

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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DRAWING FROM NATURE

Light and Shade

A CAREFUL study of the varying aspects of water at different times of the day, and under different conditions, should be made, in order to become familiar with the reflections, and their appearance and disappearance with the slightest breeze. Notice how, in a strong wind, every wave on a river or lake seems made up of innumerable little waves, crossing and recrossing the larger one. These require the most accurate drawing to represent them fairly. Those who live near the seashore have an opportunity for many interesting studies.

Shading in drawing is a finishing touch. It gives solidity and color to the objects in the drawing.

Shades and shadows, being simply the partial absence of light, have no substance; but in drawing they are treated as solid forms. It is not necessary, however, to make the light and shade in a drawing of the same brightness and depth that it is with the real object. This is usually impossible. It is only necessary to keep the relative proportion of light and shade correct. The sun is many times brighter than

the whitest paper, and the deepest shades in nature are much darker than the blackest pencil; so we must let the highest light be represented by the whiteness of the paper on which our drawing is to be made, and the lowest, or deepest, shade be represented by the blackest mark we can make with our pencil.

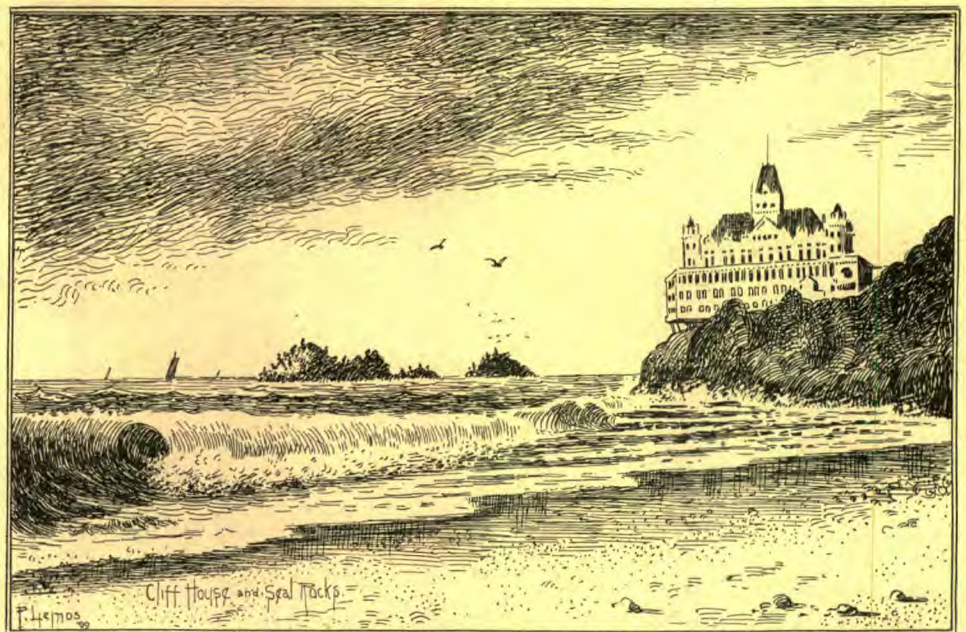
These are the two extremes beyond which it is impossible to go; yet both of these extremes may be used to represent our subject truthfully, by keeping the relative proportion of light and shade correct. Between these two extremes all the different shades must be included. Some of the prettiest drawings are made by keeping all the shades and shadows lighter than the extreme black, and all the other shades in proportion.

Always look first for the broad masses of light and shade (these are best seen through the half-closed eyelids, as explained in a previous article); then the shades of the parts will be comparatively easy to manage.

Care must be taken not to mistake color for shade. The two are quite independent of each other, and should not be confounded. Close observation is sufficient to detect both.

There will be a tendency at first to make the shading too light. This fault may be overcome by marking in a part of the deepest shading at first, so that the two extremes of light and shade will be before the eyes, to assist in judging the values of the remaining shades. A shadow is darkest

nearest the object that cast it. Care must be taken not to go to the extreme of putting shades in impossible places, or shadows where they do not belong. Nature does not do this, and she is the best guide.



Strictly speaking, there is no outline in nature. That which we commonly call an outline is the dividing line between two shades,—the ending of one shade and the beginning of another. Notice how the fields, hills, woods, etc., are merely patches of shade and color, that end more or less abruptly.

There are three general grades of light in shading,—bright light, half-light, and diffused light.

Bright light is direct from the sun. In bright light the shades are comparatively light, and the shadows dark.

When the sun is partly obscured by haze or light clouds, the light is called "half-light." In half-lights the shadows and shades are about equal in depth.

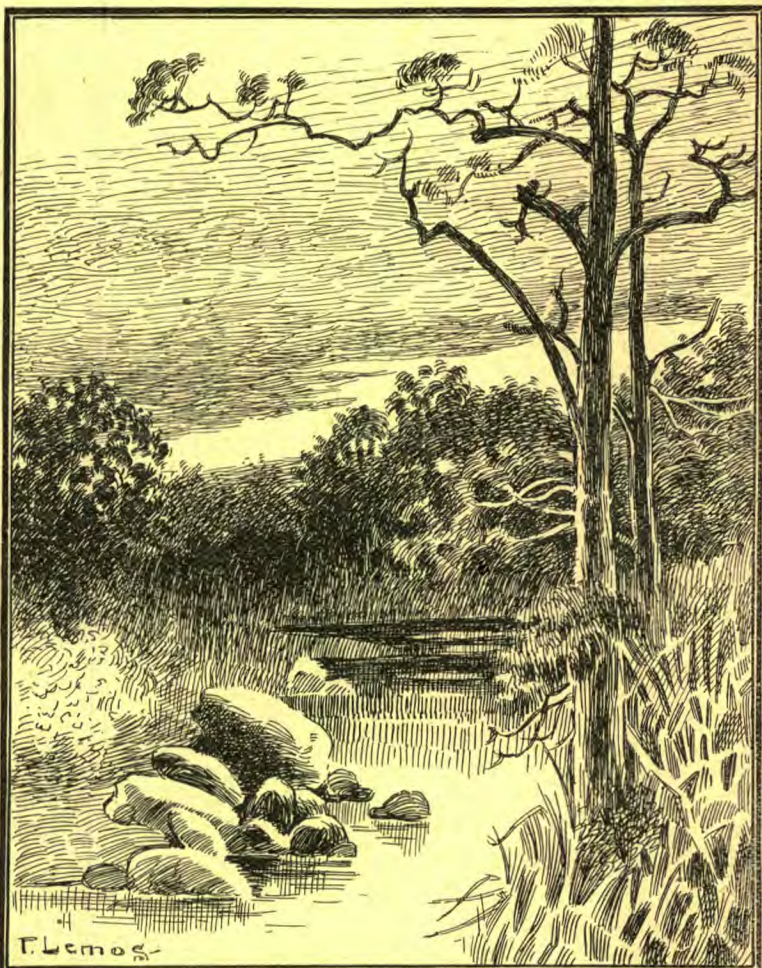
Diffused light is the light of an ordinary room, or of a cloudy day. In diffused light the shadows and shades are not defined; they are indefinite, and blend together. A diffused light is usually preferred by artists, for the reason that it does not contain strongly defined lines and edges, or strong contrasts of light and shade; but it is best for the beginner to draw objects in the bright and half-lights, as the shadows and shades then possess a definite form, and can be easily seen.

PEDRO LEMOS.

DAY'S AFTERGLOW

ONE sees stealing back a faint, rosy reflection
That deepens and melts into loveliest blush,
As elusive and soft as a sweet recollection
That tugs at your heart with its tremulous hush.
Be silent and gaze at the great sky, for, lo!
God's angels are painting the day's afterglow.

—Margaret E. Sangster.





"BEHOLD I STAND AT THE DOOR AND KNOCK"

O Jesus! thou art standing
Outside the fast-closed door,
In lowly patience waiting
To pass the threshold o'er:
Shame on us, Christian brothers,
His name and sign who bear!
Oh, shame, thrice shame upon us,
To keep him standing there!

O Jesus! thou art knocking;
And lo, that hand is scarred,
And thorns thy brow encircle,
And tears thy face have marred:
O love that passeth knowledge,
So patiently to wait!
O sin that hath no equal,
So fast to bar the gate!

O Jesus! thou art pleading,
In accents meek and low:
"I died for you, my children,
And will you treat me so?"
O Lord! with shame and sorrow
We open now the door;
Dear Saviour, enter, enter,
And leave us nevermore.

— William W. Howe.

JOHN THE BELOVED II

AGAIN the enemies of the truth sought to silence the voice of the faithful witness, and John was banished to the Isle of Patmos. Here, they thought, he could no longer trouble Israel, or the wicked rulers of the world, and he must finally die from hardship and distress. But John made friends and converts even here.

To outward appearance the enemies of truth were triumphing, but God's hand was moving unseen in the darkness. God permitted his faithful servant to be placed where Christ could give him a more wonderful revelation of himself. He placed him where he could receive the most precious truth for the enlightenment of the churches. He placed him in solitude, that his ear and heart might be more fully sanctified to receive the truth. The Lord was preparing John to endure hatred and scorn for the sake of the word of God and the testimony of Jesus Christ. The man who exiled John was not released from responsibility in the matter. But he became the instrument in the hands of God to carry out his eternal purpose; and the very effort to extinguish light placed the truth in bold relief.

John was deprived of the society of his brethren, but no man could deprive him of the light and revelation of Christ. A great light was to shine from Christ to his servant. The Lord watched over his banished disciple, and gave him a wonderful revelation of himself. Richly favored was this beloved disciple. With the other disciples he had traveled with Jesus, learning of him and feasting on his words. His head had often rested on his Saviour's bosom. But he must see him also in Patmos. God and Christ and the heavenly host were John's companions on the lonely isle; and from them he received instruction that he imparted to those separated with him from the world. There he wrote out the visions and revelations he received from God, telling of the things that would take place in the closing scenes of this earth's history. When his voice could no longer witness to the truth,

when he could no longer testify of the One he loved and served, the messages given to him on that rocky, barren coast were to go forth as a lamp that burneth. Every nation, kindred, tongue, and people would learn the sure purpose of the Lord, not concerning the Jewish nation merely, but concerning every nation upon the earth.

The Sabbath, which God had instituted in Eden, was as precious to John on the lonely isle as when he was with his companions in the cities and towns. The precious promises that Christ had given regarding this day he repeated and claimed as his own. It was the sign to him that God was his; for God had declared: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever."

On the Sabbath day the risen Saviour made his presence known to John. "I was in the Spirit on the Lord's day," he writes, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send to the seven churches. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. . . . And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore."

The persecution of John became a means of grace. Patmos was made resplendent with the glory of a risen Saviour. John had seen Christ in human form, with the marks of the nails, which will ever be his glory, in his hands and his feet. Now he was permitted again to behold his risen Lord, clothed with as much glory as a human being could behold, and live. What a Sabbath was that to the lonely exile, always precious in the sight of Christ, but now more than ever exalted! Never had he learned so much of Jesus. Never had he heard such exalted truth.

The appearance of Christ to John should be to all, believers and unbelievers, an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as if oppression and persecution would extinguish them. But at such times the most instructive lessons are given. Christ often enters prisons, and reveals himself to his chosen ones. He is in the fire with them at the stake. As in the darkest night the stars shine the brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the more clear and impressive are the beams of the Sun of Righteousness, the risen Saviour.

MRS. E. G. WHITE.

LIFE is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice, which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—J. R. Miller.



I do not ask for any crown
But that which all may win;
Nor try to conquer any world
Except the one within.
Be Thou my guide until I find,
Led by a tender hand,
The happy kingdom in myself,
And dare to take command.

— Louisa M. Alcott.

PAPER AND TONING-BATHS

THE ordinary print-out paper is coated with either gelatin or collodion. There is probably little choice between the two kinds. Some prefer one, some the other; but perhaps the beginner will have the least difficulty with that coated with gelatin.

There are many different brands of gelatin paper, and you must make your own selection. I have no advice to offer on that point, for I have no favorite. During the last few years I have used very little gelatin paper, as there are other printing processes that give more permanent and artistic results. The reason I advise my readers to use it is because the printing and toning are so simple. When you become familiar with the easier photographic processes, you will have better success with some of those that are more complicated.

There are about as many formulas for toning-baths as for developers. But unlike the developers, they are of two distinct classes,—separate toning, and combined toning and fixing.

With the separate toning-bath the prints are toned and afterward fixed, just as the plates are developed and afterward fixed. But with the combined bath the two processes go on simultaneously. With the separate bath, prints must be washed before toning, after toning, and after fixing. With the combined bath they are immersed without previous washing. This somewhat shortens and simplifies the operation.

Prints toned in the separate bath are said to be more permanent than those toned in the combined bath. I say "said to be" because I consider it an open question. I have photographs that were toned in a combined bath years ago, and they show no signs of fading or discoloration as yet. Again, I have seen prints toned in a similar bath begin to fade in less than a month. The bad reputation of combined baths comes from the fact that after the gold it contains is exhausted, the bath will continue to tone as before, and while the prints toned with gold, and those toned without, will look very much alike when they are finished, the latter will soon begin to discolor and fade. I give here a combined bath that contains no gold. It will yield quite a pretty tone, but it will not be permanent:—

Hypo.	6 ounces
Sal soda,	¼ ounce
Acetate lead,	½ ounce
Water,	1 quart

Whether combined or separate baths are used, gold is the principal toning agent, and a solution of it should be kept in a separate bottle. This "gold solution" is made by dissolving a fifteen-grain bottle of chloride of gold in fifteen ounces of water. That will give us one grain of gold to every ounce of solution. The bottle may be labeled simply "Gold." Here I must caution my young friends never to put any of their chemicals on

the inside of a bottle without putting a label on the outside. Strict adherence to this rule will save much unnecessary trouble and many mistakes.

Here is a combined bath that works well with any brand of gelatin paper:—

Water,	80 ounces
Hypo.,	16 ounces
Acetate soda,	1 ounce
Sulphate soda,	2 ounces
Powdered alum,	2 ounces
Acetate lead	$\frac{1}{4}$ ounce
Sulphite soda	20 grains

This bath will keep indefinitely. For use add half an ounce of the gold solution to six ounces of bath. No trouble will be experienced in working this bath; but as it is susceptible to abuse, I would advise my readers to use a separate bath.

Though separate baths are somewhat more difficult to work, they are much more simple in compound than the combined. They consist essentially of a weak solution of chloride of gold, with the addition of some alkali to neutralize the acid it contains. The alkali used may be almost any of the many sodas or pot-ashes; but if they are used, the bath should be tested with litmus paper, to make sure that it is slightly alkaline.

Red and blue litmus paper may be bought at any stock house or drug store. The red litmus will turn blue in an alkaline solution; the blue turns red in an acid solution. Only one color of the paper will be needed, as the color may be changed at pleasure by simply immersing it in a solution known to be either alkaline or acid, as the case may demand.

The different alkalies each give a slightly different tone to the prints. Borax and bi-carbonate of soda (baking soda) are more generally used than any others. Either of these chemicals will give very pretty tones, but a bath made with them will not keep. Where only a few prints are toned at a time, this causes a great waste of gold. For that reason I recommend the use of an acetate bath, made by dissolving one ounce of sodium acetate in sixteen ounces of water. To make a toning-bath, mix one ounce of this solution and one ounce of gold solution with eight ounces of water. This will keep indefinitely, but it should be mixed the day before it is used. When it gets too weak to tone, as it will in ten or twelve minutes, it may be strengthened by adding half an ounce of each solution: thus the old bath need never be thrown away.

After toning, the prints are fixed in the following bath:—

Water,	16 ounces
Hypo.,	3 ounces
Powdered alum,	1 ounce

This bath will keep, and it will be sufficient to fix about three dozen five-by-seven-inch prints.

After a while I will give directions for preparing photographic paper; and then the INSTRUCTOR readers can be independent of the trust that has, in the last two years, so greatly increased the price of paper.

J. EDGAR ROSS.

ONE of the most beautiful of sympathetic, or secret, inks seems to be that lately brought to notice in Germany. Writing done with a weak solution of phenolphthalein in dilute alcohol is scarcely visible, but is brought out in intense red when a piece of cotton soaked in soda or other alkaline solution is passed over it. This ink, however, is not suitable for important documents, as it is readily effaced by acid vapors, and even by the carbonic acid of the air.



EARLY SPRING

Oh, the gentle plash of the warm spring rain,
As it wakes the rested earth again,
And blurs the window-pane!
Oh, the song that the skylark loves to sing,
As he cleaves the air on mounting wing,
In the early days of spring!

Oh, the dear caress of the soft south wind!
Come out, and meet her kisses kind,
For winter's left behind.
Note the tender green of this mossy log,
And the pussy-willows by the bog,—
Hark! did you hear that frog?

Ah, a wholesome smell has the fresh, moist clod,
Where the gardener turns the yielding sod,
And dreams of the garden of God!
How the hearts of all rejoice and sing,
Whether man, or beast, or bird a-wing,
In the early days of spring!

MRS. ELIZABETH ROSSER.

1 — Hepatica, or Liverleaf

ONE of the earliest flowers of spring is the hepatica. Its buds and stems are well wrapped in heavy fuzz, which protects them from cold. Thus wrapped in winter clothes, the brave little plant pushes its way up through the dead leaves and even the snow. It may sometimes be found in its haunts by scraping away the snow, having been picked as early as December 9.



Last year it was found in the vicinity of Battle Creek during the month of April.

When the fragrant pinkish blue or white flower appears, the only leaves in sight are the rusty leaves of the previous summer. The leaves are rounded, of three lobes, mottled with purple, and from the root. The plant is found chiefly in the woods or on sunny hillsides.

"Hepatica" is a Greek word for liver, and was suggested by the shape of the leaves. The plant has been used to some extent for liver complaint, as men supposed the shape of the

leaves was nature's suggestion of medicinal properties in the plant.

2 — Sanguinaria Canadensis, or Bloodroot

This little plant belongs to the poppy family. It has a beautiful showy flower, which soon perishes. In early April it pushes up the curled tip of its rolled-up leaf, breaking its way through the earth and brown leaves. Inside the leaf, carefully shielded, is the young, erect flower-bud. As soon as the leaf has emerged, it unfolds; and the flower-bud rises above it, and opens its white petals to the sun.

There is but the one leaf, which is quite large and round. Both flower-stem and leaf are from a thick root-stock, which is filled with an orange-red juice capable of producing a deep and lasting stain. The Indians used it for decorating their faces and tomahawks. This juice is a famous remedy for coughs and colds.

If any of our readers wish to make a more careful study of the plants of the northern United States, they will find special help in Mathew's "Familiar Flowers of Field and Garden," published by D. Appleton & Co., New York. Price, \$1.75. This is an excellent work, with over two hundred original drawings.

A larger work, similarly arranged, but more complete, is published by Harper & Brothers, New York, for \$2.50. In it over one thousand flowers, plants, and weeds are described in a plain, simple way, and there are about two hundred realistic and artistic drawings from natural flowers. These were drawn by Mr. Benjamin Lander, the eminent painter-etcher of New York, whose art productions are so well known in this country and Europe. These books have been arranged for those who have no special knowledge of botany or botanical terms.

L. A. REED.



Bloodroot.
Sanguinaria Canadensis.

STAY NOT

ARE there kindly words to say?
Oh, say them!
Good impulses to obey?
Obey them!
Are there paths you should pursue?
Pursue them!
Are there loving deeds to do?
Then do them!
Lift the sorrows burdensome—
Oh, stay not!
Active hands will soon be numb,
Speaking lips will soon be dumb,
Day is hastening, night will come;
Delay not!

—Mrs. Frank A. Breck.

THERE is a lesson in each flower,
A story in each stream and bower;
In every herb on which you tread,
Are written words, which, rightly read,
Will lead you from earth's fragrant soil,
To hope and holiness and God.

—Allen Cunningham.



BEREAN LIBRARY STUDY

Dan. 11:32-39: "Thoughts on Daniel," pages 262-273

NOTES ON LESSON 19

(April 8-14)

1. *We Need the Lesson.*—Again our study touches upon the persecution of Christians. Hitherto no comment has been made in these notes upon the sufferings of the martyrs; for we shrink from writing of those most horrible scenes. To read the historian's words makes the heart sick. Yet we need the lesson that the faithfulness of the martyrs of old can teach us; for the image to the beast will do the works of the beast, and the decree will yet be against us that as many as will not worship the image of the beast shall be killed. Rev. 13:15.

2. *Martyrs for the Truth's Sake.*—No one knows the number of victims who have been put to death for the gospel faith. The pagan persecutors resorted to every possible device to enhance the cruelty of their tortures. The rulers of Rome, in wreaking vengeance upon the hated Christians, celebrated their festivals by displays of cruelty which could be conceived only in the mind of a fiend. We give but one instance: Nero "gave a great evening festival in his gardens; and to the end that the grounds might be brilliantly illuminated, he ordered the Christians to be wrapped in flax, dipped in pitch, fastened to poles, set up about the promenades and summer houses, and lighted for torches. Then, while the groaning and writhing human candelabra burned to the socket, the emperor and his friends caroused and feasted until the blackened feet of the expiring torches dropped into darkness." But besides all this, we have the record of the Inquisition, a professedly Christian method of exterminating heretics. Within the short space of thirty years, this weapon of the papacy destroyed, by various tortures, one hundred and fifty thousand men, women, and children.

3. *A Tribute to the Power of the Gospel.*—For the love of their Master, for the sake of the truth they believed, not only men, but women, frail girls, and even little children, endured these things without flinching, when oftentimes a word indicating a denial of their faith would have saved them.

4. *The Harvest of Selfishness.*—The French Revolution, culminating in the Reign of Terror, was the blossoming of a seed planted years before. Some of the conditions which led to this uprising of the peasantry against the nobility are worthy of study; for the frequent contests between the rich and the poor in these days make this a live question. In France the people were overwhelmed with taxation. The laws were enacted by those who regarded the common people as born only for the convenient use of the higher classes. Justice could be secured only by bribery or political influence. The peasant had to grind his corn at the lord's mill, bake his bread in the lord's oven, press his grapes in the lord's wine-press,

for all of which he paid whatever price his lordship chose to ask. When "my lady" was ill, the peasants must beat the neighboring marshes all night, to prevent the frogs from croaking, and disturbing her rest. The strife between these classes had awakened intense hatred. The crisis finally came, and it ended in a carnival of murder.

5. *The Worship of Reason.*—The insane worship of Reason, which is so thrillingly described in our text-book, was the outgrowth of the teaching of skepticism and infidelity by the famous writers of that age. Brilliant and fascinating theories of liberty were promulgated. Everything sacred or pertaining to religion was ridiculed. Virtue was mocked and derided, and the absolute abandonment of all restraint encouraged.

6. *Why Should We Study All This?*—Because we are living in a time similar to that which preceded these historical events. From the chapter, "The Impending Conflict," in "Great Controversy," we quote a few sentences, sufficient to give the connecting link between that which we are studying and the perils of these days: "Courts of justice are corrupt. Rulers are actuated by a desire for gain, and love of sensual pleasure. . . . Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. 'Justice standeth afar off; for truth is fallen in the street, and equity can not enter.'" "The religious organizations of the day have refused to listen to unpopular truths plainly brought to view in the Scriptures, and in combating them they have adopted interpretations and taken positions which have sown broadcast the seeds of skepticism." "The teachings of religious leaders have opened the door to infidelity, to Spiritualism, and to contempt for God's holy law." The experience of each thinking person must furnish numerous illustrations of the truth of these statements.

ARAB BOYS AND GIRLS

ALL Arab towns are much alike. They are made up of mud hovels full of half or wholly naked children, yellow dogs, hens; no furniture, but heaps of rags, water-jars, saddle-bags, and some primitive machine for grinding corn. The narrow lanes that serve for streets are always full of dirt heaps, lean donkeys, and buffalo cows.

Arab boys are bright, and lately all are eager to learn English. This is because they can make themselves useful to travelers, and earn far more than they otherwise could. They will come to the missionaries in order to learn the language, and then they learn the Bible. When once they know the truth, they can not fail to see the difference between the pure gospel of Jesus Christ and the bloody teachings of Mohammed.

The little Arab girls are pretty, gentle creatures, with voices as sweet as music until they are about twelve years old. After that they grow coarse and hard-featured. They tattoo their foreheads and hands and chests with ugly blue-black patterns, which they much admire. An Arab woman of thirty often looks like an old woman of sixty or more. They are a poor, forlorn set; for an Arab does not think his wife has any soul worth considering. If she obeys him, she may be saved because she is his wife; but she does not need any religion of her own. How different from the lives of women and girls in our own Christian land!—*Annette L. Noble.*

APRIL STUDY OF THE FIELD

PART II: OUTLINES OF THE HISTORY OF MEXICO

(April 8-14)

1. *Basis of Study.*—The article upon which our study is based this week deals with our nearest neighbor, Mexico. Do not fail to make the facts in these studies your own. We would urge those who can do so to study more extensively the history of this land. By one writer it has been represented as a cornucopia, the mouth of whose horn opens widely toward our own country for eighteen hundred miles along the Rio Grande, as if entreating that it may be filled. Is not this a call for those who represent the last closing message? One company of workers has recently been established near Mexico City. Remember to pray for these laborers in this dark land.

2. *Hidalgo, the Washington of Mexico.*—The first scene in the effort for independence in Mexico is interesting. At midnight in Dolores, the inhabitants are wrapped in calm repose. A glance toward the little church, henceforth to become in verity the Mexican Faneuil Hall and cradle of liberty reveals activity. Here and there men are moving stealthily about in the gloom. They gather at length around a central figure arrayed in priestly garb. This is the patriot Hidalgo, the village priest. For a number of years he has been maturing his plan; and ere the morning sun sheds its first beams on the streets of Dolores, the company has swelled into a formidable army. In less than one year he was the honored victor, the patient prisoner, the humiliated priest, and the martyr of the cause he had so earnestly espoused. Divested of his priestly robes, he was led to his execution. Assuring the guards of his forgiveness, he placed his hand upon his heart as a guide for the aim of the soldiers. A platoon fired, only wounding his hand; but he remained motionless, continuing in prayer. Only after four more volleys had been fired into his breast was life extinguished. The veneration in which he was held, it was supposed, interfered with the accuracy of the aim. Heroic to the last, thus died the father of Mexican independence.

3. *The Religion of Mexico.*—The majority of the native population are semi-idolaters. They know no other worship than that of forms. Mexican faith is a dead faith. It inspires nothing. The worship of saints and madonnas so absorbs the devotion of the people that there is little time left to think of God.

4. *First Gospel Message to Mexico.*—The Bible was first carried to Mexico by United States soldiers. A few persons who became convinced that the Bible was the power of God unto salvation began to hold meetings in a little seaside chapel, which they had secured for the purpose. The parish priest, being assured that any killing of Protestants would be winked at, hired a band of Indians to surprise the disciples while engaged in worship. The Indians, filled with Mexican whisky and armed with the terrible double-edged machete, went to the chapel. Watching the opportune moment when the little company were engaged in prayer, the murderers leaped into the chapel, and began to strike right and left. Many were killed, and still others were frightfully wounded. Thus the gospel had its beginning in this land of darkness. But the blood of the martyrs proved to be the seed of the church. Two of the eyewitnesses of the martyrdom became elders of the church that was organized later.



THE CONCEITED COINS

"I'm just as good as silver!"
The Nickel proudly cried;
"The head of Madam Liberty
Is stamped upon my side.
I am as white and shining
As any dime can be:
He needn't put on any airs,
I'm twice as thick as he!"

"I'm every bit as good as gold!"
The Penny blustered loud;
"That tiny, thin gold dollar—
He needn't feel so proud;
For all his airs and graces
I do not give a fig;
I'm burnished just as bright
as he,
And half again as big!"

But when the Cent and Nickel
Went out upon their way,
Alas! the world still held
them cheap,
Whatever they might say.
The Double Eagle smiled.
"You'll find,"
He said, "that par is par;
It doesn't matter how you
boast,
But what you really are!"
— *The Outlook.*

TWO WAYS OF LOOKING
AT IT

TED BOWEN was visiting his grandparents on the old farm. One morning after the fall harvesting was nearly done, he came into the house, exclaiming, "O grandpa! that red squirrel is at the corn-house again! I was out that way just now, and he was perched on the roof, his bushy tail curled over his back. As soon as he saw me, he began chattering, and didn't seem one bit afraid. I kept going closer and closer, but there he sat; finally I said, 'You little scamp, what business have you here, getting my grandpa's corn?' But he only blinked his eyes so saucy-like, and turned himself, as much as to say, 'I own this corn-house, young man.'"

"Well, well, Ted!" said Grandfather Sanderson, looking over his glasses, "the young fellow is getting rather important. What would you advise doing?"

"I don't know, grandpa. Couldn't we set a trap, and catch him?"

"I am afraid we'd miss the little chap, if we should catch him. I am almost sure that he and his mate are the squirrels we have so often watched at their play in the orchard; for I have many times seen him coming from that direction. He will run down the fence as far as the snow-apple tree at the corner, and jump from its branches to the roof of the corn-house. The two seem so happy while chasing each other up and down, and from tree to tree, that I hardly feel like disturbing their frolic.

"This reminds me," and grandpa laid aside his newspaper and adjusted his spectacles,

"of a clever squirrel I met one fall several years ago.

"Near the east end of the field where I had corn this year, stood a large hickory tree. I had cut hay there in the summer; and after the fall rains, the clover came on wonderfully. It was so nice that I decided to turn the cows in for a time, and how they did enjoy themselves, eating that tender grass! One evening when I went to drive them up to the shed, I passed under this hickory tree. As I came near, I heard something dropping, dropping, and saw that nuts were falling. I wondered at this; for we had had no frosts to speak of. Looking up, I soon discovered the cause,—a squirrel was biting them off. And he was a diligent

have noticed squirrels running along the fence with nuts in their mouths, have n't you?"

"Yes; but I supposed they had been scared, and were making for some place where they dared stop to eat. Do squirrels really store up food for winter, grandpa?"

"Yes, Ted; at least some of them do. One time I came across a hollow log in which was nearly half a bushel of beechnuts, all nicely shucked. Grandma once found quite a few walnuts hidden under one corner of the barn."

"How handy that was for you, grandpa! you had a nice lot of nuts without going to the trouble of gathering them."

"No, Ted; I left them there, every one. Do you think I could enjoy stolen food?

While eating them, I should have wondered what the poor squirrel-family were having for supper."

"Why, grandpa! how queer you are! No one else would ever think of such things. But this squirrel doesn't seem to believe in doing as he would be done by; for he comes and steals your corn after it is all husked, and housed, too."

"I know, Ted; but I don't call it stealing. I have plenty left."

"I think," said Ted, emphatically, "that he is a lazy thief. He ought to have saved up something for winter himself, and not live on your corn all the time. I wouldn't have it."

"He does eat some corn," grandpa replied; "but when I think that any day some thoughtless man or boy may come along with a gun, and shoot the poor little fellow, I say to myself, 'I'll let him be happy as long as I can.' He seems to think he has found a treasure-house, and he has. I do hope, however," added grandpa, "that he will keep his secret, and not bring all his relatives with him; and I'm not going to worry for fear he will." FERN HAYSMER.



"Such soft, warm bodies to cuddle,
Such queer little hearts to beat;
Such swift round tongues to kiss with,
Such sprawling, cushiony feet."

worker; as soon as one fell, he began on another.

"I stood watching him for some time. He didn't appear to notice me, until, thinking I would carry a few to the house, I began to fill my hat with the nuts. Then he immediately stopped working, and sat high on a limb, scolding me as hard as ever he could. His tone sounded very different from the pleasant chatter a squirrel usually makes. I felt something like a thief; anyway, I emptied my hat, and went on after the cows. But not another nut did he drop while I was within hearing distance of his tree. Perhaps he was afraid I would come back again."

"What did he do with all those nuts?" asked Ted.

"Oh, he carried them to some safe hiding-place, and stored them up for winter. You

FAMILY: After a long time I write again, to tell you how much I thank you for the many packages of choice reading-matter that I receive every week. I have lately sent a quantity to the boys in the reformatory, and hope soon to send them another supply. I wrote them a kind letter, and asked them to reply. If they do, I will send the letter to the INSTRUCTOR, that you may all see it.

I hope you have all read, in the *Review*, the letters from the poor boys in prison; and that as you have read, you have noticed how much of their misery came about by their disobedience to their parents. Dear boys, if you could know how mother loves you; how often she stands looking down upon your bright faces as you lie asleep, and prays that God will keep you pure in word, thought, and deed, and help you to live a noble, upright life, more of you

A LETTER

KEENE, TEX., MARCH 10, 1900.

DEAR BROTHERS AND
SISTERS OF THE INSTRUCTOR

would try to live in such a way as to fill her heart with happiness.

I have been in the Texas Reformatory, and have had little boys under ten years of age come and lean confidently against my knee, while I talked to them, and gave them papers. It is to such as these that your INSTRUCTORS and *Little Friends* will go.

In sending papers, be sure to write plainly upon the wrappers the name and date of those inclosed. Then it will not be necessary to re-wrap the packages before sending them to their destination.

Below are several additional names that have been sent in for our Prisoners' Friend Society. If any who have sent in their names do not see them here, I hope they will forward them to me again:—

Flossie Boman	Delia Boman
Lena Rider	Alian Nowlin
Nellie Bobst	Joy Bobst
Mina Burgett	Elsie Leslie
Armilda Boyar	Ella E. Butler
Mabel E. Butler	Myrtie I. Butler
Mabel S. Cornog	Mrs. C. H. Ballard
Mattie A. Pease	Ola Victor
Rettie M. Chapman	Floyd D. Smith
Olive Shanon	Adaline Thompson
Leo Owen	Mrs. J. E. Kipp
Marion E. Paxton	Maud I. Paxton
M. D. Smith	

Do not become discouraged in this work. Sow the seed patiently, and in due time the harvest will come. MRS. IDA CARMICHAEL.



THE PLANET MERCURY

II

In our last study we learned some things about the home of the planet Mercury,—that he wings his rapid flight so near our sun that it is with difficulty that we get more than a dim glimpse of him; we also learned where and when to look for his next appearance to us. As we wish all to become familiar with these worlds, we will spend another hour trying to fix in mind more clearly just where this planet may at all times be thought of.

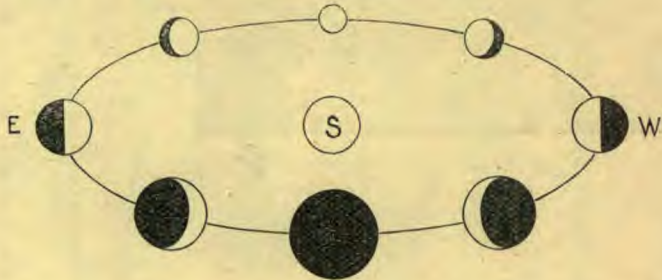
When we remember that Mercury never gets more than twenty-nine degrees away from the sun, we realize that wherever the sun is, this planet is not far away. Could the light of the sun be shut off from our earth at any time during the day, we should see Mercury shining out not far from the sun. You can readily see that the only exceptions to this would be that when Mercury lay to the east of the sun, the planet would still be below the horizon, should we shut off the sun's rays just as it was rising in the early morning; also, should the sun's rays be shut off just at sunset at such a time as Mercury happened to be to the west of the sun, he would then have set before the sun, and so be out of the range of our vision. Let all fix in mind the fact that Mercury is always to be found in that part of the heavens where the sun is.

In these science studies with the INSTRUCTOR family, we propose to leave out such terms as will not be familiar to many of our circle, and

to speak of the many wonders of nature, in language so simple, and make the subjects so plain, that *every one* may, by a little thought, become intelligent upon them, and be able to point out and describe to others the many interesting phenomena that are continually taking place in the heavens.

In our last study we told you that we should soon see Mercury twinkling in the gray light of the western sunset; and true to his promise, he was there. Last evening, also the evening before, we could not but admire his efforts to send his struggling rays through the still, bright light of early sunset, to say "good night" to us before he disappeared. Last night a heavy storm settled over our Wisconsin horizon, and hid him from view; and to-night I fear we shall also be denied the pleasure of seeing his face. By the time this article reaches you, Mercury will have swung in between us and the sun; and we shall not see him again until in April, when he will have reached a point so far to the west of the sun that he will rise earlier than the sun, and will therefore appear as a morning star.

If the reader will hold the accompanying diagram squarely before him, facing the sun, at noon, he will get a good idea of the different relative positions of Mercury and the sun. The circle in the center of the diagram, marked "S" represents the position of the sun, while the different disks represent the positions and phases of Mercury in his journey about the sun, as they would appear to us through a telescope if we could see this planet at all times. Beginning with the large black disk, which, in the diagram, illustrates the dark side of Mercury,—the side that must be turned toward us, as he passes between our earth and the sun,—let us follow the planet westward, or to our right, for a period of eleven days; and we shall then find him as represented by the crescent old moon in the first figure to our right; going on for another period of eleven days, we find him to the extreme west of his circuit, and presenting to us his half-moon shape, as represented in the disk marked "W" in the diagram. It will be readily seen that when in this part of his circuit, he must, as he, in connection with the sun, apparently sinks in the west, pass below the horizon before the sun; and being ahead of the sun in their apparent journey, he must rise in our eastern sky before the sun reaches that horizon; thus the planet is then a morning star.



has apparently greatly diminished, owing to the fact that he is now nearly seventy-two millions of miles farther away from us than when we saw only his dark side, as shown by the large disk in the diagram.

In twenty-two days from the time when we see his full face, as just described, he will have passed to the most eastern portion of his circuit, and will appear as represented by the half-moon disk in the diagram, marked "E." It was at about that point that I caught him last evening and the evening before. Twenty-two days later he will have returned to his starting-point, between us and the sun, having passed through all the phases illustrated above, enjoying the different seasons of spring, summer, autumn, and winter, and accomplishing the whole journey of some one hundred and

seven million, eight hundred and seventy-five thousand miles in exactly eighty-seven days, twenty-three hours, and twenty-five minutes. Thus you see that he has traveled at the rate of about one hundred and nine thousand miles each hour.

In some future study we will learn more of the wonders of this world, whose home seems to be in the very chariot of the sun itself.

Dr. O. C. GODSMARK.

Health Culture

CLEANLINESS

II

THE chief uses of the skin are as follows (1) protection; (2) sensation—to pain, touch, or temperature; (3) excretion; (4) absorption; (5) respiration; and (6) regulation of temperature.

No one should sleep in the clothing worn during the day. The best way is to sleep in a single garment; but if one is ill and weak, an undervest for night use may be added. The clothes worn during the day should be thoroughly aired at night.

We have learned that the perspiration pours out on the surface of the skin a stream of waste matter, the watery portion of which evaporates, leaving the organic matter to be either removed or reabsorbed into the body! Then, too, deposits from oil glands and dust accumulate on the skin. All this matter should be removed. A warm bath, not exceeding two or three minutes in duration, should be taken twice a week, and a cold hand-bath should be taken daily. Hot baths should be followed by cool sprays, to reduce the temperature of the body to normal. Cool bathing, with friction, brings the blood to the surface, and relieves internal congestion. Never bathe near meal-time. Dry the skin thoroughly, and follow the towel-rub with hand friction. Exercise after a cold bath; rest after a warm bath. Pure soap and soft water are the best and safest cosmetics.

An analysis of the old saying, "Beauty is only skin deep," compels us to resent it as unreliable. The diet has much to do with a clear skin. Tea and coffee, condiments, meats, and other indigestible foods, will not produce a good complexion. Our food is turned into blood. If impure, it carries its impurities to every part of the body, distributing its poisons, and the result is a muddy, yellow skin, or blotches, boils, and pimples.

With intelligent bathing, proper clothing, plenty of exercise in the open air, correct dietary, and the windows lowered in the sleeping-room at night (the room having been well aired during the day), few need lack the comfort of a healthy body, clean skin, bright eyes, and a cheerful disposition. With all this will come a growing appreciation of the wonders of the "human form divine," and the God who has so marvelously fashioned us.

MRS. M. D. MCKEE.

THE *Well-Spring* is authority for the statement that down on Pine Creek, near Camp Verde, Arizona, is a natural bridge that is probably greater than any other in the world. It is nearly five times the size of the Natural Bridge of Virginia, and has a span of more than five hundred feet across Pine Creek, which is dry three hundred days in the year. The height of the bridge is about six hundred feet.



MEETING WITH THE DISCIPLES

(April 14, 1900)

Lesson Scriptures.—Luke 24:13-35; Matt. 28:9, 10; Mark 16:12.

Memory Verse.—Luke 24:32.

Time: A. D. 31. **Place:** Road to Emmaus, Jerusalem. **Persons:** Jesus, women of Galilee, disciples, Cleopas and another disciple.

QUESTIONS

1. After making himself known to Mary Magdalene, to whom did Jesus next manifest himself? Matt. 28:9; compare v. 5. How did he address them? What did he allow them to do? *Id.*; note 1. What comforting words did he then speak? What message did he send to the brethren? V. 10.

2. When the women were gone, to whom did Jesus go? Mark 16:12. Where were the two disciples going? Luke 24:13. As they walked along, what was the subject of conversation? V. 14; note 2.

3. In what natural way did Jesus reveal himself? V. 15; note 3. Why did they not recognize him? V. 16. What did he ask? V. 17.

4. In surprise what did one of the disciples ask? V. 18. By what query did Jesus draw out the thoughts of their minds? How did they respond? Vs. 19, 20. Of what false hope did they mournfully speak? V. 21.

5. What facts concerning the resurrection were then mentioned? Vs. 22-24. Pained over their ignorance and unbelief, what words of reproof did Jesus utter? V. 25. What pointed question was also asked them? V. 26. How fully did Jesus then make known the truth? V. 27; note 4.

6. As they drew near to Emmaus, what attitude did Jesus assume? V. 28. What led him to accept their hospitality? V. 29; note 5. As they sat down to the evening meal, what familiar practice did Jesus follow? V. 30. What was the result of his doing so? V. 31.

7. What did they say to each other when Jesus disappeared? V. 32. Where and to whom did they immediately go? V. 33. With what report did the disciples greet them? V. 34. On hearing this, what testimony did the two give? V. 35.

NOTES

1. It is evident that this meeting took place after Jesus had returned from heaven, whence he had gone to receive the Father's approval of his work on earth. We may know this from the fact that previously to his ascending to his Father, he would not suffer Mary to touch him, while now he permitted it.

2. The burden of the disciples' talk was of "all these things which had happened." Their minds were concentrated upon the events that concerned their most vital interests. Their faith was imperfect, their understanding faulty, their discernment poor; but notwithstanding, they talked of Jesus, and of the misfortunes (for so they appeared to them) that had befallen his cause and followers. Their conversation revealed their real position; namely, that they loved God, and desired to know the truth. This fact was in itself an invitation to Christ to come to their aid. How true it is that one's words reveal his true standing! Cheap or foolish talking and sinful jesting proclaim loudly that Christ is not in the soul temple; but thoughts of God, however imperfectly expressed, show that the life is above. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

3. It is a grand, practical truth that Jesus to-day walks and talks with his people, through his word, just as truly as he did when upon earth. By his good Spirit he follows every child of God; and whenever his word is studied in faith, he draws near to shed the light of truth on needy hearts. Oh, that all would believe this, and walk ever as with him! To-day Jesus is not only *with* his people, but *in* them. John 14:17.

4. Jesus used "all the Scriptures." Those who claim that the Old Testament is not for Christians find no example for such practice in the life of Jesus. In *all* the Old Testament Scriptures (for the New Testament was not yet written), Jesus found testimony concerning himself. The New Testament is but a fulfillment of the Old. And so it is true that—

"In the Old Testament the New is concealed;
In the New Testament the Old is revealed."

5. Every incident in the life of Jesus Christ has deep meaning for us, and should therefore be most carefully studied. It is not a happen-so that the record speaks of Jesus' making "as though he would have gone further." God designs to teach us that if we would have his presence with us, we must extend an invitation as urgent as was that of the two disciples. They *constrained* Jesus to enter their home and share its blessings; we must do the same. "The kingdom of heaven suffereth violence, and the violent take it by force." Only the heart that *refuses* to take No for an answer will ever know the fullness of God. "Strive to enter in."

WHAT can a man do more than die for his countrymen?—Live for them! It is a longer work, and therefore more difficult and nobler.—*Charles Kingsley.*

SPECIAL

AN OPPORTUNITY FOR TEN YOUNG MEN

TEN young men could easily be admitted into the Chicago Medical Missionary Training Course, which begins its next session May 15, 1900. Several of these could be taken in at once, and be getting a good experience in the various lines before the opening of the next course. The work in Chicago now reaches all classes of society, and those who enter this work fully consecrated to God will surely be guided and directed by his Providence to work for whichever class of humanity they are best prepared to labor.

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There is an equally good opportunity for twenty young women. More detailed information with reference to courses of study, expenses, etc., will be furnished upon application. Address all correspondence to Chicago Medical Missionary Training School, 1926 Wabash Ave., Chicago, Ill.

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TIME TABLE NO. 3.

IN EFFECT SEPT. 24, 1899.

Trains Pass Battle Creek, as follows:

WEST-BOUND.

No. 21, Mail and Express	6.58 P. M.
No. 23, Accommodation	2.07 P. M.
No. 27, Local Freight	8.25 A. M.

EAST-BOUND.

No. 22, Mail and Express	8.25 A. M.
No. 24, Accommodation	1.45 P. M.
No. 28, Local Freight	5.30 P. M.

Direct connections are made at Toledo with all roads diverging. Close connections for Detroit and Cincinnati.

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Trains arrive and leave Battle Creek.

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, and East	8.37 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.



THERE is no frigate like a book
To take us lands away,
Nor any courser like a page
Of prancing poetry.
This traverse may the poorest take
Without oppress of toll;
How frugal is the chariot
That bears a human soul!

—Emily Dickinson.

ACADEMIES

ONE of the suburbs of the city of Athens was called Academy, and it is said to have been the property of the hero Academus. Hipparchus built a wall around it, and Cimon, the son of Miltiades, beautified it with walks, groves, fountains, etc., and gave it to the citizens as a public park. Plato, who owned a small estate near by, used this park as his school, and taught there for nearly fifty years, or until his death, in 348 B. C. As distinguishing his school from others, the park was known as "The Academics." This school founded by Plato continued till the time of Cicero.

In its modern use the word "academy" signifies a body of learned men, "united for the advancement of science, literature, or the arts." Ptolemy Soter organized at Alexandria the first institution of the kind, and it was the beginning of the great Alexandrian library, the most famous library of ancient times.

A century later Alfred the Great opened an academy at Oxford, England, but it was more of a grammar school than a society of learned men. From it developed the university of Oxford.

In 1325 Clemens Isaurus founded, at Toulouse, an academy of Floral Games, the object being the distribution of prizes to troubadours—an amaranth of gold for the best ode, a silver violet for the best poem, a silver eglantine for the best prose composition, etc. This institution may be rightly regarded as the true foundation of modern academies. W. S. CHAPMAN.

THE FINEST SET OF CHIMES

AT the Pan American Exposition in Buffalo in 1901 will be seen and heard the largest and finest set of church bells in this country; in fact, they are little, if any, inferior in size or musical quality to the most famous European chimes of Copenhagen, Westminster, Ghent, or Amsterdam. These carillons, as they are termed by their French originators, which will delight the visitors to the all-American Exposition next year, have a peculiar history. Although they have been in this country more than thirty years, and their fine qualities are well known, their superb tones have never been advantageously heard. For over a quarter of a century they have hung with dumb tongues in the silence and gloom of the tall tower of Buffalo's great Cathedral of St. Joseph.

They were produced by the noted French bell-makers, "Bolle et Fils," having been contracted for by Bishop Timon in 1865, at a cost of about twenty-five thousand dollars. They were cast in 1866, and exhibited at the Paris Exposition in 1867, being there awarded a gold medal. They reached Buffalo in 1868, and were then hung in St. Joseph's tower, which, however, proved a very unsuitable receptacle, being damp and of very limited area. Attempts were made to sound the chimes, but

the result was ineffectual; and since 1875 the bells have been mute.

There are forty-three bells in this splendid carillon, ranging in weight from the small tenor of twenty-five pounds to a ponderous and sonorous monster weighing five thousand and sixty-eight pounds. Each bell is artistically ornamented, and each bears an inscription in Latin, with some religious phrase in the same tongue. The metal of the bells is a composite of seven hundred and seventy-five parts copper and two hundred and twenty-five parts tin.

It was originally intended that these chimes should be rung by clockwork, but the more modern methods of keyboard manipulation and electrical power will be used.

At the Pan American Exposition the bells will be hung in a graceful campanile especially constructed for the purpose, erected on elevated ground in a location that will permit their melodious voices being heard with due effect whenever they are sounded. The importance of this group of bells, and the volume of harmonious sound they will produce, may be in a measure realized when it is remembered that the fine chimes of St. Patrick's Cathedral, so much admired in New York, consist of only twenty-four bells,—a little more than half the number comprised in the carillon of St. Joseph.

IMPROVING THE ENTRANCE TO THE WELLAND

AS SOON as spring fairly opens, work will begin on the contemplated improvements in the harbor at Port Colborne, Ontario, the Lake Erie entrance to the Welland canal and the great St. Lawrence canal system.

The improvements will include new docks and eventually a new breakwater. The work was necessitated by the completion of the uniform fourteen-foot depth in the St. Lawrence system.

The present side slopes and walls of the Port Colborne basin are to be removed in part, and the basin and entrance to the canal, for its entire width and length from the locks to the south end of the west pier, will be deepened to fifteen and sixteen feet. The distance is about four thousand four hundred feet.

At the end of the pier two docks, each six hundred feet long and two hundred feet wide, with four sides available for the accommodation of vessels, will be constructed on cribs carrying concrete superstructures. Within the limits of deepening, there will be a full depth of twenty-two feet of water when there is fourteen feet of water upon the south miter-sill of the new lock.

West of this section of the deeper harbor, it is proposed to construct a breakwater seven thousand five hundred feet long, which will give a wide area of safe shelter for waiting or storm-bound vessels. The specifications call for the completion of the work by June 30, 1902.

These improvements are preliminary to the erection of elevators at Port Colborne sufficient in number and capacity to provide against any threatened congestion, and to furnish employment for a large number of the smaller lake boats whose draft is suitable to the navigation of the St. Lawrence canal system.—*Selected.*

RACING CAMELS

THE ordinary camel, which will never hurry under any circumstances, has been transformed in southern Algeria into an animal so different in size, temper, and appearance that it may almost be looked upon as of a different race.

This animal, the racing camel, is prized for its speed. It is the result of many generations of careful breeding, which has been encouraged by valuable prizes, and it can be depended upon for nine or ten miles an hour, which rate of speed it can keep up for sixteen or seventeen hours, almost without a stop. Its value is five or ten times that of the beast of burden. Camel races are popular sport, and are made exciting by the evident interest of the creatures themselves.

FOR EVERY DAY OF THE WEEK

SUNDAY:

"There is no witness so immediately effective with a discouraged and discontented world as Christian cheerfulness."

MONDAY:

"There is a little sentence
Worth its weight in gold,
Easy to remember,
Easy to be told;
Changing into blessing
Every curse we meet,
Making earth like heaven:
This is all—*Keep sweet.*"

TUESDAY:

God's power will keep God's promise. It is not your weakness that can defeat God's promise, nor your strength that can fulfill the promise.—*Spurgeon.*

WEDNESDAY:

"Contentment is happiness. A quiet mind makes one richer than a crown."

THURSDAY:

"The sorrow that nobody mentions,
The sorrow no one may share,
Is the sorrow the dear Lord giveth
His sweetest, tenderest care.
He knows where the hurt is deepest,
The tears of night and of day,
And whispering softly, 'I love you,'
Brushes the teardrops away."

FRIDAY:

Do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—*Phillips Brooks.*

SABBATH:

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love." Eph. 4: 1, 2.

The Youth's Instructor

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