

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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## MYCENAE

IN the angle of two lofty mountains, on the boundary of the Plain of Argos, about ten miles from the seashore, fitly described by Homer as "the innermost corner of Argos," is found one of the most ancient and interesting ruins in the world.

Perseus is the legendary founder of Mycenæ, and is said to have raised its massive walls with the help of the Cyclops from Lycia. Among the early kings of this mighty city we find the names of Sthenelus, Hercules, Tantalus, and Agamemnon, son of Atreus. Agamemnon appears to have been prince of all the mainland and islands of the Greeks, and to have led the inhabitants against Troy. On his return he was murdered by Ægisthus, the lover of his wife, Clytemnestra.

The might of Mycenæ had dwindled before the dawn of history. However, among those who fell at Thermopylæ, eighty Mycenians are mentioned. The city was destroyed by the Argives, B. C. 463, and since then the ruins have remained very much as we find them to-day.

As we near the Acropolis, we are conducted into the tombs of Agamemnon and his wife. These two conical-shaped tombs are built of stone in the side of the hill, and are exactly alike. They are about fifty feet high, with a floor space about the same. The top of the tomb of Clytemnestra has fallen in, thus giving sufficient light to get a picture of the entrance. At the top of the entrance is a large stone, thirty feet long, sixteen feet broad, and over three feet thick, weighing about one hundred and thirteen tons. The wonder is how these stones were ever placed.

The Acropolis was surrounded with a massive wall, still partially preserved. The foundations of great castles, treasure-houses, and the remains of cisterns and vaults are still to be seen. Our illustration, taken within the walls, shows where Dr. Schliemann excavated in 1876, and found a number of skeletons and many gold ornaments and other valuable relics. These were transferred to the museum at Athens.

Let us pause here on this rocky summit, and view the fertile Plain of Argos, with its many olive groves, orange orchards, and fig-trees. Although it is the thirty-first of December, the fields are green, and the wheat and barley several inches high. Here and there are shepherds, with their goats and sheep; and along the roads we see little donkey caravans, carrying goat-skins full of oil or wine. There are numerous Greek churches, in each of which may be seen pictures of Jesus and some of the saints, with a taper burning before each. In some of the churches, relics may be found;

these, with the pictures, are objects of worship. One of these churches, dedicated to the Virgin Mary, is said to be fourteen hundred years old. Far in the distance is the sea, and on each side rise snow-capped mountains. These scenes have remained practically unchanged for at least four thousand years. Only man and his works have crumbled into dust.

H. A. HENDERSON.

## HONOLULU'S PLAGUE AND FIRE

PERHAPS most of the readers of the INSTRUCTOR have heard before this that the bubonic plague, or something closely allied to it, is present in Honolulu.

The city has never had a system of sewers; and in the older portions, especially the Chinese quarter, the soil has become so saturated with filth that disease and pestilence are but the natural outcome. This portion of the



THE CHURCH FOURTEEN HUNDRED YEARS OLD.

city has a population of about ten thousand Chinese, Japanese, and Hawaiians; and it was here that the plague started. As most of these persons go barefoot, many think that the plague was contracted by the feet coming in contact with the polluted soil. One of the leading physicians is reported as saying that he would rather sleep in the bed with a plague patient than walk barefoot through the streets of Chinatown.

About forty persons, only two of whom were white, have died of the disease thus far. One of the latter was a girl of thirteen years; it is thought she contracted the disease from eating candy bought at a Chinese store.

Physicians and the board of health have been untiring in their efforts not only to prevent the spread of the plague, but entirely to stamp it out. Inspectors have been appointed; and every house in the city is supposed to be

visited twice a day. Every case of sickness is reported to the board of health, and a physician is sent immediately to investigate. All plague patients are at once removed to the pest hospital, and the doubtful cases are taken to the suspect hospital. At these places three of our own people are serving as nurses; and they report several cases as apparently on the road to recovery. Among the latter are two little children, one a Chinese boy, and the other a little Japanese baby. One of the merchants sent some toys to these little folks, and they were received with smiles of great satisfaction.

As one means of doing away with the sources of infection, the authorities have, as new cases have developed, immediately placed the neighborhood under quarantine, and finally burned the home of the victims, and, in Chinatown, all the houses in the vicinity. Many temporary buildings have been erected as places of detention for those who have been exposed to the disease. Here they are provided with clean beds and wholesome food, and kept until all danger of their infecting others is passed.

On Sabbath, January 20, the firemen started to burn a block where there had been several cases of plague. For about an hour all went well; but the rising wind carried the burning embers to the dry roofs of the closely packed houses in the neighborhood, and directly upon the towers of Kaumakapili church. Although the whole force of the fire department was present, and everything possible was done to quench the flames, the men were powerless to stay the onward march of the fire, and so turned their attention to the work of keeping it within prescribed limits. The fire raged in fury, jumping from block to block and from street to street. Reports from explosions of gasoline and kerosene were almost constant. Dynamite was used by the firemen, but all was in vain, and the work of the fire was not done until it had reached the sea on one side and



SCENE OF DR. SCHLIEMANN'S EXCAVATIONS.



the river on the other. Bucket brigades were formed by the citizens, and the firemen were kept drenched with water. So fierce was the heat, that clouds of white steam enveloped them.

Those in the quarantined districts ran in terror into the streets and to the guard lines. For a time it seemed as if they might try to break through the lines, and thus spread the contagion through the city, but the guards and citizens acted with coolness and dispatch, and the terrified victims were taken in order to a place of safety. It was indeed a queer-looking crowd that marched down King street—men, women, and children, some carrying sewing-machines, some beds, blankets, trunks, cooking utensils, lamps,—anything on which, in their terror and excitement, they could lay their hands.

Those who were sick, lame, or helpless were brought out of the burning district, some in rude carts, and others upon the backs of their more fortunate friends or relatives. Mothers, as they led their children through the crowded streets, looked back with tear-dimmed eyes to the place where their old homes and all their earthly possessions were turned to ashes. Chinese women with little feet hobbled painfully along, taking, perhaps, the longest walk of their shut-in lives. About four thousand persons were marched to Kawaiahao church. The women and children were sent into the building, where they would be comfortable; while the men swarmed over the grounds, kept in by the guards, who were stationed six feet apart all around the yard.

Despite their great misfortune, most of these poor people tried to be cheerful, and to make the best of a very bad matter. Soon after they arrived at the church, dray-loads of tents, bedding, and provisions began to arrive; at half-past seven in the evening, all those homeless persons had been fed and made comfortable for the night. After supper the Hawaiians spent the time in singing, and playing upon their guitars and other musical instruments, which were about the only things they had saved from the fire.

There is great opportunity for genuine Christian Help work in Honolulu, and nobly do the men and women of the city respond to the call. Money has been contributed, and women all over the city are engaged in making clothing for those who saved only the clothes upon their backs.

We ask those who read this to pray for these poor people, that their eyes may be opened to see Him whom to know aright is life eternal.

LENA E. HOWE.

"WOULD it not be better to leave to-morrow with God? That is what is troubling men—to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: 'I have one preacher that I love better than any other upon earth: it is my little tame robin, which preaches to me daily. I put his crumbs upon my window-sill, especially at night. He hops on the sill when he wants his supply, and takes as much as he desires to satisfy his need. Thence he always hops upon a little tree close by, lifts up his voice to God, sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast asleep, leaving to-morrow to look after itself. He is the best preacher that I have on earth.'"

"THE higher a man is in grace, the lower he will be in his own esteem."



#### HOW SHALL WE KNOW

How shall we know that what we say  
Or what we sing  
Brings peace to souls who go their way  
In suffering?  
We know because the gentle word  
And grateful song  
Have soothed us when, with hope deferred,  
The way seemed long.

How shall we know that kindly thought  
Or breathed prayer  
Is balm to souls whose paths are fraught  
With ceaseless care?  
We know because our darkest ways  
Unbidden shine  
With cheering gleams—reflected rays  
Of light divine.

Go thou, then, forth with song, with cheer,  
Go forth with prayer;  
For souls bowed low with woe and fear  
Are everywhere;  
And not one thought nor act of love  
Or tenderness,  
But will return, a homing dove,  
Your soul to bless.

—H. W. GREENE.

#### KNOWING GOD

WE can not by searching find out God: but he has revealed himself in his Son, who is the brightness of the Father's glory, and the express image of his person. If we desire a knowledge of God, we must be Christlike. When Philip said to Christ, "Show us the Father, and it sufficeth us," the Saviour answered, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"

He who does not seek each day to be more Christlike can not know God. Living a pure life through faith in Christ as a personal Saviour will bring to the believer a clearer, higher conception of God. No man whose character is not Christlike can set forth God in a true light. He may preach Christ, but he does not show his hearers that Christ is an abiding guest in his heart.

"This do, and thou shalt live," Christ said to the lawyer who had answered his question with the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Eternal life is the reward that will be given to all who obey the two great principles of God's law,—love to God and love to man. The first four commandments define and enjoin love to God; the last six, love to our fellow men. Obedience to these commands is the only evidence man can give that he possesses a genuine, saving knowledge of God. Love for God is demonstrated by love for those for whom Christ has died.

While enshrouded in the pillar of cloud, Christ gave directions regarding this love. Distinctly and clearly he laid down the principles of heaven as rules that his chosen people were to observe in their dealings one with another. These principles Christ lived out in his life of humanity. In his teaching he presented the motives that should govern the lives of his followers. "All ye are brethren," he said. Treat the purchase of my blood as I have given you an example.

God has manifested the most wonderful love for fallen man. He "so loved the world, that he gave his only begotten Son, that whosoever

believeth in him should not perish, but have everlasting life." Those who partake of God's love through a reception of the truth will give evidence of this by making earnest, self-sacrificing efforts to give the message of God's love to others. Thus they become laborers together with Christ. Love for God and for one another unites them to Christ by golden links. Their life is bound up with his life in sanctified, elevated union. True sanctification unites believers to Christ and to one another in bonds of tender sympathy. This union causes rich currents of Christ's love to flow continually into the heart, and then flow forth again in love for others.

The qualities that it is essential for all to possess in order to know God are those that mark the completeness of Christ's character,—his love, his patience, his unselfishness. These attributes are cultivated by doing kind actions with a kindly heart. But Christ's requirements are not met by his people to-day. A strange deception is upon the people of God. Selfishness prevents the unity that should exist. True Christian love is rare in our churches. This shows that the members do not love God as they claim to. They give evidence that they need to be sanctified. It is the most fatal deception to suppose that a man can have faith unto life eternal without possessing Christlike love for his brethren.

He who loves God and his neighbor is filled with light and love. God is in him and all around him. There is no such thing as a loveless Christian; for "God is love," and "hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

... A new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

Christ declared: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Christians will love those around them as precious souls for whom Christ died.

MRS. E. G. WHITE.

#### THE GENIUS FOR HELPING

"THERE is a man," said a neighbor, pointing to a village carpenter, "who, I really believe, has done more good in this community than any other person who ever lived in it. He can not talk very much in public, and he doesn't try. He is not worth two thousand dollars, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not give them a neighborly welcome. He is on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He has a genius for helping folks, and it does one good to meet him in the streets."—*Michigan Christian Advocate.*





### MAKING TRAYS AND WASHING-BOXES

DEVELOPING-TRAYS are made of many different materials. Paper, wood fiber, glass, porcelain, and hard rubber trays are usually kept on hand by dealers in photographic stock. If you prefer to buy your trays, those made of hard rubber will be found the most serviceable, though they are rather expensive and very fragile. Common granite-ware baking-pans will serve almost as well. This ware is both cheap and strong; and while the enamel remains intact, chemicals have no effect on it. But it must not be used after the enamel becomes broken, and the iron is exposed.

There are almost as many different ways of making homemade trays as there are persons who make them. The most simple is to dip a shallow pasteboard box of appropriate size into melted paraffin, to make it impervious to water. Such trays answer the purpose in an emergency, but they do not last long. The kind most commonly used is made by lining a suitable wooden tray with common oilcloth. The oilcloth is not cut at the corners, but is simply folded. It may be glued to the inside of the tray, or overlapped at the edges, and fastened to the outside with tacks.

The best trays I ever used were made of wood coated with paraffin. The cost of such trays is almost nothing, and they are not difficult to make. I have used trays made of almost every available material, but I never used one that did not have some drawbacks. Those I am about to describe are heavy, and can not be used for hot water; but unless one is moving often, the weight is hardly a drawback, and the amateur will seldom, if ever, have occasion to use hot solutions in his trays. The dimensions of trays will depend on the size of plates used.



Fig. 1.

Three should be made large enough to hold two plates, with half an inch to spare each way. If you have a five-by-seven-inch camera, the inside measurement of your trays should be seven and a half by ten and a half inches. They should be labeled, respectively, "Developing," "Toning," and "Miscellaneous." The developing and toning trays should never be used for any other purpose. Another tray, large enough to hold four plates, and labeled "hypo.," should be made. I will give instruction for making a tray of the size first mentioned; and if the reader decides to make another size, the dimensions may be proportionately changed.

Procure a one-by-three-inch board of some light, soft wood, and plane both sides and edges perfectly smooth and straight. Along one edge of the board make a half-inch rabbet, or groove. Figure 1 shows an end section of this board, reduced to half-size. From this board cut two pieces twelve and a half inches long and two eight and a half inches wide. Make a half-inch rabbet across each end of all these pieces. Now with one-and-a-half-inch finishing nails fasten these four pieces into a frame. Fit the short pieces on the inside, so as to make the dimensions of the tray come out right. If the long pieces are fitted on the inside, the inside measurement of the frame will be six and a half by eleven and a half inches. This frame makes the sides of the

tray. For the bottom use a half-inch board eleven and a half inches long by eight and a half inches wide. This, you will observe, is one inch larger each way than the inside of the tray; but as half an inch has been removed from each side and end by the rabbeting plane, it will be found a perfect fit. A board from the side of some dry-goods box will serve for this bottom piece. It should be planed smooth on both sides; and if there are any nail holes in it, they should be filled with small wooden pegs.

If the tray has been carefully made, it will be water-tight; but if it should leak a little, it will not matter, so nothing will be gained by trying it. There are many methods of making wooden trays impervious to chemical solutions; but the best is also the cheapest and most simple, so I will give only that one.

Place the tray near a gentle heat until it is warm to the touch; then give it a generous coat, inside and out, of melted paraffin. The paraffin may be applied with a paint-brush, or with a swab made by wrapping a clean cotton

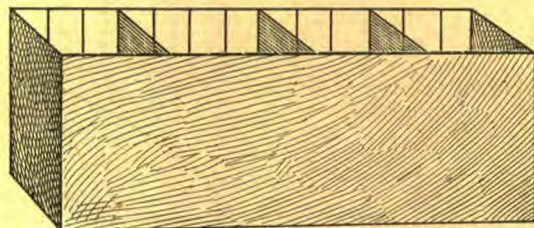


Fig. 2.

cloth around the end of a stick. If the tray was not sufficiently heated to take up the wax readily, it may be "burned" in with a moderately hot smoothing-iron.

Trays may be made on this plan by simply nailing smooth pieces of board together, just as a dry-goods box is made; but they will not look as neat, nor are they as substantial, as when the pieces are neatly rabbeted and fitted together.

Besides the four trays already mentioned, it would be well to make a washing-box. This is not absolutely essential, as the plates may be washed in the "miscellaneous" tray, or in any other available vessel.

The washing-box should be made on the same plan as the trays; but for five-by-seven inch plates, the inside dimensions should be as follows: length, eight and three-fourths inches; width, five and three-sixteenths inches; depth, eight inches. Before the box is nailed together, strips of wood eight inches long, half an inch wide, and one fourth of an inch thick, should be tacked to the inside of both side-pieces, exactly three sixteenths of an inch apart. A lath "ripped" to the proper width, and planed, is just the thing for the strips. Thirteen will be required for each side; and when the box is finished, they will make twelve grooves along each side, into which the plates may be slid lengthwise, to be washed in an upright position. It will be impossible



Fig. 3.

to use a smoothing-iron to coat the washing-box, so it must be heated to a temperature above the melting-point of paraffin before the wax is applied. Figure 2 shows a washing-box containing sixteen grooves. A simple drying-rack, which may be made without other description than the illustration gives, is shown in Figure 3. It will be found a convenient addition to the outfit.

J. EDGAR ROSS.



### BEREAN LIBRARY STUDY

Dan. 11:20-27; "Thoughts on Daniel," pages 239-250

NOTES ON LESSON 17

(March 25-31)

1. *An Agent in Fulfilling God's Plan.*—The lesson opens with the prophecy referring to Cæsar Augustus, "a raiser of taxes." During his reign the Messiah was born in Bethlehem of Judea, and the haughty Roman monarch acted his part in the fulfillment of God's plan. "The decree of Imperial Rome for the enrollment of the peoples of her vast dominion, has extended to the dwellers among the hills of Galilee. As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Cæsar Augustus is made the agent for the fulfillment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city."—*"The Desire of Ages,"* page 44.

2. *One Man Was the State.*—When Rome became an empire, all the various offices of trust, which had formerly been distributed among different persons, were centered in the emperor. As consul, he became chief magistrate; as censor, he decided who were to be senators; as tribune, he heard appeals, and his person was sacred; as imperator, he commanded the army; and as pontifex maximus, chief priest, he was the head of the national religion.

3. *A New Title.*—When one man had become all this, much anxious thought was given to the selection of some title that would properly define all this dignity. At last "Augustus" was chosen, a name which had not before been given to man, but which was applied to things considered most venerable and sacred. "The rites of the gods were called *august*; their temples were *august*. The word itself was derived from the holy *auguries*." So Octavius, bearing by inheritance the greatest name then known,—Cæsar,—became Cæsar Augustus.

4. *A Son of the Gods.*—Gradually the insinuations of courtiers that the emperor was the "divine son of the gods" came to be accepted; and altars, statues, and images representing this divinity were erected. The slightest indifference or carelessness, intentional or otherwise, toward any of these was high treason. Throwing a stone at an image of the emperor was sufficient excuse for beheading the offender. Of all the Roman emperors none were more zealous than Tiberius in putting out of the way those whom he deemed guilty of any disrespect. In those days, deeds and words were not all that were taken into account, but even "a gesture, an involuntary forgetfulness, an indiscreet curiosity," caused the sacrifice of many lives.

5. *A Warning to Pilate.*—Remembering all these things helps us to understand the situation of Pilate, the Roman procurator of Judea, when the priests and Pharisees of Jerusalem



brought in their accusations against Christ. Although Pilate repeatedly declared, "I find no fault in him," he yielded to the threat, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." Pilate understood full well the furious jealousy of Tiberius, and knew that a release of one to whom the title "King of the Jews" had been given, would mean for him a call to Rome and his head upon the block.

6. *A Fearful Record.*—The turbulent character of the world's history during the time covered by the week's lesson is indicated by the uncertainty attending the lives of the various rulers. During the three hundred years elapsing between the death of Cæsar Augustus and the time of Constantine, Rome had sixty-two emperors. Of these, forty-two were murdered, three committed suicide, two were forced to abdicate the throne, one was killed in a rebellion, one was drowned, one died in war, the manner of the death of one is uncertain, and no more than eleven died a natural death.

7. *Roman Amusements.*—The Roman people, from the emperor to the lowest citizen, were devoted to games, contests of strength and skill. "Bread and the circus!" was the motto of the half million idlers who thronged the streets of Rome. Beginning with the contests of wild beasts, which were turned loose in the arena to destroy one another, the appetite for sport was whetted to demand the blood of men. Then men fought with beasts, and finally it was a combat of man with man. But aside from the notoriously cruel arena combats, the skill of the Romans in the management and training of wild beasts was something marvelous. Ferocious animals imported from the wilds of Asia and Africa were not only subdued, but trained. Mark Antony had a span of lions that drew his chariot through the streets of Rome. Cæsar's elephants, carrying torches, escorted their master home at night. Tigers and lions were tamed until they seemed only cats of a larger growth. Stags were harnessed to vehicles, and worked as patiently as horses.

#### HOW MISSIONARIES TRAVEL IN PERSIA

IN Persia almost all traveling is on horseback. Many natives use donkeys, which they abuse dreadfully, and on which they often look very ludicrous. The little donkeys go along so steadily that their riders often fall asleep, or, if they do not, and wish to go fast, they swing their legs, which reach nearly to the ground, in and out under the donkey's body. Some missionaries ride donkeys, too. It is most comfortable to travel with one's own horses, going a moderate distance, twenty miles or so, each day. That may seem a short distance, but, as a matter of fact, a man can walk both farther and faster than a horse on a long journey.

When one wishes to travel very fast in Persia, he goes *chappar*, or post. On the mail roads there are posthouses, with horses, about twenty-five miles apart; and the mail carrier gets fresh horses at each posthouse. More horses are kept than the postman needs, however; and as he does not pass every day, other travelers use the post-horses. A good rider, whose body is tough, or "baked," as the Persians say of a well-seasoned horse, can ride eighty or a hundred miles a day in this way. It is very wearing, though; for you must travel without much bedding for night or food

for day; and some of the horses are very bad, with sore, evil backs.

The takht-ravan is the stately mode of travel. It is a moving couch, or inclosed litter,—a sort of giant palanquin,—borne between camels or mules, one supporting the front shafts, and the other supporting the rear. Takht-ravans and kajavas are for women, and they are very precarious contrivances. The missionary children have often to ride in kajavas, —pairs of cages balanced over a mule or a horse. The passengers get very cramped; and sometimes the horses stumble or slip on a steep path, and there is a spill. Even the caboose of a freight train is a luxury compared with kajavas.

There are no real railroads in Persia. There was one on the shore of the Caspian Sea, but its only engine blew up; and there is a poor little one a few miles long at Teheran, where trains run one way by gravity.—*Well-Spring*.

#### MARCH STUDY OF THE FIELD

##### Part IV: Among the People of Italy

(March 25-31)

1. *The Roman Campagna.*—The Roman Campagna is a vast prairie surrounding the city of Rome. It is partly level, partly undulating, with swamps, long grass, a few forests, and dense undergrowth. The longest side of this triangular tract of land is on the Mediterranean Sea, the other two sides running up to the Sabine Hills and the Alban Mountains. It contains over a million acres. The largest portion of it has not been plowed for centuries, and is a grazing place for cattle, sheep, and goats. It is almost uninhabited by human beings, except by the few shepherds and drovers, and the laborers who are there for a few days at seedtime and harvest. In the spring the shepherds go to the mountains with their flocks. Milk, butter, and cheese are taken to Rome from the Campagna; also beef and mutton, lambs and goats, the flesh of the latter being a cheap meat. The sheep are a fine breed, and produce excellent wool. There are not many horses or mules raised. Swine abound on the hills. This tract is the abode of hunters, who sell their game in the Roman markets. The land is owned by a few proprietors or corporations. These rent it out to business men. The reason of its remaining principally in pasture is because of the prevalence of malaria, probably due to lack of drainage.

2. *The City of Rome.*—Rome is not surrounded with suburbs, as are most cities, but with the Campagna, mentioned in the preceding paragraph. The city has a circumference of thirteen miles. There are thirteen gates in actual use, besides several that are closed. At every gate are officers, who examine each package that is brought into the city. The old Roman streets have curious names; such as, "The Cat," "The Monkey," "The Baboon," "The Two Slaughter Houses," etc. Many new streets are named after the royal families. Nine months of the year Rome is a safe and pleasant place of residence for foreigners. The winter is mild, snow, ice, and frost being almost unknown. When the ground is covered with snow, the people climb to high points to see the strange, lovely sight. The Romans call other Italians "foreigners," and do not regard them as their equals.

3. *A Roman Amphitheater.*—An amphitheater was a spacious building used by the Romans for combats between gladiators, fights

of wild beasts, and other cruel shows. Criminals were sometimes thrown into the arena to be devoured by wild beasts. Many Christian martyrs perished in this way. The seats were so arranged that spectators viewed the scene from all sides. The amphitheater was generally elliptical in form.

4. *The Arena.*—The arena was the part of the amphitheater in which the exhibitions took place. Arena is the Latin word for sand, and it was so named from the fact that it was strewn with sand, to absorb the blood, and prevent the place from becoming slippery. It was surrounded with a wall, which was very smooth, to keep the beasts from climbing it. This wall was also surrounded with a metal layer, or network. The dens of the beasts, and the room in which the gladiators met before the show, were connected with the arena. Its shape was usually that of the building.

5. *The Coliseum.*—The Coliseum was probably the largest amphitheater. It occupies about five acres of ground. Eighty-seven thousand persons could be seated, and fifteen thousand more could be admitted. It was finished 80 A. D. At the time of its dedication five thousand wild beasts were slain in the arena. The games lasted one hundred days.

6. *The Gladiators.*—The gladiators were usually slaves, whose masters had them instructed in the art of fighting, for the purpose of amusing the public. Sometimes prisoners of war, or criminals, were given this training, and in some cases Roman citizens became gladiators. The gladiator fought for his life in the arena; for he knew that either he or his opponent must die in the contest. When one was disarmed, or had been thrown to the ground, the conqueror looked to the emperor, if he were present, if not, to the people, for the signal of death. The thumbs extended signified a desire to save the life of the vanquished; putting them down indicated that he was to die. The successful one received presents, and sometimes freedom, if he was a slave.

7. *The Vatican.*—The Vatican is the principal residence of the pope. It is composed of a mass of thousands of buildings, which were erected at different times, according to the convenience and taste of successive popes. In these buildings are treasures of art, gallery after gallery being stored with the curious and beautiful. Here is one of the richest collections of ancient sculpture in the world. The library is of rare and valuable manuscripts. The gates of the Vatican are of brass, the ceilings of gold, the pavements of ancient mosaic.

8. *St. Peter's Cathedral.*—This cathedral is the most magnificent temple in the world. It is close to the Vatican. Tradition says that after Paul had suffered martyrdom under the emperor Nero, he was buried in a cave that is now covered by this cathedral. But there is no reason to believe that Paul's body was ever placed there. His death was three and one-half centuries before the building was finished. It is said that the erection of it was one of the principal causes of the Reformation; for the expenses were so great that the popes were compelled to issue so many indulgences as to bring discredit upon the Catholic Church. Its length is six hundred and nine feet. Like the Vatican, it contains treasures of marble and painting. It took twenty-two months for six hundred workmen, laboring night and day, to complete the dome.





## MEADOW LARKS IN WINTER

STORMILY the morning dawns,  
Flying clouds and sifting snows;  
Dark and cold the day begins;  
Icily the tempest blows:  
But anon, through breaking skies,  
Shoots a slender, sunny ray,  
Greeted by the cheery welcome,  
Oft repeated, day by day,  
*Spring o' the year! Spring o' the year!*

Speckled head and back and wings,  
And a lemon-colored breast,  
With a crescent of black velvet  
In the yellow feathers pressed;  
On the meadow, brown and sear,  
Watch him dart, now there, now here,  
Pausing frequently to lavish  
Music on the frosty air —  
*Spring o' the year! Spring o' the year!*

On a swaying stalk he swings  
When the sun is in the west,  
With the golden beams reflecting  
From his scarce less golden breast;  
But a sudden whirl of wings,  
And the flock has vanished quite;  
While the distance echoes, faintly,  
As a welcome to the night,  
*Spring o' the year! Spring o' the year!*

MINNIE ROSILLA STEVENS.

## THE BROWN CREEPER

IN the midst of a Massachusetts winter, when a man with his eyes open may walk five miles over favorable country roads, and see only ten or twelve kinds of birds, the brown creeper's faint "zeep" is a truly welcome sound. He is a very little fellow, modestly dressed, without a bright feather on him, his lower parts being white and his upper parts a mottling of brown and white.

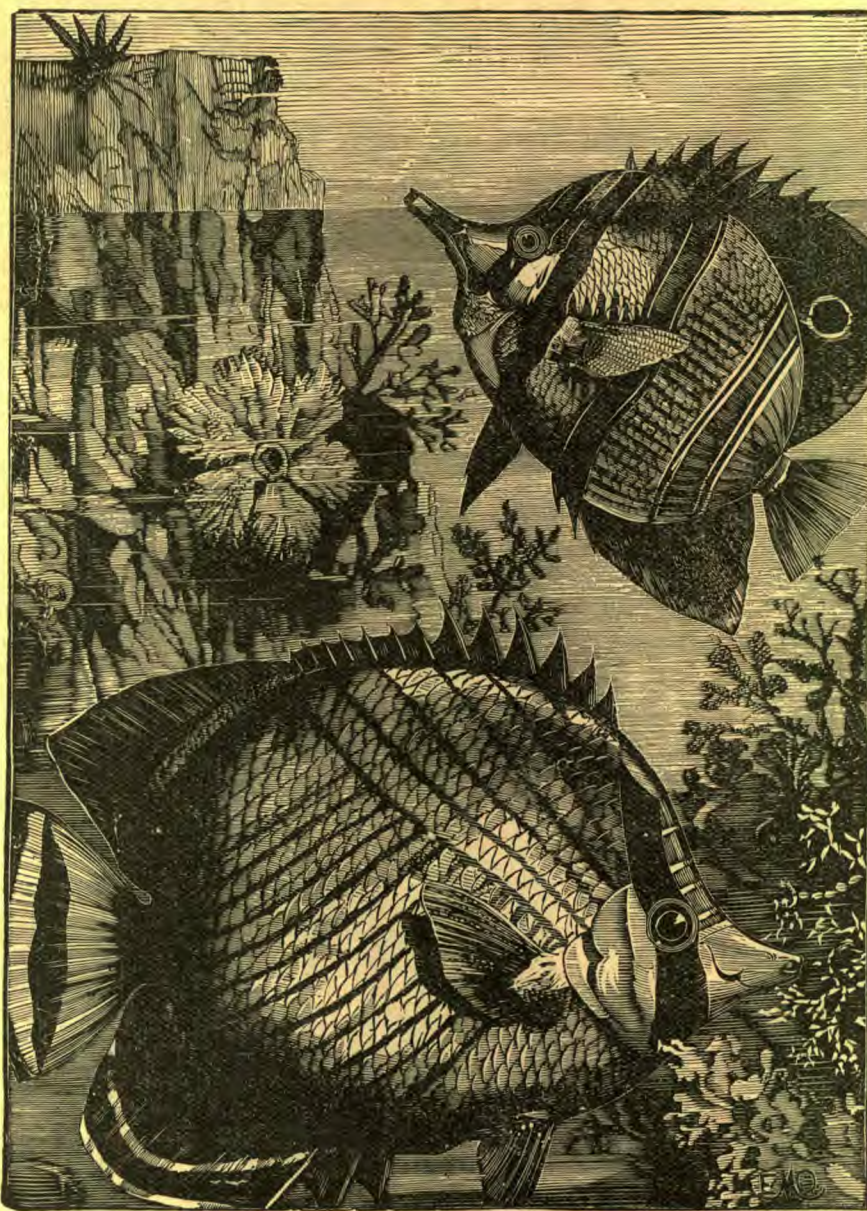
The creeper's life seems as quiet as his colors. You will find him by overhearing his note somewhere on one side of you as you pass. Now watch him. He is traveling rather quickly, with an alert, business-like air, in a spiral course, up the trunk of a tree, hitching along, inch by inch, hugging the bark, and every little while stopping to probe a crevice of it with his long, curved, sharply pointed bill. He is in search of food,—insects' eggs, grubs, and what not,—morsels so tiny that it need not surprise us to see him spending the whole day in satisfying his hunger.

How flat and thin he looks, and how perfectly his colors blend with the grays and browns of the mossy bark! No wonder it is easy for us to pass near him without knowing it. We understand now what learned people mean when they talk about the "protective coloration" of animals. A hawk flying overhead, on the lookout for game, must have hard work to see this bit of a bird clinging so closely to the bark as to be almost a part of it.

And if a hawk does pass, you may be pretty sure the creeper will see him, and will flatten

himself still more tightly against the tree, and stay as motionless as the bark itself. He needs neither to fight nor to run away. His strength, as the prophet said, is to sit still.

But look! as the creeper comes to the upper part of the tree, where the bark is less furrowed than it is below, and therefore less likely to conceal the scraps of provender that he is in search of, he suddenly lets go his hold and flies down to the foot of another tree, and begins again to creep upward. If you keep track of him, you will see him do this hour after hour. He never walks down. Up, up, he goes; and if you look sharply enough, you will see that whenever he pauses, he makes use of his sharp, stiff tail-feathers as a rest—a kind of camp-stool, as it were, or better still, a bracket. He



THE BEAKED CHÆTODON.

is built for his work: color, bill, feet, tail-feathers—all were made on purpose for him.

When you come upon a bunch of chickadees flitting through the woods, listen for a quick, lisping note that is something like theirs, but different. It may be the creeper's; for although he seems an unsocial fellow, seldom flocking with birds of his own kind, he is fond of the chickadee's cheerful companionship.

To see him and hear his zeep, you would never take him for a songster; but there is no telling by the looks of a bird how well he can sing. In fact, plainly dressed birds are, as a rule, the best musicians. The very handsome ones have no need to charm with the voice. And our modest little creeper has a song, and a fairly good one—one that answers his purpose, at all events, although it may never make him famous. Of course you must go where the birds pair and nest, if you would hear them at their finest; for birds, like people, sing best when they feel happiest.

The brown creeper's nest used to be something of a mystery. It was sought for in woodpeckers' holes. Now it is known that as a general thing it is built behind a scale of loose bark on a dead tree, between the bark and the trunk. Ordinarily, if not always, it will be found under a flake that is loose at the bottom instead of at the top. Into such a place the female bird packs tightly a mass of twigs and strips of the soft inner bark of trees, and on the top of this prepares her nest and lays her eggs. Her mate flits to and fro, keeping her company, and once in a while cheering her with a song; but so far as has yet been discovered, he takes no hand in the work itself. It is quite possible that the female, who is to occupy the nest, prefers to have her own way in the construction of it.

But after the young ones are hatched, the father bird "comes to time," as we say, in the most loyal manner. In and out of the nest he and the mother go, feeding their hungry charges, making their entry and exit always at the same point, through the merest crack of a door, between the overhanging bark and the tree, just above the nest. It is a pretty bit of family life.

It would be hard to imagine a nest better concealed from a bird's natural enemies, especially when, as is often the case, the tree stands in water on the edge of a stream or lake. And not only is the nest wonderfully well hidden, but it is perfectly sheltered from rain, as it would not be if it were built under a strip of bark that was peeled from above. All in all, we must respect the simple, demure-looking creeper as a very clever architect.—Bradford Torrey, in *Youth's Companion*.

## SOME QUEER FISHES

I REMEMBER hearing a song, one line of which was, "Did you ever see an oyster walk upstairs?" I frankly confess that I have never seen an oyster perform in that manner; but I have

been told of fishes that do something almost as wonderful, and that is, climb trees. There is an Indian fish called the "anabas," or climbing-perch, which is so formed that it can not only remain out of water for a long time, but can also climb into bushes and trees. Then there is a family called "frog-fishes," which have fins so shaped and placed on the body that they can use them as legs. They can live out of water for two or three days; they take advantage of this fact, and creep about on land like small four-footed creatures. Another fish that goes for a walk on shore is the strange-looking sea-bat.

□ The skate is an odd-looking fish, which is abundant on some coasts. It attains a large size, a fine specimen having been known to weigh two hundred pounds. When angry, the skate bends its body into a bow-like form, till the tail almost touches the nose; then, with a sudden fling, lashes out with the tail in the direction of the offender.



Some queer fishes are clad in various kinds of armor. The body of the remarkable pipe-fish is so long and slender that he curls it around the seaweed. It is covered with large, bony plates instead of scales, and the skin from its sides laps over to form a long pouch underneath. In this pouch Mr. Pipe-fish carries the eggs deposited by Mrs. Pipe-fish.



THE FISHING-FROG.

Mr. Pipe-fish has a remarkable cousin, known as the sea-horse. His armor-plates are strangely formed, and his large eyes, at the beginning of his long, turned-up nose, give him a very fierce appearance. He curls his tail around a weed, and the upper part of him looks just like the head and neck of a little horse. Another kind of sea-horse is more remarkable still; he looks more like the skeleton of a sea-horse, whose flesh the waves have torn into long ribbons, which float in the water like real ribbons in a breeze.

The globe-fish, when among his friends, is gentle-looking; but when he comes across a stranger, he has an odd way of taking a long breath, and swelling out like a balloon. Then his sharp spines stick out, and look very unpleasant; and, oddest thing of all, he turns over and floats on his back. Another peculiar thing about him is that he has no teeth; instead, there is a plate of ivory along his gums.

Still keeping to those fishes that have bony plates upon their bodies, we have the sturgeon. He is an enormous fellow, sometimes attaining a length of twenty feet or more, and weighing several hundredweight. Although sturgeons have no teeth, they catch and eat enormous numbers of fish, such as mackerel and herring. In spring they assemble in great shoals, and ascend large rivers, where they lay their eggs.

The torpedo, or cramp-fish, is so called because it has an arrangement inside something like the cells of a galvanic battery, by means of which it has the power to give electric shocks. These shocks, though not so powerful as those produced by the electric eel, are still strong enough to benumb the arm of a man should he take hold of the fish; it is believed the torpedo uses its power for the purpose of catching its prey.

The Chinese squirt-fish, or archer-fish, shoots its prey. This archer is said to be fond of insects. Its mouth is drawn out into a kind of beak, and by means of this it can shoot out a drop of water at any fly that may be resting on a plant at the water's edge. The result is that the fly usually drops into the water and becomes a victim. But the archer-fish is outrivalled at this game by the beaked chaetodon, which continues its habit of "shooting" flies even in cap-

tivity. For this reason it is held in high esteem by the Japanese as a pet. They keep the fish in a large glass bowl, and amuse themselves by holding over it a fly at the end of a slender rod, and seeing the fish try to capture it. This fish is found in the Indian and Polynesian seas.

But this is not nearly so clever as the method adopted by the fishing-frog, a fish about five feet in length. This remarkable creature reminds one of an enormous tadpole, for it seems to be nearly all head. Its mouth extends across the whole width of the head, and the under jaw protrudes beyond the upper. To add to its charming appearance, both jaws are provided with a double row of sharp teeth. What entitles it to special mention, however, is the foremost of three long spines upon the top of its head. This is pliant enough to bend over like a fishing-rod, so that the tip, which is red and fleshy, resembles a worm. Being so big and ungainly, the fishing-frog can not chase the smaller fishes that he feeds upon. He has a better plan; he half buries himself in the mud and weeds, so that he can not be seen clearly; then he sets his fishing-rod gently moving. This, of course, is too much temptation for some silly little fish, which, without stopping to think, rushes at the supposed worm. The great mouth of the fishing-frog opens, and the little fish is seen no more. — *Edward Step.*



THE SKATE.

## SOMEBODY ELSE

Who's Somebody Else, I should like to know?  
Does he live at the North or South?  
Or is it a lady fair to see,  
Whose name is in every one's mouth?  
For Meg says: "Somebody Else will sing,"  
Or, "Somebody Else can play;"  
And Jack says, "Please let Somebody Else  
Do some of the errands to-day."

The words of cheer for a stranger lad  
This Somebody Else will speak;  
And the poor and helpless who need a friend  
Good Somebody Else must seek.  
The cup of cold water in Jesus' name,  
Oh, Somebody Else will offer;  
And cords of love for a broken heart  
Brave Somebody Else will proffer.

There are battles in life we only can fight,  
And victories, too, to win;  
And Somebody Else can not take our place  
When we shall have "entered in."  
But if Somebody Else has done his work  
While we for our ease have striven,  
'T will be only fair if the blessed reward  
To Somebody Else is given.

— *Union Signal.*

# Health Culture

## CLEANLINESS

### I

We should have a good reason for all our actions; and as we are instructed to present our "bodies a living sacrifice," and to cleanse ourselves from all filthiness of the flesh, washing our bodies "with pure water," it will surely be of profit to understand why God has told us to do these things. I hope every young reader (and old, too, for that matter) will study the wonderful science of physiology so earnestly that all will esteem it a delight as well as a duty to care for these marvelous habitations of the Spirit.

It is interesting to know something about the surface of our bodies. We are enveloped in an elastic tissue called the skin, which is composed of "yellow elastic" and "connective" tissues. There are two layers of skin; the outer is called variously the cuticle, the scarf-skin, and the epidermis. It is composed of flattened cells, arranged in several layers. The deepest layers contain cells of colored granules, and it is these that give color to the skin. In the white races, the color granules are few; in the dark races, they are abundant. In the albino, the color cells are lacking; and the skin being transparent, the pink tissues beneath show through. The cuticle has no blood-vessels and few nerves; hence it is not sensitive. Its chief office is to protect the sensitive structures beneath it.

The epidermis is constantly rubbed off by contact with clothing and in other ways. This is especially noticeable after taking a warm bath, as the dead cuticle, or outer skin, can be removed in a considerable quantity by using a flesh-brush or a coarse towel. A neglect to bathe results in an accumulation of dead matter on the skin; and this clogs the pores, and by obstructing the circulation, and producing congestion, is a frequent cause of colds. Good soap softens this matter, and aids in its removal.

The true skin, or "dermis," has many blood-vessels, nerves, and glands. Deep down in the dermis are sweat-glands and oil-ducts, which lead to the surface of the skin. The number of these tiny ducts and glands in the entire skin is said to be not fewer than two and one-half millions. The skin breathes through these countless little mouths; therefore unobstructed pores are necessary to health. Perspiration is a fluid, carrying off, by way of the glands, the water and various impurities separated from the blood. These glands are more numerous under the arms than elsewhere, and need careful attention. Nothing is more repulsive than the odor from decayed matter that ought to be removed from the person. A plentiful use of soap and water will insure cleanliness and promote health.

Perspiration escapes by evaporation also; this is called "insensible perspiration." From one and a half to four pints of fluid escapes in this way from the body every day. Care should be taken never suddenly to check this discharge of perspiration, by bathing or sitting in a draft, as to do so often results in serious disorders. When the action of the skin is suddenly checked, extra labor falls upon the lungs, liver, and kidneys. The kidneys are often most seriously affected. Two rules for insuring health of the skin are — proper cleanliness and proper clothing.

MRS. M. D. McKEE.





## THE BURIAL AND RESURRECTION

(March 31, 1900)

**Lesson Scriptures.**—Matt. 27:57 to 28:6; Mark 15:42 to 16:6; Luke 23:50 to 24:6; John 19:31 to 20:1.

**Memory Verse.**—Isa. 53:9.

**Time:** A. D. 31. **Place:** Jerusalem. **Persons:** Soldiers, Joseph of Arimathea, Nicodemus, women of Galilee, chief priests, Pharisees, Pilate, angels.

## QUESTIONS

1. As the day of crucifixion drew toward its close, what request did the Jews make of Pilate? For what reason? John 19:31. In carrying out Pilate's order, what difference did the soldiers make between Jesus and the thieves? Vs. 32, 33. What was thus fulfilled? V. 36. What was done to Jesus? What word met its fulfillment in this? Vs. 34, 36; note 1.

2. By whom and in what way was the body of Jesus secured for burial? V. 38; Luke 23:50, 51. Who joined Joseph in the work of laying Jesus in the tomb? What expensive preparation was made by them? John 19:39, 40. In what sepulcher was the body placed? Vs. 41, 42; Matt. 27:60.

3. Upon what day did these things take place? Luke 23:54. Who were associated with Joseph and Nicodemus in the last sad rites? V. 55. Upon leaving the tomb, what did they do? V. 56; note 2.

4. On the next day—the Sabbath—who came again to Pilate? Matt. 27:62. What did they call to his mind? V. 63. What petition did they make? Why? V. 64. What was Pilate's answer? What did they do? Vs. 65, 66.

5. At their first opportunity, what did the faithful women of Galilee do? Mark 16:1, 2. While going to the tomb, what question had been troubling them? V. 3. What were they surprised to find? V. 4.

6. By whom had the tomb been opened? Matt. 28:2. What was the appearance of this heavenly being? V. 3. How did his terrible presence affect the guard? V. 4.

7. How did he appear to the women who came to the sepulcher? Mark 16:5. What did he say to them? V. 6; note 3.

## NOTES

1. The immediate cause of Jesus' death appears, beyond question, to have been the rupture of his heart, brought about by mental agony. Excess of joy or grief is known to induce the bursting of some division of the heart, and the consequent flow of blood into the pericardium, or bag, filled with colorless serum, like water, in which the heart is suspended. In ordinary cases, only examination after death discovers the fact; but in that of our Lord, the same end was answered by the thrust of the soldier's spear. In a death from heart-rupture "the hand is suddenly carried to the front of the chest, and a piercing shriek uttered." The hands of Jesus were nailed to the cross, but the appalling shriek is recorded. "Jesus died, literally, of a broken heart."—*Geikie*. Death after crucifixion was oftentimes long deferred, many poor victims continuing for days before their misery ended. "Crucifixion was a very lingering punishment, and proved fatal, not so much by loss of blood . . . as by the slow process of nervous irritation and exhaustion." This being the case, Pilate could scarcely believe that Jesus was dead so soon after crucifixion, and would not

allow him to be taken down until he had made special inquiry. Mark 15:44, 45. Jesus died not as others. Not only was he pierced by the nails of the cross, but by the sin of the world. His life was taken from him by sin.

2. The Sabbath of the Lord was so sacred to these holy women that not even the preparation of the spices and ointments for the anointing of the body of their loved Jesus could lead them to work during its hours. "They rested." When truly acquainted with Christ, as were they, we too, shall carefully guard every moment of holy time, and nothing earthly or sensual, though ever so precious, will be allowed to mar its blessed rest. True love for God and true Sabbath-keeping always stand together. Carelessness in Sabbath-keeping is the beginning of many a backslider's downward course. "Remember the Sabbath-day to keep it holy."

3. He who to one class was as a messenger of death, to another was a messenger of life and peace. In the presence of the angel, pure as the throne from which he came, the wicked men guarding the tomb became as dead; no message of love had been sent for them. Into the presence of this same holy being came the loving women of Galilee, and to them was spoken the word, "Be not afraid." The glory of God is a consuming fire to sin and to all who are identified with it; but it is life and peace to the pure in heart. "Blessed are the pure in heart: for they shall see God."

## FRIGHTENING THE LIONS

MONSIEUR FOA, the French explorer, says that lions have a wholesome fear of African wolves, which hunt in packs, and do not scruple to attack even the lion. There are terrible battles, in which the lion succumbs to numbers, and dies fighting. In connection with the lion's fear of wolves, Monsieur Foa tells a story from his own experience.

It was a very dark night, so black that trees could not be distinguished until the travelers were close upon them. Lions prowled about the party, one of them roaring from a point so close as to have an alarming effect on the nerves. The animals could not be seen, but they could be heard on all sides.

Reaching a tree, the men found one of their comrades with rifle cocked, peering into the darkness, trying to discover the whereabouts of the animals that could be plainly heard walking among the leaves. A second man was trying to relight a half-extinguished torch. Still the lions could be heard coming and going in the darkness.

At this point the native servant whispered the advice to imitate the cry of wolves in the distance. The party at once began barking and shouting, "Hu! hu! hu!" in an undertone, as if the pack were still at a distance, while the man at the camp made the same well-imitated cry.

The effect was instantaneous. There was the sound of a rapid stampede across the dry leaves. The lions decamped in a panic, driven off by the supposed approach of a pack of wolves. For the rest of the night the party was undisturbed.—*Selected*.

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## Cincinnati Northern Railroad Co.

### TIME TABLE NO. 3.

IN EFFECT SEPT. 24, 1899.

Trains Pass Battle Creek, as follows:

WEST-BOUND.	
No. 21, Mail and Express	6.58 P. M.
No. 23, Accommodation	2.07 P. M.
No. 27, Local Freight	8.25 A. M.
EAST-BOUND.	
No. 22, Mail and Express	8.25 A. M.
No. 24, Accommodation	1.45 P. M.
No. 28, Local Freight	5.30 P. M.

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#### WEST-BOUND FROM BATTLE CREEK.

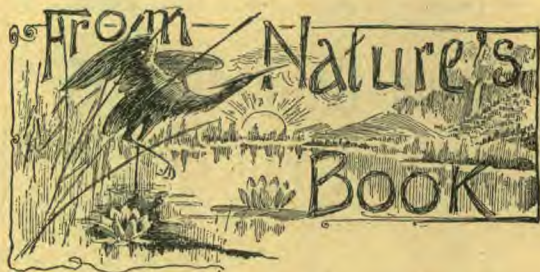
No. 9, Mail and Express, to Chicago	12.15 P. M.
No. 1, Chicago Express, to Chicago	9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago	3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper	1.10 A. M.
No. 75, Mixed, to South Bend	8.20 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, and 5, 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.





### THE LESSON FROM THE SPROUTING OF THE SEED

"VERILY, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:24, 25.

There is but one way, since the fall of man, by which we can obtain the precious fruit of the earth. It is that the seed be cast into the ground, and die. If it is not cast into the ground, it abides alone; but if it surrenders its life to the coming plant, it lives. If we love our lives, our ways, our plans, our desires, so much that we can not surrender them for the good of others, we shall never bear fruit in the kingdom of God. Self-denial for others' good is the grace that carries with it salvation to the soul. It will insure to the person life beyond this vale of tears,—a reward in the kingdom of God. The growing seed teaches the resurrection of the dead.

Some will say, "How are the dead raised up? and with what body do they come?" To a question like this the apostle answers: "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. 15:35-38.

So is the resurrection of the dead. It is sown in corruption, a natural body, and raised in incorruption, an immortal body; but to insure the immortal body, it becomes necessary that we die to sin. The object, therefore, of labor was not to bring upon man penance for his sin; but in the suffering that came to him in the earning of his bread by the sweat of his brow, in the actual labor he had to perform to obtain his food, was an object lesson of how he must obtain the kingdom of God. To lose sight of this truth is to lose the object of life. The mind of God that created the world, that devised the plan of salvation, so overruled the sin of man that if he properly related himself to the circumstances under which he was placed, he would see Christ in all lawful labor.

All good trees and beautiful flowers, and the cultivation of the same, are an object lesson of the work of grace in the heart. The more perfectly we can see the relation between the two, the more perfectly the soil will be cultivated. When we see the spiritual lesson that God designed to teach, we shall cultivate the soil not simply to obtain a livelihood from it, but to see God's glory in it; the lesson we are to learn is not only how we can live in this life, but how we can best glorify God here, and be fitted for the final harvest at the end of this world.

There are no circumstances in life in which God has not designed to reveal himself; and in all the relations of life the Bible has presented certain spiritual truths, which, if heeded, will reveal Christ in a practical manner. The subject of the providence of God in connection with physical labor is one great lesson that all should learn. S. N. HASKELL.

### THE SOARING OF BIRDS

THE soaring of birds is probably the highest form of pleasure derived by living creatures from the use of physical gifts. In it the power of flight reaches its perfect development. To float in air with no effort of the beating wing must be a form of physical beatitude like no other sensation, and birds evidently regard it as such; for, except in the case of birds that soar mainly to watch for prey from vast heights, it is, as a rule, reserved by birds as a form of pleasure, many species soaring only in weather that strikes them as inviting them to soar, much as the owner of a boat finds that certain days are particularly inviting for a sail. Other birds soar only at certain hours in the day.

There are many birds, such as the kite, the condor, and the vulture, with which this wonderful and effortless soaring is the normal way of flight. "When the condors are wheeling in a flock round and round any spot, their flight is very beautiful. Except when rising from the ground, I do not recollect ever seeing one of these birds flap its wings. I watched several for nearly half an hour, without once taking off my eyes. They moved in large curves, sweeping in circles, descending and ascending without giving a single flap."

Soaring in such perfection is not an accomplishment possessed by many birds; or, rather, it is seldom exercised. But the writer has seen a trained peregrine falcon soar at a vast height exactly like the condors; and so much did the bird enjoy the newly discovered power,—for it was a young one, which had been allowed to fly only occasionally,—that it was long before it would return to the lure. Gulls also "sail" grandly, though not, as a rule, in such wide circles as the birds we have mentioned.—C. J. Cornish, in "Animals at Work and Play."

### FOR EVERY DAY OF THE WEEK

#### SUNDAY:

It is vanity to desire to live long, and not to care to live well.—Thomas à Kempis.

#### MONDAY:

"If one poor struggling toiler o'er life's road,  
Who meets us by the way,  
Goes on less conscious of his galling load,  
Then life indeed does pay."

#### TUESDAY:

"Are we praying for what will bless others,  
or only for what will bless ourselves and  
our own souls? There is selfishness in  
prayer, as in other things, and we should  
guard against it by constant watchfulness."

#### WEDNESDAY:

"Absence of occupation is not rest;  
A mind quite vacant is a mind distressed."

#### THURSDAY:

Some wait ever for the morrow: present hours  
slip by.  
"So little can be done to-day, what's the use to  
try?"  
Notice, he who grasps the moments, every one  
that flies,  
Is the man in life's sharp contest who obtains the  
prize.

—Selected.

#### FRIDAY:

"The best way to do a man good is to  
expect good of him. If we always call  
on others for their best, we also make it  
easier to live with them; for we see them  
through kindly eyes, and are patient with  
their faults and frailties."

#### SABBATH:

"The Lord shall give thee rest from thy  
sorrow, and from thy fear, and from the  
hard bondage wherein thou wast made to  
serve." Isa. 14:3.

### AN OPPORTUNITY FOR YOUNG MEN

A FORCIBLE statement from the Spirit of prophecy is as follows: "Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge of practical industry." The idea that labor is degrading is prevalent in the world; but God would have us understand that there is science in work. The Creator of heaven and earth not only placed his divine approval upon work; but when he was here in the flesh, he learned a trade, and, dressed in the garb of a common laborer, went about his daily tasks. And "he was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude." We are living in a time when young men of sterling integrity are needed—young men who will go into the great harvest-field emulating the life of Paul, and, recognizing the needs of the cause everywhere, will make their work as nearly self-supporting as possible.

In harmony with the statement made at the beginning of this article, Battle Creek College is in a position to offer the following inducements to young men who desire to fit themselves to become self-supporting missionaries: Under a competent instructor, they will be taught the broom trade so thoroughly that they will be enabled to do all kinds of work in a first-class broom shop, or with a small capital go into business for themselves. Those who desire to learn the printer's trade will find a competent instructor in this department, and the facilities are such as to enable them to obtain excellent training in typesetting, job work, and press-feeding. The tailor department is in charge of an experienced workman, and opportunity is afforded those who desire to take up this work.

Last but not least is the work on the college farm. Some have looked upon this as drudgery, but we believe the time has come for a different sentiment to be encouraged. Word has come that "this country needs educated farmers." The time is not far distant when agriculture will be a resource when other trades are cut off. There is need of educated farmers, who will know how to secure the treasures contained in the earth, and thus open up a field whereby employment can be given to those who may accept the truth in the cities and towns, and who will, as a consequence, be thrown out of work.

The opportunities presented by this school are worthy the attention of every young man. We shall be glad to correspond with those interested, and give them such information as they may desire. J. W. COLLIE.

Battle Creek College, Battle Creek, Mich.

## The Youth's Instructor

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