet the process of separating the gold from the dross is often a painful one.

Of the wonderful richness of this mine, not much can be told. There is a great variety of ores, so that the managers can keep the output of the mines at a very uniform figure. They could, it is said, ruin the country with the immense amount of gold they could put out, if they exerted themselves in that way; but by a

took a lying-down posture, with our feet against the dashboard. As soon as we started, our posture became more upright; for we were shot down a tunnel at an angle of more than forty-five degrees. It was no pleasant sensation that went up and down our spinal columns as we looked downward hundreds of feet into the lighted passage, and tried to reckon what would become of our pieces in case the rope should break. Six hundred feet more, and the signal was given to stop. We alighted; and for the next two hours the obliging manager led us such a chase through galleries, over ledges, crawling through seams, sometimes feet first and sometimes headforemost, that we were not sorry when our visit of inspection was at an end. Often there was simply room to lie



PLANT OF THE MT. MORGAN MINE.

judicious mingling of inferior grades, the market values of things are held in equipoise.

At a later time, in company with a friend, I paid a visit to the Brilliant gold mine of Charters Towers. This is in the northern district, where a city of about twenty thousand inhabitants has sprung up in a desolate country, dependent upon the mines of gold that have been discovered. These are now almost entirely confined to the deep mining in the bowels of the earth. Calling at the Brilliant mine at a time when the shifts of men were changing, we were soon fitted out in rough miners' suits, and supplied with candles. Stepping into the cage, down we went eleven hundred feet to the first station. Here was a large gallery, brilliantly lighted with electricity, and containing a powerful steam-engine, with pumps, air-blowers, and winding machinery. We changed cars, and

down and slide, trusting entirely to the knowledge of our guide as to where or how we should land. In many places the creaking and crushing timbers showed the terrible weight that was seeking to crush us to atoms, and the sight caused a shudder as we thought of being buried in a grave two thousand feet deep. Our course was ever downward; and at last we owned up to having had a plenty of that kind of experience for once, and the manager told us we were two thousand one hundred feet down in the earth. We took a good supply of specimens, mounted a reclining car, and were soon rejoicing as never before in the beauties of sunshine.

Even now it causes a shudder as we think of the hundreds and thousands who, for the sake of a little of the perishable gold of this world, will risk life, and sacrifice so much that we who live above ground hold so dear. At the same

time many of these men are indifferent to the crown of imperishable riches, which is invitingly held out to them and to us all by our Heavenly Father.

The Mt. Morgan mine has paid, in dividends, about thirty million dollars, which represents only a part of its income; and hundreds of millions have been found in other centers. Yet all this gold has but little real value; for if one man had it all, he could use but a small portion, and would soon leave it. It is not for this poor wealth we are living here. There are poverty and suffering, sin and sickness, on every side; and we long to see sorrowing souls made happy in the riches of God's love. The blessed Saviour calls to all, "Buy of me gold tried in the fire, that thou mayest be rich."

G. C. TENNEY.



HOW TO STUDY

How many discouraged persons are ready to say, "If only I knew how to study, or at least was able to recall what I have studied, I would feel encouraged; but my mind is like a sieve. I fear I shall never amount to anything."

The fact that persons believe they have a poor memory is no evidence that such is really the case. The best way for you to test the matter for yourself is to consider a few questions: Did your house ever burn down? Have you any difficulty in remembering all about that? Was your brother or sister killed in an accident? If so, have you forgotten all the shocking details? Do you remember the tragedy that occurred in your community? or do you have to stop and review such things every few days, for fear you may forget all about them? Some will say, "Oh! but that is very different." No, it is not different; it requires the same kind of memory to recall such things as is needed to remember what you see and read and hear. The only difference is that such events make a vivid impression on your mind, while you have failed to learn the valuable secret of making what you regard as "ordinary" things impress you in a similar manner.

When we get down to the root of the matter, there is nothing really ordinary in the world. Every act of our lives is full of realities. Every opportunity we have of looking into a book ought to change us for time and for eternity. The great secret of remembering what is studied is the ability to concentrate the mind fully upon it, thus shutting out everything else for the time being. Then a definite, ineffaceable picture of what is read is made on the mind; and in proportion as we appreciate the importance of what we are studying, to exactly that extent will it become easy to concentrate the mind upon it. We should never read nor study anything that is not worth focusing our attention upon almost as intently as if our very life were at stake. Has not God bidden us *study* to show ourselves approved unto him, as workmen who need not to be ashamed, rightly dividing the word of truth? You can study even the truth, and get so muddled and confused an idea of it that it will seem tame and uninteresting to those to whom you try to tell it; or

you can so study it that it will fall from your lips clear-cut and beautifully expressed, fascinating all who hear. The thought of having God's approving smile upon us moment by moment in our study ought to be sufficient incentive to us thoroughly to concentrate our attention upon it, so that as vivid a picture may be made upon the mind as would be made should the house burn down.

So much for the fundamental principles of study. We can do other things to help fix in mind what we wish to remember:—

1. Write on a card or in a note-book the chief points in the lesson, and review them while walking from one place to another, or when you are about your work. Constant repetition will help fix each lesson indelibly upon the mind.

2. Underline the important points as you read. The very drill in discriminating between what is important and what is not, is excellent mental exercise. At subsequent readings you need read only the important portions. Do not regard your books as too valuable to be marred by a pencil mark: books are only servants; and any mark, stamp, or sign you can place upon them, which increases their usefulness, is legitimate and proper.

3. When you have read a chapter, page, or paragraph, close your book, and test yourself by finding out how much of it is actually fixed in your mind. At first you may be discouraged at the result; but after a while these mental gymnastics will produce results so wonderful that you will never think the time so spent is wasted.

4. Correlate, or associate, what comes to your mind with something previously there. That is, as soon as you read anything, dig down in your mind for all that you can find there on that same subject, and then consider the points of similarity between what you have just studied and what you have previously read, so that when you think of the one, you will think of the other.

5. Read comparatively. Investigate what others have written on the subject. Thus some strong points made by them will leave a more vivid picture on your own mind.

6. After reading a lesson or an article, talk it over with your roommate or some other interested person. The healthy discussion of any topic helps fix the main features so firmly in the mind that time will not obliterate them.

7. When two are studying the same subject, it is an excellent thing for one to question the other, after a careful reading. There are only a few persons who possess the art of asking questions in the highest sense, so this will be equally excellent practice for both questioner and answerer. Christ so fully understood the secret of questioning that every one of his questions suggested oceans of truth.

8. Associate what you read with some personal experience. After all, the fundamental object of reading and study should be to help others. Human experiences do not differ so very widely. For example, you read of some method of helping those who are discouraged. Think back in your own personal experience until you strike the exact spot where you were discouraged. Try to determine whether you would have derived any help from those suggestions. If you are not sure of it, don't spend your time trying to learn them.

There is no faculty of the human mind so susceptible of rapid and permanent improvement as the memory. There are no specific memory systems, nor is there any royal way of acquiring a good memory. Nevertheless it is a royal thing when once you have secured it.

DAVID PAULSON, M. D.

BEREAN LIBRARY STUDY

Dan. 9:25-27; "Thoughts on Daniel," pages 196-212

NOTES ON LESSON 13

(February 25 to March 3)

1. *God's Purpose.*—God had marvelously delivered Israel from Egypt, and had located them in Palestine, that they might make known the true God to all the nations of the world. But Israel wished to be like the other nations. In trying to be like them, they became even "worse than the heathen." When Israel as a nation lost the power of drawing other nations to God, he scattered them, even bringing them into captivity to the ruling nation, that through individual persons of his people he might manifest his power and fulfill his purpose. In this we have the reason of the seventy years' captivity. To-day God is working on the same plan. He has scattered his people, and is calling on them to scatter themselves still further, that he may work through each one in every place, in making known the message for this time.

2. *The Seventy Years' Captivity.*—The first of the Reading Circle lessons gave the account of the beginning of this captivity. It will be well to read again pages 24 and 25 of "Thoughts on Daniel." During this period some of the Jews were in high positions at court, but the larger number of them were employed, with other captives from Egypt, Phenicia, and Syria, in rearing those stupendous masses of masonry that were the pride of ancient Babylon.

3. *Another Prophecy Concerning Cyrus.*—In Isa. 45:1 the Lord calls Cyrus by name, and the part that he was to act in the destruction of Babylon is plainly stated. In the thirteenth verse of the same chapter, the work that Cyrus was to do in behalf of captive Israel is set forth: "He shall build my city, and he shall let go my captives, not for price nor reward." All this was stated concerning Cyrus about one hundred and seventy-four years before he was born.

4. *The Fulfillment.*—Accordingly, the first year that Cyrus was king of Persia, he made a proclamation permitting all the Jews who wished to do so to go up to Jerusalem and rebuild the house of the Lord; those who did not go were told to assist in the work by making offerings of gold, silver, and goods. Ezra 1:1-4. Cyrus also brought forth the vessels of the house of the Lord, and sent them with the returning Jews to Jerusalem. About fifty thousand of the Jews availed themselves of the opportunity thus offered, returned to Jerusalem, and began the restoration of the worship of the Lord.

5. *Other Decrees.*—In numerous ways the work begun under the decree of Cyrus, B. C. 536, was hindered, and the plans were frustrated. In B. C. 519 a proclamation was issued by Darius, which provided for the carrying on of the work. Ezra 6:1-12. But both these decrees were preliminary and preparatory to the decree granted Ezra by Artaxerxes, B. C. 457. Ezra 7. About seven thousand Jews went up from Babylon to Jerusalem with Ezra. These various proclamations are all referred to as one commandment in Ezra 6:14. Thirteen years later, Nehemiah also went from Babylon to Jerusalem, with a commission from the same king, and assisted in the work.

6. *Other Descriptions of the Event of Dan. 8:14.*—The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; the coming of the Son of man to the

Ancient of days, as presented in Dan. 7:13; and the coming of the Lord to his temple, foretold by Malachi [Mal. 3:1-5], are descriptions of the same event; and this is also represented by the coming of the Bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.—“*Great Controversy*,” Vol. IV, page 426.

7. *A Most Solemn Event.*—For eighteen centuries the work of Christ continued in the first apartment of the sanctuary. According to the prophetic word, when the twenty-three hundred days ended in 1844, our High Priest passed from the holy place into the most holy place, and the judgment of the human race began. The books of record in heaven, containing the names and deeds of each person, are to determine the decisions of the judgment. “Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected.”

8. *From 1844 to 1900.*—For fifty-six years this work of judgment has been going on. No one living knows the day or the hour when his name will be called up. Reader, “think how many years already this solemn work has been in progress! How much longer can it continue? More than half a century of this decisive work of investigative judgment already past, and yet how few of all the masses of the earth dream of their position! O church of Christ! lift up thy voice like a trumpet, sound an alarm which shall cause all the inhabitants of the land to hear and tremble; for the great day of the Lord is near; it is near, and hasteth greatly.”

FEBRUARY STUDY OF THE FIELD

Part IV: The Unoccupied Fields of Eastern Asia

(February 25 to March 3)

1. *Basis of Study.*—Read “The Unoccupied Fields of Eastern Asia,” February *Magazine*, page 70. The map found on pages 71 and 72 will be useful in locating the places mentioned in this study.

2. *Buddhism.*—Buddhism is the prevailing religion of Ceylon, Siam, Burma, Nepal, Tibet, China, Japan, and the Mongolian population of Central Asia. It was founded by Buddha, in the fifth century before Christ. The number of Buddhists is estimated at about four hundred and fifty millions—nearly one third of the inhabitants of the globe.

3. *Buddhist Praying-Machines.*—A praying-flag is formed by fastening one or more pieces of rag or cloth by one end to a string, stretched across a road, or path, leaving the other end free to float to the breeze. When a road is crossed for the first time, a piece of cloth is cut up to form a praying-flag. A strip torn off the material for a new dress serves the same purpose. As long as the rags are in motion, there is prayer, according to the belief of the Buddhists. Flying prayers may sometimes be seen on trees and shrubs. Prayer-wheels consist of cylinders, over which are placed sheets of paper containing prayers. These wheels are of different sizes, from a hand-wheel to very large ones. One is described as being made of paper, and revolved by the hot air rising from a fire in a tent. Another, an immense one in a Buddhist temple, was sixty feet high, and contained shrines, images, books, and prayers.

4. *The Tibetans.*—The inhabitants of Tibet are strong, with black, piercing, slightly oblique eyes, large mouth, brown hair, and a clear, ruddy, brownish complexion. Their noses are flat and broad, and their cheek bones high. They differ in height in various portions of the country. They speak the same language as do the Mongolians, a branch of the Chinese language. There are from fifteen to twenty times as many women as men.

5. *Life among the Mongolians.*—The inhabitants of Mongolia are a nomadic people. They usually travel on camels, taking their tents with them. The camel is the principal beast of burden. Horses and oxen are also used. Their wealth consists chiefly in their flocks and herds. They are fine horsemen. The children learn to ride at a very early age. There are no inns in Mongolia; and so it falls upon the people to entertain strangers in their tents. The man who refuses hospitality is considered “not a man, but a dog.”

6. *The Kirghiz Steppes.*—The Kirghiz Steppes of Russian Turkestan are large, uncultivated, barren plains. In spring and summer there is a little green herbage, which becomes parched in June from the heat and drought. In winter the steppes are covered with a thin layer of snow, which, when driven by the fierce winds, destroys every living creature within its reach. A few animals, such as wolves, foxes, antelopes, and hares, are found.

7. *The Kirghiz.*—The people who inhabit these steppes are wanderers. Some of them own as many as three thousand sheep and five hundred horses. To find pasturage for their flocks, and to escape the excessive heat, they move northward in the summer. Their flocks and herds provide them with food and clothing. The sparse vegetation furnishes fuel, the roots of the *saksaul*, a native grass, being used to burn. This grass reaches the height of six or eight feet. The roots, which are very hard, are collected during the autumn. Owing to the physical condition of the country that they inhabit, the Kirghiz have a fine sense of locality, and keen eyesight. To a stranger there is no landmark in this flat and unvarying country; but the native has no trouble in finding his way, even at night, and when there is no road.

8. *Afghanistan Occupations.*—The Afghans are divided into about twelve great clans, each of which is subdivided into others. Part of these people are nomadic, and part settled, in their manner of life. The latter form the villages. Their chief occupation is tilling the soil. They also constitute the main part of the army and navy.

9. *Afghanistan's Industrial and Agricultural Products.*—The silk that is produced in several of the towns is used chiefly at home, although the best finds its way to India. The excellent carpets made are sold in India. From the wool of the sheep, goat, and Bactrian camel, fine felts and woven goods are made. The rosaries made find their chief market in

Mecca. The wool trade is growing in importance. A large trade is carried on in horses. Almonds, raisins, fruits, and furs are exported to India.

10. *Baluchistan's Capital.*—Khelat, the capital of Baluchistan, is seven thousand feet above the sea. It is built in oblong form. Three sides are defended by walls; the defense on the fourth side is completed by cutting away the face of the hill on which the city is built. The palace of the khan is in Khelat. There are about four thousand houses in the city and its suburbs. They are of brick or wood, and plastered over with mud and mortar. Most of the streets have a raised footpath on each side. In the center the filth is thrown, and there the rain-water collects.

ABOUT BONACCA

AN out-of-the-way place is Bonacca. Its communication with the world is irregularly kept up by “tramp schooners,” which come to the Bay Islands of Honduras for bananas, plantain, and cocoanuts. Several of these trading-vessels were built here on the cays of

Bonacca. Others were launched at Ruatan, the largest island of this group. Bonacca, being the eastward island of the group, stands in the best location to take advantage of the schooner trade. Sea breezes, or east winds, prevail throughout the greater part of the year, enabling the sailors from Bonacca easily to “lay” on the ports of the Southern States. This prevalence of the east wind is responsible for the custom of speaking of the east as “to windward,” or up the coast; while west is “to seaward,” or down the coast. These expressions are confusing to the

stranger from “up North” or “down South.” Life upon and by the sea has brought other localisms into the language, or dialect, here. Things are “heaved,” not handed; a mule is “made fast,” not tied; a native “carries” an animal, instead of riding or driving one. After a time one understands the peculiar use made of some words, and the musical way of chanting sentences ceases to sound strange.

When we first came to this land, the coconut palm, with its sprawling base, giving one the impression that the tree stood on its feet when too young, causing the base to spread out, appeared ungainly. We missed the grassy lawns of our Northern homes; but as we become more accustomed to the change, the new schemes of color are not displeasing, and what at first seemed uncommon and even inartistic no longer gives those impressions. The stretches of white sand; the little unpainted houses on posts at the water's edge; the groves of coconut trees fringing the shore, their long, irregular stems terminating in dense green foliage; the bright accents in the clothing of the people,—all unite in producing a harmony of their own.

You would be delighted with our back-yard neighbors. The coral rocks—those sepulchers of many generations—are interspersed with conchs and sea-urchins. Many a careless bather has gone limping home, with the barbed spines of a sea-urchin sunk securely in the soft flesh of his foot;—and the spines are not to



A CARIB INDIAN.

be drawn out, either, until the parts fester. These spiteful darts fall off when the urchins die, and then we pick up their skeletons along the shore,—beautiful white domes studded with lines of pearl-like dots arranged in perfect order. One would scarcely suspect these dainty shells to have had any part in tormenting bathers.

Crabs are more lively than either conchs or sea-urchins, though the latter can and do move about slowly. Every morning we find the crabs making a skating rink of the boat-landing that leads out from our kitchen door to the water's edge. There is nothing straightforward about them; they go spinning sideways and "spreading the eagle" in such a masterly manner that one would almost think they were diminutive skaters.

In another letter I will perhaps tell you something about the Indians and the Caribs on the coast. They often come here for work and trade. With this article is given a sketch of one of the coast Indians, that you may be thinking about them in the meantime.

H. A. OWEN.



THE QUEER LITTLE HOUSE

THERE'S a queer little house, and it stands in the sun;
When the good mother calls, the children all run;
While under the roof, they are cozy and warm,
Though the cold winds may whistle and bluster and storm.

In the daytime this queer little house moves away,
And the children run after it, happy and gay;
But it comes back at night, and the children are fed,
And tucked up to sleep in a soft feather bed.

This queer little house has no windows nor doors,
The roof has no shingles, the rooms have no floors;
No fireplace, no chimneys, no stoves, can you see,
Yet the children are cozy and warm as can be.

The story of this funny house is all true;
I have seen it myself, and I think you have, too.
You can see it to-day, if you watch the old hen,
When her downy wings cover her chickens again.

— Nature Study.

WHAT BERNICE LEARNED ABOUT THE TWELVE APOSTLES

IV

THE next Tuesday evening found the same little group in grandma's pleasant sitting-room, ready to resume their talk about the apostles.

"I think it is Aunt Emma's turn to begin," said Bernice.

"Well," said Aunt Emma, "I will tell you first what I have learned about the apostle Philip. Not very much is told about this disciple in the Gospels, but enough is said to warrant us in supposing that he, as well as Nathanael, might justly have been called 'an Israelite in whom there was no guile.' Philip's home was in Bethsaida, the city where Andrew and Simon Peter lived. If you will open your Testament, Bernice, to John 1:44, you will find this fact recorded."

Bernice read the verse aloud, and grandma said: "I am willing to admit that I have learned a little, already; for I did suppose that Simon Peter lived in Joppa."

"I dare say you thought so," said grandpa, "because Acts 10:6 says that he lodged with Simon the tanner. But it seems that his home was in Bethsaida."

"It was Philip whom the Master first addressed in those brief but earnest words, 'Fol-

low me,'—a whole sermon in themselves," said Aunt Emma.

"How many Philips were there?" asked grandpa.

"There were two,—Philip the deacon, and Philip the apostle. Philip the deacon is the one who baptized the eunuch, as described in the eighth chapter of Acts. After many trying experiences, among which was imprisonment, with cruel beating, Philip was at last condemned to death, though whether he was crucified or hanged is not certainly known. His dear friend and fellow laborer, Bartholomew, attended to his burial, but this act of kindness nearly cost him his life."

"We must not think," said grandma, "because the servants of the Lord were often allowed to suffer for the sake of the principles of truth, that God did not remember them, or that he forgot to care for them for a moment."

"No," said grandpa; "the Lord is just as kind and merciful when he allows death to end our labors, as when we live. 'His mercy endureth forever.' Persons sometimes say, 'The Lord was very good to me in sending prosperity and health in the past, but now I am afflicted.' They evidently forget that the Lord was *never* any better than at the present moment; we should not compare his goodness at any particular time with his goodness at another; for he was, is, and forever will be, *perfect* in all his attributes."

"Yes, indeed," said Aunt Emma; "we ought never to forget that, and that he has said, 'The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.' It matters not how much we may suffer for the Master, we can never endure for his sake as much as he has suffered for us."

MRS. L. D. AVERY-STUTTLE.

LION

A True Story

JOHNNY lived with his parents on a large farm out in the suburbs of Battle Creek. One day his father went several miles from home on business; and when he came back, he brought Johnny a little black, shaggy puppy,—a gift with which he was delighted. Of course the little fellow must have a name, and it was decided to call him Lion.

Lion grew into a large, quiet, noble-looking shepherd dog, and became the pet of the household. He proved to be a good night watch, never allowing a stranger about the house after dark. In the evening he would drive the cows to the barn-yard; and when his master gathered up the pails to go out to milk, he always wanted to help. It was his delight to carry an empty pail; if he could not have a pail, he was sure to pick up a stick, or carry a straw in his mouth.

One warm summer day, when the men were working in the field, the drinking-water gave out. They had a pail holding about six quarts, and this they gave to Lion, telling him to carry it to the house, and bring them some water. With the pail in his mouth, the dog trotted through several fields, then up to the well-curb, where he set the pail down. Then he went into the house and found the mistress. Stepping up to her side, he looked into her face, wagging his tail, and then took a few steps toward the well, and back to her again. He went through this performance several times, and finally she followed him to the well. Lion caught up the pail, and wagging his tail, looked into her face, then set the pail down again. By this time she understood what he wanted. The pail was filled one third full, the cover put

on, and off Lion trotted to the men, with a refreshing drink.

One time when Lion saw a stranger passing through the fields, he went up toward him, and barked, just as any dog would do. The stranger angrily leveled his gun, and shot the faithful fellow. His master sent a man in haste for a doctor, who, after examining Lion, said that two shots had entered his lungs, and that of course he would die.

To think of losing our useful, noble dog brought sadness into our home. Seeing how deeply we all felt over the loss of our faithful pet, I went to my room, and told Jesus all about it; and asked that if he thought best, he would spare Lion's life. I believed he could do it, and he did.

Lion's master watched faithfully over him all through the night, giving him the medicine the doctor had left to break the fever; and in the early morning, Lion arose to his feet, and though very weak, tottered across the room. In a few weeks he was quite well again, and he lived a number of years, finally dying of old age.

H. E. S. HOPKINS.

THE GARDEN BIRD

IN New Guinea there is a bird that not only builds a house, but has a garden. He is known by the name of "garden bird."

When he is going to build, the garden bird first looks for a level spot of ground, which has a shrub in the center. Then he covers the bottom of the stem of this shrub with a heap of moss.

Next he brings some long twigs from other plants. These he sticks into the ground, so that they lean, and leave a place open for a door. The twigs keep on growing, so that his little cabin is like a bower.

Last of all, in front of the door this dainty bird makes a pretty lawn of moss. He carefully picks out every pebble and bit of straw. Then, upon this lawn he scatters purple berries and pink flowers. As often as the flowers wilt, he takes them away, and brings fresh ones.

The little cabin is sometimes three feet wide, and half as high. There is plenty of room in it for two or three families, if need be; and the garden is larger than the house.

The people of New Guinea think so much of this bird that they never molest his little dwelling.

You may like to know how this bird gardener is dressed. In modest colors, you may be sure. The top of his head, his back, and his wings and tail are olive-brown; and beneath he is greenish-red. He is about as large as a thrush or a blackbird.—W. H. Campbell.

WHAT RAY SAW

SEVERAL neatly written answers have been received to the questions following the story of "What Ray Saw," in the INSTRUCTOR of February 1; but the best, all things considered, came from ten-year-old Mary Moore, of Highland Park, Ill. This is the way Mary answers the questions:—

"DEAR EDITOR: 'What Ray Saw' is a story about the life of a ray of sunlight.

"Little Ray was a sunbeam.

"Old King Sol is the sun: 'sol' is the Latin word for 'sun.'

"Light travels nearly twelve million miles a minute.

"On the way to earth, the sunbeam passed the planets Mercury and Venus.

"The beautiful sight Ray saw in the rain-drops was a rainbow."



LEAF LABORATORIES



OUR deciduous trees lose their leaves at the close of summer. These trees are clad with foliage that is unable to defy the frost, and, therefore, are thrown off at the beginning of this unfavorable period. If these leaves were to fall off without any preliminary ceremony, all the substance in their tissue would be lost. To produce all the material in the leaves has required considerable work on the part of the plant; and now to throw all this away would entail a large and inexcusable waste. But in the economy of the plant—which is naught else but the economy of God—such waste is carefully guarded against.

Before the leaves are detached, as has been previously mentioned, everything in general that is of use to the plant is conveyed from the leaf-blades into the woody branches, trunks, or root-stocks, and there laid away for winter keeping. All the elements so stored up are deposited where they will find a safe resting-place, and where, unharmed, they will survive the cold of winter.

There is in the leaves one material that is not carried back into the plant; for the plant has no use for it. I refer to the crystals of calcium oxalate, which can not be employed further. These granules are of a yellow color, and to them we owe the yellow colors of the autumn foliage. These particles, these shining yellow granules, are mere sawdust in the wood-yard of the leaf. They are waste products, which the plant desires to get rid of.

To account for the presence of this calcium oxalate, we shall have for a moment to consider the formation of albumen. Albumen is a substance, the best example of which is the white of an egg. The white of an egg is almost pure albumen. The gluten of corn and wheat is an example of one form of vegetable albumen; legumin in peas, beans, lentils, and other pulse seeds, is another.

Chemically, albumen is a combination of carbon and water with nitrogen and sulphur. If we have a union of carbon and water alone, the substance is called a "carbohydrate." This carbohydrate is changed to an albuminous substance by the addition of nitrogen and sulphur.

Nitrogen is obtained from nitric acid and ammonia, and some of their compounds, especially calcium nitrate. These are absorbed by the plant, and by means of it conveyed to the place where needed. The nitric acid must be taken out, or liberated from the calcium nitrate. To explain more minutely, calcium nitrate is a union of calcium, or lime, and nitric acid. Now, the calcium and nitric acid must be separated. This is done by means of oxalic acid. The oxalic acid takes the place of the nitric acid, and the nitric acid is set free; then the calcium and the oxalic acid, uniting, form calcium oxalate—shining yellow granules.

Sulphur is obtained in much the same way. The plant obtains calcium sulphate. Calcium sulphate is a union of calcium and sulphuric acid. Oxalic acid takes the place of the sulphuric acid, forming, with the calcium, calcium oxalate; and sulphuric acid is set free. The sulphuric acid is further worked over; and the sulphur, with the nitrogen, is used in connection with the carbohydric to form albumen.

It is a very complicated process. God does marvels in his leaf laboratories,—marvels that no chemist in the laboratories of our colleges or institutions of earth can ever accomplish, no matter how wise he is, or how well his laboratory is equipped. A great scientist says: "In the living plant these combinations, decompositions, and rearrangements are accomplished with great ease; and multitudes of substances, which can not be manufactured, either directly or indirectly, in a chemical laboratory, are produced in plant cells with a hand's turn, so to speak."

My object in taking this view of the chemical laboratory in the leaf is to show how the crystals of calcium oxalate came there. It is these crystals that give the fallen leaves their yellow color; and in the shedding of the leaves the no-longer-needed crystals are cast aside.



LEAFLESS TREES.

Thus they do not longer accumulate to become a burden to the plant. If retained, they would be so much superfluous ballast, to hamper the plant in its next year's work.

L. A. REED.

ABIDE

ABIDE!

Let naught thy faith, thy purpose, turn aside.
Say unto grief and pain and seeming ill,
"All ways are God's, and I but follow still
His leading in the darkness deep and wide."

Abide,

Albeit thou art vexed with doubt, and tried
By every test the steadfast soul may know.
Still say, "I trust," and with calm spirit go
The way God wills; for he is at thy side.

Abide

In that sure love that never yet denied.
He who has promised thee, is he not true?
Nor surer winter's snow nor summer's dew
Than God's rewarding. Heaven will provide!

Abide,

Nor let the paths of life and hope divide.
Hold fast thy faith, whate'er the trial be.
Yea, hold it fast, as God holds fast to thee,
And soon, ah! soon, thou shalt be satisfied.

—James Buckham.



USE AND MISUSE OF PHOTOGRAPHY

GOD never gave a good gift to man, but Satan endeavored to have man put it to a wrong use. The richest gifts, misused, bring the most sorrow upon the human family. But let us not condemn the gifts: it is only the misuse of them that merits censure.

God made the laws that control this universe, and gave man the wisdom to search out those governing the science of photography, and the knowledge and skill to apply them. But Satan constantly endeavors to make this science serve his malevolent purpose. In this he has in a great measure succeeded. But photography is not entirely given into his hand, as we can see from the many useful purposes to which it is put.

There is scarcely a science or an art that photography has not materially assisted, by giving it a cheap and accurate method of illustration. The physiologist, the zoölogist, the botanist, may each contribute the light-written pictures of the subjects of his study; and thus others may become familiar with their actual appearance, where a written description would convey but a faint impression.

The astronomer trains his telescope upon a certain space in the sky, and is able to see many times more stars than can be seen with the naked eye. But he sees only the brightest of them; for some are so dim and distant that their light-waves make no impression on the eye, even when condensed by the lens of the most powerful telescope. But when the light falls upon a sensitive plate, it receives and stores up each faint ray until, after an exposure of one or two hours, the astronomer has accurately charted perhaps hundreds of stars that no conceivable telescopic power would ever make visible to the eye.

With the aid of his camera the traveler is enabled to make such faithful pictures of sights and scenes that those less favored than he may become familiar with all parts of the world in which we live.

I hope every one who reads this series of articles is a child of God. If this is true, you are a steward of the money God has given you, and will remember that he holds you accountable for the way in which you spend it. Many young persons, and some older ones, are guilty of great extravagance in the matter of having their pictures taken, and the majority of those who have cameras use them to gratify their own and their friends' pride. The money thus squandered each year would send dozens of missionaries to foreign lands, or feed and clothe hundreds of the poor in our own country. By these remarks I do not wish to convey the idea that it is wrong under all circumstances to have your portrait taken. If you had a loved friend in some distant land, no doubt you would be willing to make some sacrifice to be able to send him your picture; but you would n't have one taken every month, or every year.

In my experience as a professional photographer, I photograph few persons who really wish a true likeness of themselves. The negatives must be carefully "retouched" with a pencil.

The wrinkles must be filled up, the freckles taken out, a large mouth made small, a crooked nose made straight; in short, every trick and device must be resorted to, that the photograph may look better than the subject. Even when all this has been done, about three out of every five customers go away dissatisfied: they have not been sufficiently flattered to gratify their vanity. When a group of friends is photographed together, it is almost invariably the case that each is well pleased with every picture but his own: that is "simply horrid."

Most photographers cater to the vanity of their patrons, just as the publishers of vicious literature cater to the depraved mental appetite of those who read their books; and I believe that one is just as much an agent of Satan as the other, though that may be taking an extreme view. But we would not condemn the publishing business because it is made to serve a wrong purpose; neither should we condemn photography for a similar reason. A child of God may use his camera just as another would use his pen,—to enlighten his fellow men and to glorify his Maker. If this is the object in view, there will be no fear of your wasting either time or money in photography. From every picture taken, some lesson will be learned, and some good accomplished.

J. EDGAR ROSS.



THEY HAVE NO WINE

At the marriage feast in Cana,
Eighteen hundred years ago,
Among the guests who gathered with them,
Went dear Jesus, whom we know,—
Went as ever with the longing
To add cheer and blessing, too.
When, "They have no wine," was told him,
What, think ye, did Jesus do?

Do?—Why, turning then so quickly,
To the servants said he then,
"Fill the water-pots with water,"
And they filled them to the brim;
Then, "Draw out now," to the governor
Of the feast ye all shall take;
"And they bare it," says the record;
No excuse began to make.

Heeding then the words thus spoken,—
"Whatsoever he saith, do,"—
They with faith bore forth their pitchers,
Pouring wine, and wine so true
That they wondered at its goodness
Leaving best till last of feast,
Manifesting forth his glory
To the greatest and the least.

There is comfort in the lesson
That the Saviour no lack knows;
How he hastes, with love and comfort,
To our aid when unseen foes
Press about us! Then tell Jesus;
Never, nevermore repine.
Think how then he did, and now can,
Turn the water into wine.

MRS. W. C. SISLEY.

THE SAVIOUR'S MISSION

THE first gospel sermon was preached in Eden, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

In Eden, Adam and Eve transgressed the law of God. God had forbidden them to eat of the tree of knowledge of good and evil. But instead of obeying the voice of God, they listened to the words of the tempter. "Hath God said, Ye shall not eat of every tree of the

garden?" Satan asked. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

The transgression of Adam plunged the human race in hopeless misery and despair. But God, in his wonderful, pitying love, did not leave men to perish. He could not change his law to meet man in his fallen condition, but he devised a plan whereby he might have hope. He gave his Son to bear the penalty of transgression.

Christ might have come to earth clothed with the glory of his Father. But he did not do this. He did not even take the form of an angel. "Verily," the apostle says, "he took not on him the nature of angels, but he took on him the seed of Abraham." Divinity took humanity, that humanity might touch humanity. With his human arm Christ encircled the race, while with his divine arm he grasped the throne of the infinite God. The world that was separated by sin from the continent of heaven, he drew back into favor with God.

Had Christ come in his former glory, humanity could not have endured the sight. When the angel Gabriel came to Daniel to give him skill and understanding, Daniel could not look upon him. The angel had to reveal himself as a man before he could speak with the prophet. Thus we see the wisdom of God in planning that Christ should come as a man.

Had Christ come as a mighty general of armies to break the yoke of oppression from the Jewish people, and restore to them their kingdom, the nation would have received him. But Christ did not come to rank with the rich and honored. He took his place among the lowly. Though he was rich, yet for our sake he became poor, that we through his poverty might be made rich. He was acquainted with the sorrows and temptations of childhood. He experienced the dangers and snares to which the youth are exposed.

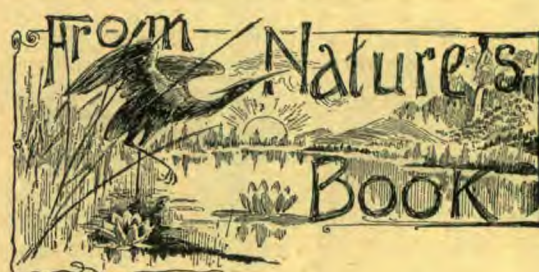
The prophet Isaiah had declared: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . he was despised, and we esteemed him not."

When Moses prayed to God, "Show me thy glory," the Lord said: "I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." These attributes are the attributes of God. But Satan had represented him to man as arbitrary, stern, and unforgiving. All the misery and suffering he had brought upon man, he charged to God. He declared that man could not keep the law, and that God was arbitrary and cruel in demanding of him something that he could not do.

Christ came to represent the Father, and to show in what tender relation we stand to him.

He showed that humanity can keep the law. "I have kept my Father's commandments," he said. He came to take the prey out of the hands of the enemy. "He hath sent me to heal the broken-hearted," he said, "to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

MRS. E. G. WHITE.



GOOD AND EVIL

THE Lord said to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The seed of the woman was to bruise the head of the serpent. In the end, Christ, the true seed of the woman, will destroy Satan, with all who give themselves to a life of sin, in the lake of fire, and purify the sin-cursed earth. Why, in killing a snake, do we always have an intense desire to crush its head?—The crushed head is a sure sign of death. There is something in the very nature of the enmity that God placed in the heart of man that leads him to do this. It is an object-lesson to show what God will finally do with sin and Satan.

Sin changed the operation of nature, so it taught the story of redemption, and the necessity of man's co-operating with God in putting away sin. Instead of only useful trees and plants, thorns and thistles also grew. They are the natural growth of unredeemed soil. These thorns and thistles grew as the result of the defilement of the earth by sin. The sin of seeking good from a mixture of good and evil was impressed upon Israel by the exhortation of the Lord not to make marriages with the heathen nations: if they did this, they would be "snares and traps" to them, "scourges" in their sides, and "thorns" in their eyes, until they would perish from off the good land that the Lord had given them. Joshua 23: 12, 13. This intermingling with unbelievers would blind their spiritual eyesight. The god of this world blinds the minds of those who believe not, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4: 3, 4.

Because Israel obeyed not the voice of Jehovah in these things, they could not drive out the wicked nations before them, and the Lord said, "They shall be as thorns in your sides, and their gods shall be a snare unto you." Judges 2: 2, 3. Wicked people, represented by briars and thorns, whose end is to be burned, will ever be found in this world. They are also classed with scorpions; and the people of God, who have a straight testimony to bear, are not to be afraid of them, whether they will hear, or whether they will forbear. Eze. 2: 6, 7. When men sin against the Holy Spirit, and it is impossible to renew them unto repentance, seeing they have crucified to themselves the Son of God afresh, and put him to an open shame, they represent ground that bears thorns and briars, whose "end is to be burned." Heb. 6: 1-8. From the past experience of God's people, we should shun evil companions as a deadly viper or a pricking brier. "If sinners entice thee, consent thou not."

S. N. HASKELL.



TAKEN BEFORE PILATE

(March 3, 1900)

Lesson Scriptures.—Matt. 26:67 to 27:10; Mark 14:65 to 15:1; Luke 22:58 to 23:1.

Memory Verses.—Luke 22:61, 62; John 18:25-28.

Time: A. D. 31. **Place:** Jerusalem. **Persons:** Jesus, Peter, high priest, council, maids of the high priest, servants, Pontius Pilate.

QUESTIONS

1. What shameful treatment did Jesus receive when first condemned of blasphemy? Matt. 26:67, 68; note 1.

2. During the mock trial in the palace of the high priest, where was Peter? What was he doing? Luke 22:55; note 2. By whom was he here observed? Mark 14:66. What did she say to him? V. 67. What did he say in replying to her charge? What then took place? V. 68.

3. What occurred while Peter was in the porch? Matt. 26:71; note 3. What did he do to clear himself of the accusation? V. 72. About an hour after this second denial, what positive assertion was made by one of the servants? Mark 14:70. What question was also asked him? John 18:26.

4. By what strange course did he now seek to make them believe that he was not connected with Christ? Mark 14:71; note 4. After his third denial, what did he again hear? Luke 22:60. At this point what did Jesus do? V. 61, first part. What did this look of pity lead Peter to do? Vs. 61, 62.

5. With the arrival of day, to what place was Jesus again brought? V. 66; note 5. What question was immediately proposed? V. 67, first part. What touching answer did Jesus make them? What prophecy was made? Vs. 67-69.

6. What question did they once more ask? How definite was Jesus' reply? V. 70. Having drawn out the answer they desired, what did they all say? V. 71.

7. As the trial was drawing to a close, who burst into the room? What did he say and do? Matt. 27:3-5; note 6. What disposition was made of the money thus returned? Vs. 6-8. What prophetic words were thus fulfilled? Vs. 9, 10.

8. The trial ended, to what place was Jesus immediately taken? John 18:28.

NOTES

1. In the guard-room of the palace, while waiting for the trial of the morning (see note 5), Jesus was left, unprotected, to the abuse of his enemies. For several hours he was mocked and beaten by both priests and servants. Especially was his claim to being the Son of God ridiculed and blasphemed.

2. According to Geikie, the hall in which the trial of Jesus took place was built in "the form of a large hollow square, the four sides of which surround a roomy court; paved, in some cases; in others, planted with trees, and ornamented with a lawn of soft green. . . . Porticoes and galleries surround it, and furnish chambers for guests and entertainments. In some houses there is also a forecourt, inclosed from the street by walls; and, in all, the inner court is reached by an archway through the front building,—'the porch' in the narrative of the Gospels." It was in the open, inner court that the fire was built, at which Peter warmed himself, while in one of the galleries, close by and in plain sight,

Jesus was being tried. It was an easy matter for Jesus to hear all that Peter was saying, and when he had finished, to turn and look upon him.

3. Peter's cowardice kept him from openly identifying himself with Jesus, but his curiosity, nevertheless, led him to the scene of the trial. He therefore sought a place at the fire, among the crowd of servants and others who thronged the court. Not being able to conceal his real interest in Jesus, he became the object of suspicion and comment. And having placed himself by his hypocrisy on the enemy's ground, he was made the easy prey of temptation and open sin. Had he placed himself in a right relation to Jesus, as did John, he would never have been questioned, and thus would not have had any cause to deny. Every one would have known him to be a disciple. He who stands firm for Christ thereby closes many an avenue by which Satan can enter the heart; while to play a double part will invariably bring defeat and sorrow.

4. We sometimes think, when brought into trying places, that surrounding circumstances have made us evil. For instance, students in school will say, "I never was as bad at home as I am here," and cast reproach upon the school for having made them bad. All such have failed to learn that the evil manifested in their lives is not made by circumstances, but has been in them all the time, waiting for opportunity to burst forth. The spirit to curse and swear was hidden away in Peter's life; and when the opportunity came, it manifested itself. Jesus foresaw all; and had Peter only believed what he said, power would have been given to keep down the evil, and crush it out of his being.

5. The examination first given Jesus at the house of Caiaphas was in every sense illegal. To give the trial an appearance of justice, and to give to all the members of the Sanhedrin, some of whom were not present at the first, the privilege of hearing what they termed words of blasphemy, the council was again called together at daylight. During the interval, Jesus was confined in the guard-room of the palace, in charge of men whose lives were as vile as their hearts were hard; and they, caring not what abuse was offered him, left him exposed to the rabble that had gathered there.

6. Judas had entertained no other thought than that Jesus would deliver himself. The act of returning the money and making confession was not prompted, however, by the spirit of true repentance, but "was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heart-breaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. [He looked pityingly upon Judas, and said, "For this hour came I into the world." See "The Desire of Ages," chapter 76.

OUR besetting sin may become our guardian angel—let us dare to say it! This sin that has sent me weary-hearted to bed, and desperate in heart to morning work; that has made my plans miscarry until I am a coward; that cuts me off from prayer; that robs the sky of blueness and the air of freshness and human faces of friendliness,—*this can be conquered!* I do not say annihilated, but, better than that, conquered, captured, and transfigured into a friend; so I shall at last say, "My temptation has become my strength; for to my very fight with it I owe my force."—*W. C. Gannett.*

MARCH, 1900

If the yellow address-label on first page of this paper, or on the wrapper, bears this month and year (John Brown 1859), it indicates that the following blank should be filled out by you *now*, and mailed to Review and Herald, Battle Creek, Mich., before the end of this month:—

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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.

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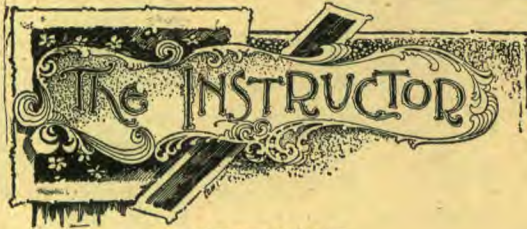
WEST-BOUND FROM BATTLE CREEK.

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)	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

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



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FOR EVERY DAY OF THE WEEK

SUNDAY:

We need, each and all, to be needed,
To feel we have something to give.

—Lucy Larcom.

MONDAY:

Certainly, in taking revenge, a man is but even with his enemy; but in passing it over, he is superior; for it is a prince's part to pardon.—Bacon.

TUESDAY:

"To think that education is a little arithmetic to sell potatoes with, a little spelling to write a letter with, a little grammar to talk to the preacher with,—all the mere tackle of a fisherman,—is utterly false to the conception of the soul's march of duty, to reality, to God."

WEDNESDAY:

Dear is the work He gives in many a varied way;
Little enough in itself, yet something for every day,—
Something by pen for the distant, by hand or voice
for the near,
Whether to soothe or teach, whether to aid or cheer.

—Frances Ridley Havergal.

THURSDAY:

Being forced to work, and forced to do your best, will breed in you temperance, self-control, diligence, strength of will, and a hundred virtues that the idle will never know.—Charles Kingsley.

FRIDAY:

"More things are wrought by prayer
Than this world dreams of.
For what are men better than sheep or goats,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the great round earth is every way
Bound by gold chains about the feet of God."

SABBATH:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

THE January, 1900, number of the *Training School Advocate* is just at hand, in enlarged and greatly improved form. The work is all done, and well done, by the students, under the direction of a competent instructor. In the past the *Advocate* was a local journal, the recognized organ of Battle Creek College alone; but with this number it becomes the organ of the

church-school work in general, and will stand for the widest possible application of the principles of Christian education in the home and in the church.

Published monthly by the Training School Publishing Association, Battle Creek, Mich. Fifty cents a year; single copies, five cents.

OUR MISSIONARY GARDENS

Now is the time—and none too early, either—to begin to think about that missionary garden you are going to plant next spring. This is the month to select your seeds, and lay your plans. Perhaps last year's garden did not succeed as you had hoped and wished; perhaps it was a complete failure, as far as the missionary envelope was concerned,—but even then it may not be called a "complete failure" if, by your experience with it, you have learned how to avoid the mistakes that resulted in disappointment. It takes patience to achieve in any undertaking—patience, and steady, persevering effort. With plenty of these, backed up and kept alive by a genuine love for the Master, and an earnest desire to bring to others the joy of the gospel, success is sure under almost any conditions that can come to you.

But perhaps you have not room enough to raise things to sell—only a tiny plot for flowers. Then remember that nothing is ever more acceptable and cheering in the sick-room or the home of the busy or discouraged than a bunch of dainty flowers,—great velvet pansies, nodding sweet peas, a single perfect rose,—and that nothing more surely or sweetly turns the thoughts heavenward. With your small flower-bed, you can be just as true a missionary as one who, with larger opportunities, is able at the end of the season to send a gift of money to some foreign field as the result of faithful work. We are each held responsible for our opportunities—no more.

SHALL WE GIVE THE PRISONERS THE GOSPEL?

IN March, 1899, the *Life Boat*, Chicago, issued a special number to prisoners. A large number of prisoners were brought to the light of the gospel by this special number, and hundreds of them have been in correspondence with its editors ever since. Many of them have come to Chicago to our various missions, and in this way we have been able to continue the influence begun by the *Life Boat*. A number of these men, who are working at the Training-School here in Chicago, have proved thoroughly reliable, and in not a single instance has our confidence been misplaced. Plans are now making to issue a special edition of fifty thousand copies of the *Life Boat* in March, 1900. This will be our second Prisoners' Number. It costs but one cent to print and mail a copy of the *Life Boat* to some prisoner. It will cost but one cent each to supply the prisoners in your county jail. Why should not every prisoner in the United States have a copy of this special number? The publishers of the *Life Boat* will send to you, or to any prison that you may designate, one copy for every penny contributed to a fund for that purpose. Think of it! One dollar will send one hundred into the prisons; five dollars will send five hundred copies of the *Life Boat*. If you are interested, let us hear from you.

We shall be pleased to correspond with you in reference to the distribution of the *Life Boat* in your local prisons and jails. Something must be done to bring the message to the men behind the bars. Address the *Life Boat*, 1926 Wabash Ave., Chicago.

THE INSTRUCTOR MISSION FUND

THE interest in this fund still keeps up. Why should it not, when the field is so wide, and there are so many openings to use our papers?

Amount previously received,	\$27.35
Florence and Sarah Lufur,	1.00
Total,	\$28.35



THE "RAND-McNALLY ATLAS OF TWO WARS," containing large-scale maps of the Philippine Islands and South Africa, has just come to our table. Seventeen good-sized maps are given, one of the most valuable of which is a full-page map showing the territorial growth of the United States since the close of the War for Independence. Price, twenty-five cents, postpaid. Address either the publishers, Rand, McNally & Co., Chicago, or the Review and Herald Pub. Co., Battle Creek, Mich.

"HEALTH: HOW TO FIND IT WHEN IT'S LOST; HOW TO KEEP IT WHEN IT'S FOUND," is the taking title of a new book in the interest of healthful living. It is a logical development of the principles of cause and effect, as set forth in the words of Inspiration, "Whatsoever a man soweth, that shall he also reap." The book does not treat upon "glittering generalities," but goes carefully and faithfully into the details of such practical, everyday subjects as good foods, food-combinations, influence of stimulants, advantages of vegetarianism, how to avoid consumption, care of the teeth, office of the skin, value of the bath, home remedies, seasonable recipes, etc., etc. To supplement these there are more than a dozen valuable and interesting tables devoted to the scientific side of the question.

The book contains 224 pages. Carefully indexed, and strongly bound in cloth. Price, one dollar, postpaid. Address the Pacific Press Pub. Co., Oakland, Cal.

"CHRIST IN SONG"

NOTHING adds so much to the interest of the Sabbath-school as its singing; and in order that this may reach the highest standard of excellence, it is of first importance that the very best Sabbath-school song-book be chosen. "Christ in Song," the new Sabbath-school hymnal, compiled and published by F. E. Belden, is just such a book. It has been carefully prepared, the choicest compositions from all other song-books having been secured for this. A glance through its pages shows us many familiar song-friends, and many new compositions that promise to win their way to our regard. The book not only contains twice as many pages as does the usual Sabbath-school song-book; but by a careful arrangement, and economy of every bit of space, it gives us over seven hundred musical compositions—four times as many as are found in the average book of its class.

Special care has been taken in binding these books to last. Besides being well sewed, heavy wire staples are put through the cover and all, so it is impossible for the cover to become detached from the book, or for the leaves to come out—"unless they are torn out."

Bound in four styles, at the following prices: Flexible cloth, 35 cents; paper-covered boards, 40 cents; canvas-covered boards, 50 cents; half morocco, \$1. Sold by the Review and Herald Pub. Co., Battle Creek, Mich.