

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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THE HAWAIIANS Manners and Customs

THE most beautiful, perhaps, of the many interesting Hawaiian customs is that of presenting *leis* (pronounced *lays*) to departing friends. These leis are long strands or wreaths of small flowers. They are made in an artistic and curious manner by native women, and are very beautiful.

In order to see the lei-women at their best, we must visit them when their trade is briskest, and when they are unconscious of observation. This will be when a large steamer is preparing to sail; so we will visit the wharf on "steamer-day."

All along the road near the entrance the women are sitting upon mats, or pieces of mats; while near them are their baskets, in which are leis and other flowers. The former are also carried suspended from the left arm, in readiness for possible customers.

Soon a young man comes hurrying down the street. Instantly the mats are deserted, and he is surrounded by a smiling, chattering crowd, each eagerly forcing upon his attention her leis.

Hastily interrogating, "Three for fifty cents?" and receiving an affirmative reply, he selects one made of the beautiful green leaves of the *maille*, one of red carnations, and one of white, tosses the coin to the lucky vender, and escapes inside the gate.

Almost every gentleman, unless he is very dignified and unapproachable, has to encounter the importunities of the lei-women on these occasions. The latter, however, are almost invariably pleasant and good-natured, and soon exchange their flowers for the more substantial silver.

As the time draws near for the boat to leave, the trade in flowers almost ceases; and the lei-women gather up their mats, and prepare for the trip down town. There they will sit all day on the sidewalk, a long row of them, leaning up against buildings, chattering, making leis, and enjoying themselves generally. It is nothing unusual to see them stretched out upon the sidewalk fast asleep.

About nine o'clock in the evening they will take a hack or bus, and ride up the valley and out into the country, where most of their little homes are situated. One not acquainted with the Hawaiian indolence and dislike for anything requiring exertion, might wonder that they do not walk, as an American or Englishwoman would do under the same circumstances; but no; a Hawaiian seldom walks when it is possible to ride. A gentleman, in speaking to us of this characteristic of the native Hawaiian, before we came here, said, "If a Kanaka goes down town with

Soon the cables are taken in, and the boat swings slowly around. Some of those on board take the leis from their necks and hats, and throw them back as mementos to their friends on shore; others retain them as souvenirs of the fair land from which they are about to sail, and as tokens of love from the friends from whom they are parting. Now the boat is out in the stream; and we turn away, thinking of the time when there will be no more good-bys, no more partings, and wondering how many of those present will pluck never-fading flowers, and share in the joys of those who will dwell forever in the glorious earth made new.

LENA E. HOWE.



"THERE THEY SIT ALL DAY ON THE SIDEWALK"

fifty-five cents in his pocket, he will spend twenty five for a hack to ride down, the same to ride back, and five cents for the article he wishes to buy." While this statement may be somewhat exaggerated, it is more likely to be literally true. We ourselves have witnessed similar instances.

But to return to the wharf. Within the gate all is bustle and confusion. Wagons are here, there, and everywhere. With difficulty we thread our way through them, and stand beside the great ocean steamer. Behind us the government band discourses sweet music; while from above floats down a mingling of fragrant odors, which remind us that some of the sweet things of Eden still remain in the world. Friends on the wharf are saying their last good-bys to friends leaning from the boat above, many of whom are almost hidden by leis,—green, yellow, red, orange, pink, and white, besides many others made of an endless variety of mixed flowers.

say still longer. These animals are fond of music, and it is asserted that they will follow a boat a long time if there is music on board.

Seals are of gregarious habits, and are found in their breeding-haunts in almost fabulous numbers. They bring forth their young on shore or on the ice once each year, and only one at a birth.

Before the young are old enough to leave the ice, is the opportune time for the hunter: the young seals are then very fat, and are easily killed by a light blow on the head. They are said to gain six pounds a day, and often have five inches of solid fat beneath the skin. When approached, the males stay to protect the young, and are shot, but the females flee to the water. The young are soon urged into the water by the old seals; and after the young learn to swim, they can not be caught in sufficient quantities to make the business of seal-hunting profitable, and the sealing-ship returns to port.

THE SEAL AND SEAL-HUNTING

THE seal is a carnivorous quadruped, an amphibious mammal, inhabiting seas of the higher latitude. Its food consists of fish and water-fowl; it lives chiefly in the water, but spends part of its time on shore, reposing in the sunshine, on rocks, sand-banks, and ice-fields. The seal breathes but once in two minutes, even when in full activity on shore; and it has been known to suspend respiration under water for thirty minutes, and some

There are several kinds of seals, but those found in the Gulf of St. Lawrence are the harp-seal and the crested-seal. The adult male "harps" have a light-colored body, with a harp-shaped mark of black on each side, whence their name. The face and the throat are also black. They weigh from four to eight hundred pounds. The young are pure white.

The crested-, or hood-, seal is a maculated gray, and receives its name from a hood, or crest, on the upper part of the head of the adult male. This hood is joined to the septum of the nose, and is capable of being distended and elevated or depressed at will. This seal is the fiercest and most dangerous of all the seals.

The venturesome Eskimo takes great delight in hunting the seal in his fragile canoe, fitted with harpoon and reel. The flesh and fat are used by him for food, and the skins for blankets and wigwams.

These are not the highly-prized fur-seals, but are called "hair-seals," and are hunted chiefly for their fat and skins. No process has yet been discovered that will successfully prevent the fur from shedding in the skins of the hair-seal.

The fat is converted into oil for lamps, and sells for from fifty to sixty cents a gallon. It is used in engine-rooms, on board ships, and in other places where a non-explosive oil is required. The skins are made into a light-weight leather, and used for book-binding, etc. Boots are sometimes made from the leather, which is quite impervious to water.

A typical sealing-ship is the "Harlaw," which is fitted with all the necessary equipments for a trip among the ice-fields off the north coast of the Magdalen Islands, in the Gulf of St. Lawrence. The boat is made of iron, and is of about five-hundred-tons' burden; the bottom is covered with deal, to protect it in the ice; the stem is overlaced with heavy plates for cutting a way through the ice. Between decks and below, great beams have been fastened around the steamer, with many stanch cross-beams, to prevent the ship from being crushed.

The captain of the steamer, D. E. Scott, has on board one hundred and forty men, provided with rifles; spears; gaffs [large iron hooks]; bats; harpoons; long poles; powder; dynamite; etc.

The dynamite is for breaking the ice when the ship is fast, and the long poles are for levers to pry the blocks of ice away. When a sufficient space has been cleared, the steamer backs to one end of the opening, and charges at full speed into the ice at the other end. This process is continued until the steamer plows her way through into open water again.

Ships are sometimes hemmed in by ice, and crushed. Last year the "Mastif" was crushed in this way. The crew were picked up, after thirty-six hours on an ice-floe without food or shelter, by a steamer from Halifax.

The harpoons are used to draw in the old seals from the water after they have been shot. Seals are usually taken on the ice, however; the old ones by being shot, and the young by a blow on the head with a gaff or a bat, with which every man is provided.

When being killed, the plaintive cries of the young seals pleading for life, with their large, round, expressive eyes, full of gentle brightness, streaming with tears, and so touching, have often moved the heart of the hunter to pity for the innocent creatures, and caused him to seek other employment ever after.

The "old hoods" (crested males) are very fierce; they will climb or run over the ice as fast as a man; one will keep two or three inexperienced men at bay, if they are armed only with gaffs. When attacked, these seals distend the crest, which protects the head from the hunter's blow.

The seals are "sculpted," with fat and skin in one piece, and laid in a pile, called a "pan." A flag, on which is inscribed the initials of the captain of the ship, is then hoisted over the pan, to distinguish it from pans belonging to other ships.

These pans are often as far as five or ten miles from the ship. They are left until the ship can make its way to them, or nearly so, when the "sculps" are taken on board, and stowed away below. These pans are sometimes stolen by other hunters.

A "barrel-man" goes aloft in the barrel-



SEALS AT HOME.

shaped lookout on the foremast, and with a strong field-glass watches the movements of the men and pans, and pilots the steamer through the best routes from pan to pan. The hunting is carried on till the ship is laden, or the best of the season is over, when the ship returns.

The "Harlaw" has just returned from her latest trip, being the first sealing-ship home. She brought with her fourteen thousand seals, weighing nearly three hundred tons, which sold for \$18,385.39.

The men are furnished board, and receive one third of the "catch." The captain and officers receive a percentage, which varies according to their rank.

By law, each steamship is allowed to make but one voyage annually—between March 12 and April 20.

Seal-hunting is very exciting, and is attended with many dangers. Blinding snow-storms overtake the hunters, and they often lose their way to the ship, and are drowned, or perish with cold. Sometimes they are carried away on ice-floes. Forty-eight men were thus carried to a watery grave last spring.

G. E. LANGDON.

Halifax, Nova Scotia.

DOORS WIDE OPEN

YOUTHFUL, buoyant sons and daughters,
Sailing out on unknown waters,
Scan hard the skies, look seas well o'er,
And may you "port" hope's open door.

Foolish, drunken sons and daughters,
Drifting down dark, sullen waters,
For you mankind dips bending oar,
To save you from crime's open door.

Roving, wayward sons and daughters,
Riding pleasure's dancing waters,
For you hearts beat; on wings they soar,
To open wide home's open door.

Thoughtful, earnest sons and daughters,
Wafted on life's surging waters,
Sail as you may, new seas explore,
And reach at last heaven's open door!

ALMON A. PLATTS.

THE FIRST ENGLISH PRINTER

It is hard to picture to ourselves a time in which printing and printers were unknown. Yet it is little more than four hundred years since the first book was printed. It was just before the discovery of America that old Laurence Coster, with his blocks of carved wood, and John Guttenberg, with his metal types, invented the art of printing. The first English printer was then a young man, with no thought of the great work he was to do.

His name—and it is one worth remembering—was William Caxton. He was born in London, and in his teens was apprenticed to a merchant. An apprenticeship in England lasts seven years, and young Caxton was twenty-one years old before he had earned a shilling for himself. But he was so faithful and efficient in his service that he won the esteem of his master, who at his death left him a legacy.

Caxton subsequently went to Flanders, and for a number of years was employed as a copyist by the duchess of Burgundy, the sister of King Edward the Fourth of England. But copying was tedious work; and when the new

art was made known, Caxton was one of the first to make use of it.

He was still employed by the Duchess Margaret when he issued his first printed work, "The Tales of Troy," which he had translated from French into English. Several other works were published under her patronage.

He was no longer a young man when he set foot in England once more, but he had the enthusiasm of youth. He found a patron in Sir Anthony Woodville, a brother of the queen of England, and set up a printing office in Westminster Palace. In 1474 he published "The Game and Play of Chess"—the first book ever printed in England. All his books were printed in black Gothic type, or "black-letter," as were all other English books until the beginning of the seventeenth century, when the Roman characters superseded them.

Before he died,—and he lived to be almost eighty years old,—Caxton printed many other books. No man ever labored more worthily in a noble cause. He lived not for himself but for mankind, and no one better deserves the blessings of posterity than grand old William Caxton, the first English printer.—Fred Myron Colby.

THE ETERNAL INHERITANCE

THREE THINGS

THERE are three lessons I would write,—
Three words as with a burning pen,—
In tracings of eternal light
Upon the hearts of men.

Have hope! Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow:
No night but hath its morn.

Have faith! Where'er thy bark is driven,
The calm's still sea, the tempest's mirth,
Know that God rules the hosts of heaven,
The inhabitants of earth.

Have love! — not love alone for one;
But men, as men, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul,—
Hope, faith, and love,— and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

— From the German of Schiller.

THE PRICE OF OUR REDEMPTION

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CHRIST was not compelled to endure the cruel treatment inflicted upon him. He was not compelled to undertake the work of redemption,—to step down from his heavenly throne, and come to this earth to receive hatred, abuse, rejection, and a crown of thorns. The humiliation that he endured, he endured voluntarily, to save a world from eternal ruin. He might have continued to abide in the heavenly courts, clothed in garments of purest white, sitting as a prince at God's right hand. Voluntarily he offered himself, a willing sacrifice.

Not one of the angels could have become surety for the human race: their life is God's; they could not surrender it. The angels all wear the yoke of obedience. They are the appointed messengers of Him who is the commander of all heaven. But Christ is equal with God, infinite and omnipotent. He could pay the ransom for man's freedom. He is the eternal, self-existing Son, on whom no yoke had come; and when God asked, "Whom shall I send?" he could reply, "Here am I; send me." He could pledge himself to become man's surety; for he could say that which the highest angel could not say,—I have power over my own life, "power to lay it down, and . . . power to take it again."

When Christ uttered the cry, "It is finished," he knew that the battle was won. As a moral conqueror, he planted his banner on the eternal heights. Was there not joy among the angels? Not a son nor a daughter of Adam but could now lay hold on the merits of the spotless Son of God, and say: "Christ has died for me. He is my Saviour. The blood that speaketh better things than that of Abel has been shed. The way into the holiest of all has been made manifest."

God bowed his head satisfied. Now justice and mercy could blend. Now he could be just, and yet the Justifier of all who should believe on Christ. He looked upon the victim expiring on the cross, and said, "It is finished. The human race shall have another trial." The redemption price was paid, and Satan fell like lightning from heaven.

The darkness rolled away from the Saviour and from the cross. Christ bowed his head and died. The compact between Father and Son was fully consummated. Christ had fulfilled his pledge. In death he was more than conqueror. His right hand and his glorious, holy arm had gotten him the victory.

When the loud cry, "It is finished," came from the lips of Christ, the priests were officiating in the temple. The lamb prefiguring Christ has been brought in to be slain. Clothed in his significant and beautiful dress, the priest stands with lifted knife, as did Abraham when about to slay his son. With intense interest the people look on. But the earth trembles and quakes; for the Lord himself draws near. With a rending noise the veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah once dwelt. Here God had once manifested his glory above the mercy-seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the tabernacle; and he entered in but once a year, to make atonement for the sins of the people. But lo! the veil is rent in twain. No longer is there any secrecy there.

All is terror and confusion. The priest is about to plunge his knife into the heart of the victim; but the knife drops from his hand, and the lamb, no longer fettered, escapes.

By the rending of the veil of the temple, God said, I can no longer reveal my presence in the most holy place. A new and living Way, before which there hangs no veil, is offered to all. No longer need sinful, sorrowing humanity await the coming of the high priest.

Type had met antitype in the death of God's Son. The Lamb of God had been offered as a sacrifice. It was as if a voice had said to the worshipers, "There is now an end to all sacrifices and offerings."

The crucifixion took place at the time of the Passover, and thousands beheld Christ's humiliation. Some look upon this publicity only as shame and defeat. But this God had appointed. The Saviour's work must be deep and thorough. Without shedding of blood there is no remission for sins. Christ must suffer the agony of a public death on the cross, that witness of it might be borne without the shadow of a doubt. It was God's purpose that publicity should be given to the whole transaction, point after point, scene after scene, one phase of the humiliation reaching into another.

MRS. E. G. WHITE.

IF YOU WISH TO BE LOVED

Don't find fault.

Don't repeat gossip, even if it does interest a crowd.

Don't be rude to your inferiors in social position.

Don't underrate anything because you don't possess it.

Don't go untidy, on the plea that everybody knows you.

Don't contradict people, even if you are sure you are right.

Don't conclude that you have never had any opportunities in life.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't believe that everybody else in the world is happier than you.

Don't try to be anything else but a gentlewoman; and that means a woman who has consideration for the whole world, and whose life is governed by the golden rule.—Selected.



13—FLEABANE

THE Robin's Plantain and the Fleabane are two aster-like flowers that bloom about the first of June.

Robin's Plantain has a yellow center and blue-purple rays. It grows about a foot high. It is a near relative of the asters; but the asters all bloom late in the summer, or in the fall. Robin's Plantain has a fine, hairy look, and the leaves are small and far between; the stem is thick and juicy. The lower leaves usually lie flat on the ground.

The common Fleabane may be distinguished by its numerous thin rays. Robin's Plantain



has ray flowers that are comparatively broad; but the ray flowers of the common Fleabane seem almost as narrow as they are thick.

L. A. REED.

A VOICE FROM THE CITY

IN walls of brick and stone the city lies,
A great example of man's handiwork,
Girded around with God's green fields, and woods
Smothered in shade, where purple shadows lurk.

Brick pavements, blistering in the summer sun,
Burn for the breeze that o'er the meadow blows;
The high walls languish for the song of birds,
And hunger for the violet and the rose.

With pallid face and clinging, golden curls,
A little child lies at the window wide,
Dying for air made sweet by scent and song,
And cooled by wanderings o'er the countryside.

Oh, for a breath, untainted, from the woods,
At evening in the stifling city street!
Oh, for the feathered choir at break of day,
Or cooling shade that makes the noonday sweet!

But country ends where city walls begin;
Or otherwise no towns nor fields have we.
'T is ever so; God's works and man's adjoin,
But can not blend, in their imparity.

MINNIE ROSILLA STEVENS.



ELEMENTARY PHOTOGRAPHY

A BOOK OF PHOTOGRAPHS

WHILE you have but a few photographs, they may be kept separately, either mounted or unmounted, and it will not be difficult to examine the entire lot, or find any desired one. But as prints accumulate, some better method must be used, especially if you wish to keep your collection unbroken. Albums with cardboard leaves are sometimes used; but when prints are mounted in them, the leaves will warp, and give the albums an ungainly appearance; besides, such albums are heavy and bulky.

[A much better plan,—in fact, the best plan,—is to print on large sheets of paper, leaving a white border all around, and binding these sheets in book form. Any paper that will not curl may be used. Bromide paper is excellent, but it is better to use some brand that is coated on heavy paper. Equally desirable and much cheaper is the plain silvered paper described last week. The blue-print process, also, is admirably adapted to the making of prints for this purpose.

The size of the sheet on which the pictures are printed should be not less than one inch each way larger than the negatives to be printed from, with an extra half-inch at the end where the prints are to be bound together.

For a five-by-seven-inch negative, if a sheet six by eight and one-half inches is used, it will give a border at least five eighths of an inch wide all around the picture, the extra half-inch at the end being used in binding the book. For this size you will need a printing-frame not smaller than six-and-one-half by eight-and-one-half inches in size; and it will of course need to be fitted with a plain glass.

Take a thin piece of cardboard the size of your printing-frame, and cut an opening in it large enough to receive your negative loosely. Mount strips of black paper so that they will project one eighth of an inch over the opening in this cardboard. These strips will effectually block out any light that might otherwise come through between the edge of the negative and the cardboard.

If your negatives are matted with black paper, as advised in a previous article, the cardboard mat should be placed in the frame with the projecting strips of black paper next to the plain glass. The negative is placed in the opening in the cardboard; and when printed, the picture will be the size of the opening left by the negative mat. If your negatives are plain, the cardboard should be reversed, and the negative placed underneath, so that the strips of black paper will come between the film and the printing-paper. This plan will make the prints all the same size—four-and-three-fourths by six-and-three-fourths inches.

Be sure that you place the negative so that the extra half-inch of border will come at the left of the print, unless you use plain silvered or blue-print paper, and intend to print on both sides. Then one print should have it at the left, and the other at the right. I can not advise you to print on both sides of the paper; but if you do, the picture on one side must be finished before the other side is sensitized.

If your negatives are smaller than four by five inches, it is advisable to have two or more pictures on each page of the book. This may be accomplished by cutting the desired number of openings in the cardboard, and printing all the negatives at once. If possible, nega-

tives of equal density should be used for each page. When this can not be done, the thin negatives, when printed, may be covered with a piece of cardboard or black paper to shut out the light until the more dense ones are finished.

Do not crowd the prints too close together. Even when they are small, the page will look much neater if there is an inch of white paper between each picture, than if there is only half that much.

It is an excellent plan to write, with pen and ink, a few words of descriptive matter under each picture.

When the leaves are finished, they may be sent to a book-bindery, and neatly and cheaply bound in flexible covers. Or three or four holes may be punched in the wide margin of each leaf, and they may be strung together with a ribbon or shoestring. The covers of the book may be made of thin cardboard, over which has been glued some dark cotton cloth. The front cover must be hinged, so as to turn back from the pictures, but this will not be a difficult task. The thick, tough paper called by bookbinders "leatheret" is also excellent for covers. As it is flexible, it need not be hinged.

In making up these books, one may have one for each season's work, or for each different class of subjects, and thus for purposes of reference greatly enhance their value.

J. EDGAR ROSS.

SPARE MOMENTS

How much may be accomplished by improving the spare moments wisely is shown by the example of Mr. R. G. Hazen, of Rhode Island. In *Self Culture* I find the following said of this man: "No one was more actively engaged in the engrossing activities of life than was Mr. Hazen. At one time he was running several woolen-mills and two lead-mines in the West; he was director of several Western railroads, and was conducting several great lawsuits, writing most of the arguments himself; but during all this time he was writing books that were attracting the attention of the great thinkers not only of this country, but of Great Britain. These books were thought out and written in spare moments of the day. The ten minutes that other men neglect, Mr. Hazen seized as an opportunity to read a page, and furnish his mind with a high thought to brood over through the day. The story of his life is helpful and encouraging to every struggling young man. He had not even the advantages of a common-school education. He attended school for a few years in boyhood; but as soon as strength came, he began work."

More might be quoted from his life, but enough has been given to show what can be accomplished if a young man is in earnest to gain useful knowledge. It is sad to witness the waste of precious moments indulged in by many, who look upon this time as wholly their own, to be spent in any way they choose. Many young persons spend hours reading dime novels and story papers. Time thus spent is worse than wasted. By such reading their minds are fed with false ideas of life, and they are thus unfitted for its duties.

Dear youth, be careful how you spend your spare moments. Time is too valuable to squander. Grand opportunities are waiting for all who are ready for them. Look well to your spare moments, improve them faithfully, and they will yield you a rich harvest.

MRS. M. C. DU BOIS.

CHEERFULNESS is the heart's sunshine.



CHARITY

IF I were a breeze of nature's making,
Freighted with coolness and scent and dew,
I never would set the tall trees shaking,
Or blow through the meadows the summer through;

But I'd leave the green, and, for very pity,
Would lift my burden of dainty scents,
And straightway fly to the crowded city,
Among the heat of the tenements.

And I'd find some poor little pale little child there,
Who never had known the sea or skies,
And I'd kiss her lips till I left a smile there,
And another look in her tired eyes.

I'd bring her the breath of the great waves breaking,
And odor of pines from the open plain,
Till she would forget that her brow was aching,
And lift up her poor little head again.

Now don't you think this the nicest way, dear,
For a breeze to act, beyond word or doubt?
Because—there's a moral tucked away here,
If only your eyes could find it out.

—Theodosia Pickering Garrison.

JUNE STUDY OF THE FIELD

PART V: REVIEW

(June 24-30)

NOTE.—The study this week is a review of the lessons for the last quarter. As the different fields have already been written up quite fully, instead of preparing additional notes we submit a few suggestive questions on those that have appeared in the INSTRUCTOR during the last three months. As almost all use their INSTRUCTORS for missionary work, very few will have access to them in answering the questions. This was expected. Let the questions be answered from memory. Perhaps the most that we shall gain from this exercise will be a conception of how thoroughly we have been studying these fields. But if we profit by this, the exercise may be of real value. The questions have been so arranged that each can be answered with a single sentence. Several might study them together with profit.

1. What premium is placed upon education in China?
2. Name two phases of missionary work that seem especially adaptable to this field.
3. What recent development in Mexico may be preparing that people for the reception of the third angel's message in the printed page?
4. Mention some of the results of one woman's effort in that dark land.
5. What advantages does Egypt present in preaching the truth to many nations?
6. When was the message first introduced in the Hawaiian Islands?
7. What transformation has the gospel wrought in Fiji?
8. What means has thus far been provided in giving that people present truth in their native tongue?
9. With what result has the third angel's message been preached in Jamaica?
10. How many have thus far accepted the truth in Chile?
11. What led to the conversion of Signor Cappellini, the founder of the Military Evangelical Church of Italy?
12. Why is Russia an important mission field?
13. Mention some opportunities for self-supporting missionary work in Honduras.
14. How extensively has the message been preached in Uruguay?
15. Give one text of scripture that should lead us carefully to study the field.

The CHILDREN'S Library

THE SCARECROW

IN the summer sunshine, Dora, Ned, and Fan
Trotted down the cornfield, to see the
Scarecrow Man.

"What a queer old fellow! See his clothes
so old!
He would shake and shiver if the day were cold.
"Good-morning, Mr. Scarecrow!" (so said little Fan)
"I'm glad I don't look like you, poor old Scarecrow
Man."

"I'm 'most ashamed to see
him," said her brother
Ned;

"'T was I who tore to pieces
that old hat on his head.
I'm going to keep Ned Ben-
son as tidy as I can,
'Cause I would n't like to look
like a Scarecrow Man."

Said Dora: "Crows are
naughty; no corn we'd
have to day
If Mr. Scarecrow did n't drive
all the crows away.
He stays where papa puts
him, and does the best he
can.
I think I'll try to be like
him,— good old Scarecrow
Man."

That's what they said about
him; then up the field they
ran,
And left him in his tatters,—
poor old Scarecrow Man.

ELIZABETH ROSSER.

WHAT JOHNNY SAW

"THIS lettuce of mine,
is nearly ready for the
table," said Johnny Rowe,
as he hoed away in his
garden one morning.
"But I do wish the slugs
would let it alone. I'm
afraid they will have more
of it than I shall. There
is one, now. What a big,
ugly thing he is! and how
slowly he drags himself
along! Sometimes papa
says I am as "slow as a
snail," and a slug is just
a snail without any shell.
But I ought to go faster;
for I have two feet to carry
me, and he has only one!
Papa says he is a *gastro-
pod*, which means that his
stomach is his foot. He has two eyes, though,
only they are on the ends of those long horns,
while mine are set in sockets in my head.

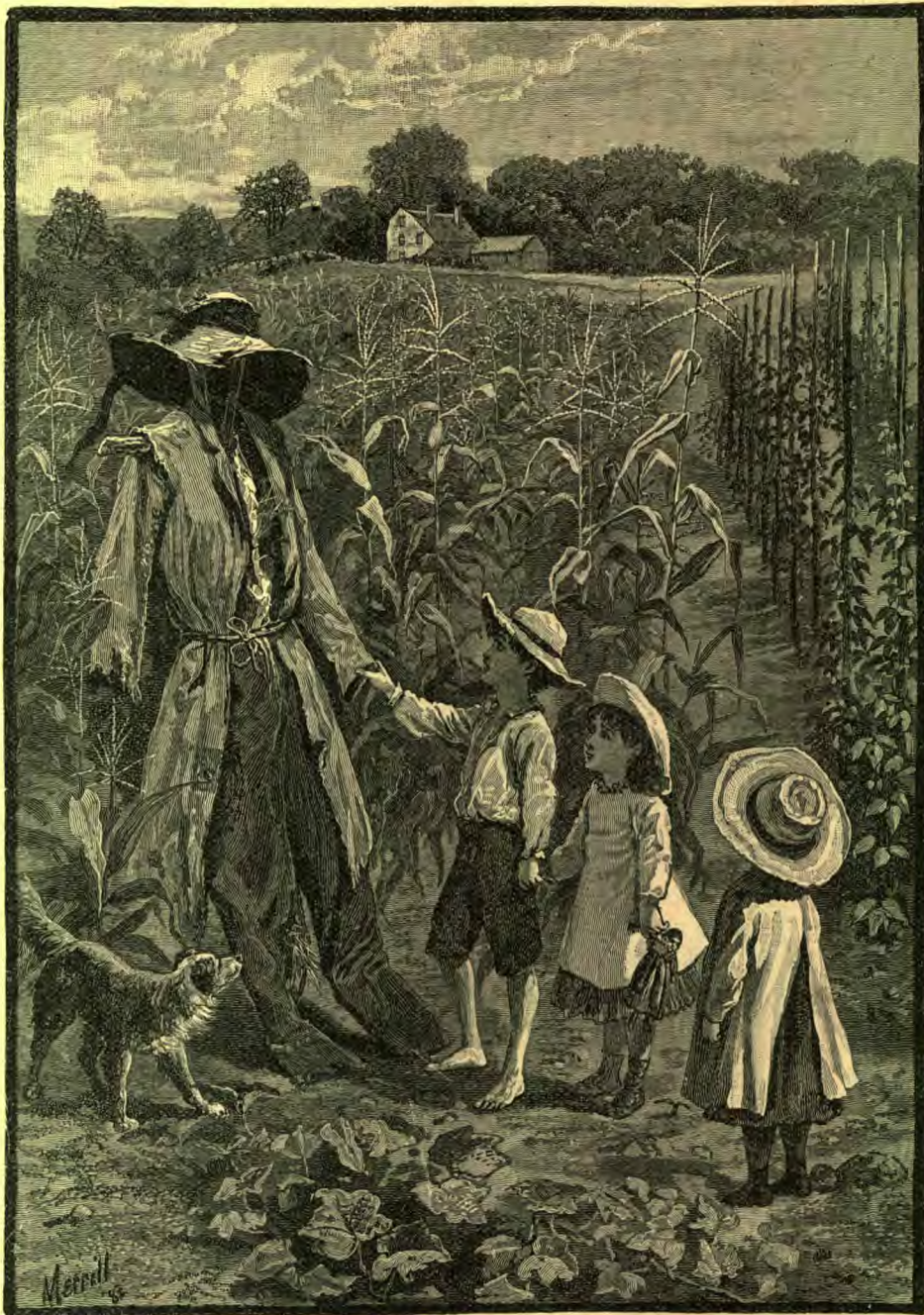
"I wonder why he likes those elder-bushes
so well! They have a very disagreeable smell;
but the slugs are always crawling on them,
so they must be fond of them. I'm going to
watch him climb that one while I rest."

So Johnny laid down his hoe, and sat on a
root to watch the slug; for his garden was on a
new farm in Oregon, and the stumps and roots
were not all cleared away. The slug was near-
ing the top of an elder twig, which leaned
far over, so that its end was about a foot and a
half from the ground.

"Poor old slug! I wonder if you know how
ugly you look," Johnny continued. "Your

cousin Snail is much better looking; for he has
a pretty shell. Papa says that you have a little
flat shell, too, under that curious mantle on
your back. I wonder what use it can be to
you there.

"What a trail of slime you leave behind
you! Papa says a snail can mend a hole in his
shell by covering it with layer after layer of slime,
which hardens when exposed to the air; and
that slugs can not walk over a dry surface with-
out first smearing it with slime. Well, you've
come to the end of your twig; now, I suppose,
you'll turn around, and go back, and I may as
well go back to my work. But you are not
turning 'round; you are going right on, past
the end of the twig! What *are* you walking
on?" And Johnny's eyes grew big with won-



"POOR OLD SCARECROW MAN"

der as the large yellow slug slipped slowly along,
off the twig, until at last even his tail had left
its hold.

"Why, if you aren't making a slime rope to
hang by!" said the boy, and he watched Mr.
Slug go slowly down the thin, delicate, trans-
parent rope he spun before his own foot.
When at last the slug rested on the ground,
Johnny drew a long breath.

"Papa didn't tell me *that*," said he. "I
wonder if he knew."

And he went thoughtfully back to his lettuce
bed.

AUNT BETTY.

"A SMILE for every day makes sunshine all
the year."

BEGINNING A JOHNNY-CAKE

ALL things have a beginning, and it is well
for us sometimes to trace back the stream to
the fountain-head, and find the beginning of
things which we see around us. John Spicer,
writing in the *Wide Awake*, tells a story of a
little girl who said to her mother:—

"I want to begin at the beginning, and make
a johnny-cake. How does it begin?"

Her mother said, "If you want to begin at
the beginning, you must go into the kitchen,
and begin it with meal."

She went to the kitchen, and said to Bridget,
"Does a johnny-cake begin here? I want to
begin at the beginning, and make a johnny-
cake. Please give me some meal."

Bridget said, "If you want to begin at the
beginning to make a
johnny-cake, you must go
to the grocer's. Meal
comes from the grocer's."

She went to the grocer's,
and asked him, "Does a
johnny-cake begin here?
I want to begin at the
beginning, and make a
johnny-cake."

The grocer said, "If
you want to begin at the
beginning, you must go
yonder to the miller's.
My meal comes to me from
the miller."

She went to the miller's,
and asked, "Does a johnny-
cake begin here? I want to
begin at the beginning,
and make a johnny cake."

The miller said, "If
you want to begin at the
beginning, you must run
over the fields to the
farmer's. The farmer
brings corn to my mill,
my mill grinds it into meal
for the grocer, the grocer
sells meal to persons liv-
ing in houses, and persons
living in houses make the
meal into johnny-cakes."

She ran over the fields
to the farmer's, and said
to him, "Does a johnny-
cake begin here? I want
to begin at the beginning,
and make a johnny-cake."

The farmer said: "The
beginning was last spring,
when I planted my corn.
When the snow had all
melted away, I planted my
seed. From the seed-corn
sprang up cornstalks. All
summer these grew and
grew and grew, taller and

taller and taller; and when summer was over,
there were gathered from them bushels of
corn. I sell the corn to the miller; the
miller grinds it into meal, and sells the meal
to the grocer; the grocer sells meal to the peo-
ple; and the people make it into johnny-cakes.
But you see if you begin at the beginning, it
takes all summer to make a johnny-cake. If
you want to begin at the beginning, come next
spring, and plant some seed-corn."

This was about as far as a little girl could
go, but she was yet a long way from the be-
ginning of the johnny-cake. To find that, she
must go back through the cornfields year after
year, for centuries, tracing the corn-crop back
to seed, and seed back to the previous crop,
and so on, for hundreds and thousands of

years, following it from one end of the land to the other, wherever it has been planted and grown, until she at last finds the first stalk of corn that ever grew, "in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." Gen. 2:4, 5. Here is the beginning of the johnny-cake, as here is the beginning of everything else. The first book in the Bible is called Genesis, which signifies "Beginning;" and as we open it, we read, "In the beginning, God."

GOOD MORNING

WHEN I have slept the night away,
And wake to see the light of day,
I rise and dress, and down the stair
I trip, and hear from everywhere,
"Good morning! Oh, good morning all!"
From every lip the same words fall.
And yet I learned in school last year,
They do not greet as we do here,
In countries far across the sea;
For children in old Germany
Say "Guten Morgen!" and I'm sure
In sunny France they cry "Bon jour!"
And boys and girls in Naples say,
In such a pretty, pleasant way,
"Buon Giorno!" and my dear Aunt Jane,
Who traveled long ago in Spain,
Says little Spanish children greet,
"Buenos Dias!" clear and sweet.
And so it is the wide world through,
In Russia and in Holland, too,
The queer old Turk, the Swede, the Dane—
Not one can say "Good morning!" plain;
But some strange gibberish instead,
That does not seem to me well-bred;
And only English folk and we
Can speak it as it ought to be.
So now I'm thinking up a plan
To go abroad, when I'm a man,
And teach these foreigners to say
"Good morning!" in the proper way.

— Selected.

TRY THESE

TRY to write the word "abracadabra" eleven times, line under line, each time dropping the final letter, and have the whole arranged in a triangle; for an abracadabra is a word arranged in the form of a triangle.

Try to pronounce "ha" so as to express first joy, then surprise, then grief.

PUZZLES

A child learning its A B C is entitled to be called an "abecedarian;" for abecedarians are "learners of the alphabet."

Why is it that accomplished people often accomplish little or nothing?

"Coz" is a noun meaning "cousin;" then why does not "cozen" mean a cousin?

FALSE REASONING

Show the error in the following statements:—

When you want to help mama, instead of saying, "Please let me wipe the dishes," you may say, if you wish, "Please let me *absterge* the dishes;" for to "absterge" is "to make clean by wiping."

If you are chilled by sitting in a room with an open door, you may request that the *open valve* be closed; for a "valve" is a "door."

When going to a dressmaker, it will be correct to say you are going to have your dress *accommodated*; because to "accommodate" is to "adapt," or "fit."

When anything is said in your hearing, or you read about anything, that is incomprehensible, you may remark that it is quite *acataleptic*; for that means "incapable of being certainly comprehended."

W. S. CHAPMAN.



CHARACTER TEST AND DIVINE ASSURANCE

(June 30, 1900)

Lesson Scripture.—Matt. 7:15-29.

Memory Verse.—V. 21.

QUESTIONS

1. Against what class of evil workers does Jesus warn his people? Why are such ones to be feared? V. 15. How may such characters be known? V. 16; note 1.

2. Illustrative of what he had just said, to what facts in nature did Jesus call attention? Vs. 17, 18. What is to be done to the tree which bears unnatural, or evil, fruit? V. 19; note 2. What conclusion does Jesus again draw? V. 19.

3. In what way will many deceived souls address the Saviour at the last day? Who only will be admitted into the kingdom? V. 21; note 3. To show that they should be accepted, what evidence will be presented by some? V. 22; note 4. What answer will they receive? V. 23.

4. What does Jesus say of those who hear and obey his word? V. 24. To what severe tests was the house of the wise man subjected? With what result? V. 25; note 5.

5. In what respects is the life-work of the foolish man like that of the wise? But what different results came? V. 27. What made these results the inevitable outcome? V. 26. What was the effect of Jesus' teaching? V. 28. Why? V. 29.

NOTES

1. When God gives a test by which we may know the real life of one who is evil at heart, we are safe in adopting it. Knowing one's life by the fruit he bears is not, as some have thought, a violation of the command, "Judge not." By reference to Deut. 13:1-3 it may be seen that the test of a *true* prophet's work is whether or not it leads one to obey God. See also Isa. 8:19, 20. Certainly if a man's work is such as to destroy faith in Christ, it must be rejected, no matter how much he may *profess* to love the Lord. The wolf in sheep's clothing professes to be a sheep; but the fact that he bites and devours, forever shuts out the thought that his *nature*, the real inner being, is lamb-like. Could the wolf not be detected, the flock would never be safe. But while we know the wolf to be a wolf, it is wholly unnecessary to be like him. The false prophet is to be left for God to deal with. "Vengeance is mine; I will repay, saith the Lord." The Lord is to judge him, not we. We know him to be wrong, but we neither criticise nor condemn. Knowing a man's life to be wrong is not, therefore, any violation of Matt. 7:1.

2. The fruit of the tree is the testimony of the tree concerning itself. The stock of the tree may lead one to think it a pear tree; but the apples on the branches say otherwise. Through its fruit, the tree says to the passer-by, Behold what I am. Just so in the life of man. The every-day work and its results proclaim in thunder tones the real nature, whether good or bad. Profession may be strong, but actions are stronger. Actions tell whether profession and possession agree. But let every one look to the fruit of his own life, rather than to that of his neighbor or brother.

3. Heaven is a righteous place, for righteous characters. Character is but the sum-

ming up of all the habits of life. Heaven, therefore, is only for those who have righteous habits,—who are in the *habit* of doing right. Habits tell what man is; and it is to what a man is, rather than to what he professes, that God looks. He who thinks himself, his *character*, right when his habits are wrong, deceives himself. And heaven would be a most unfitting and undesirable place to him who is in the habit of doing wrong, or who is *not* in the habit of doing right; for his wrong habit, or absence of right habit, would make the atmosphere of that holy home distasteful and repulsive. Only he who does the will of God can enter heaven.

4. Many are doing works,—works which, of and in themselves, are right. But they are done, not for Christ's sake, but for self. The love of God has not been the controlling motive; hence the doer will receive no reward. See 1 Cor. 13:1-3.

5. Trials are "God's workmen." When trials destroy faith and confidence in God, it is evident that one is not abiding in Christ. The storms of life never tear down the house of character, when it has the word of God for its foundation. If the house *does* fall, it is because the sands of a false hope have been its only support. But "*all* things work together for good to them that love God." And "this is the love of God, that we keep his commandments."

CAN YOU ANSWER

The following list of one hundred questions on the Bible—correctly, at the first reading? Take a slip of ruled paper, number the lines to correspond with the questions, and then, in writing, answer as many of the questions as you can. Then consult your Bible and concordance. Accurate knowledge in every branch of study is much more rarely met with than it should be; but surely the Bible student should be so familiar with the sacred Book as to be able to answer a much longer list than the following, which was first used in a Southern Sabbath-school. The most neatly written and accurate list of answers to these questions will be printed in the INSTRUCTOR.

1. How many books compose the Bible?
2. How many books in the Old Testament?
3. How many books in the New Testament?
4. What does the word "testament" mean?
5. What does "Exodus" mean?
6. What are the first five books called?
7. Who was the first martyr?
8. Who lived to the greatest age next to Methusaleh?
9. How old was Noah when the flood came?
10. How many were saved in the ark?
11. Who was called the "father of the faithful"?
12. Who was called the "friend of God"?
13. What was the name of Abraham's wife?
14. How many sons did she have?
15. Who made the first purchase of real estate mentioned in the Bible?
16. How old was Isaac when he married Rebecca?
17. Give the names of Isaac's sons.
18. How many sons had Jacob?
19. What were their names?
20. How many daughters? Names?
21. How old did Jacob live to be?
22. How long did he live in Egypt?
23. Give the names of Joseph's sons.
24. When and by whom was Joseph buried?
25. Give names of Moses' parents.
26. Give names of Moses' brother and sister.
27. Give the name of Moses' wife.

28. How many plagues did God send upon Pharaoh?
29. Name the mountain from which the law was given.
30. Who was the first worker in brass?
31. From what tribe were the priests chosen?
32. Who was the first high priest?
33. Who led the children of Israel into Canaan?
34. What was the name of the first city captured?
35. Who of its inhabitants were saved?
36. Who of all the generation that left Egypt entered Canaan?
37. Who was the first female ruler mentioned in the Bible?
38. What high priest was eminent for piety, but negligent in family discipline?
39. Who was the last and greatest of the judges in Israel?
40. Who was the first king of Israel?
41. What was the name of his son, noted for his valor and the loveliness of his character?
42. What was the name of the second king of Israel?
43. How many kings ruled over all Israel?
44. Under whose reign was the kingdom divided?
45. Who fasted forty days on his way to Mount Horeb?
46. Who raised from the dead the son of the Shunammite?
47. Who was the last king of David's line in Jerusalem?
48. Of what prophet is it recorded that he ate a book?
49. Who commanded the gates of Jerusalem to be closed on the Sabbath?
50. Who made an ax to float?
51. What prophet foretold minutely the life and death of Christ?
52. Who said, "They that turn many to righteousness shall shine as the stars forever and ever"?
53. What prophet was himself the subject of prophecy?
54. Give the names of his parents.
55. In what city and province was Christ born?
56. How long did his public ministry continue?
57. Who wrote the first gospel? What was his business? Other name?
58. Who wrote the second book of the New Testament?
59. Was he one of the twelve disciples?
60. Which one of the twelve disciples was from Cana of Galilee?
61. Who is called "The beloved physician," and what books did he write?
62. Which of the disciples took to his home the mother of Jesus after the crucifixion?
63. Name the books that he wrote.
64. Name the twelve disciples.
65. Name the three great feasts that every male Jew was required to attend yearly.
66. Who was the first Christian martyr?
67. Whose names are inseparably connected with lying?
68. What Gentile family was the first to receive Christian baptism?
69. Of whom was it said that from a child he had known the Holy Scriptures?
70. What rich Levite sold his possessions, and gave the money to the apostles?
71. Who was chosen last of all the apostles?
72. What two men sang praises to God at midnight in a dungeon?
73. Who was the first foreign missionary to Europe?
74. What was the name of the young man who dropped asleep while Paul was preaching,

fell out of the window, and was picked up dead?

75. What beautiful saying of our Lord is recorded only by Paul?
76. Who rented a house, and preached in Rome two whole years?
77. Who wrote the greatest number of books in the Bible? What are they?
78. Who was the last of the apostles to die?
79. Repeat the shortest verse in the Bible.
80. Name the place where the most remarkable event of all time occurred.
81. How many miracles is Elijah recorded to have performed?
82. How many miracles is Elisha recorded to have performed?
83. How many miracles is Jesus recorded to have performed?
84. How many parables is Jesus recorded to have spoken?
85. What were the names of the great sects of the Jews during our Lord's ministry?
86. What were the names of the man and his two sisters who often entertained Jesus?
87. Of what great officer of a great empire did his enemies say they could find no fault in him except that he worshiped God?
88. What prophets of the Old Testament appeared on earth during our Lord's ministry?
89. How often did God the Father audibly speak to men, as recorded in the New Testament?
90. What was the number of apostles, exclusive of Judas?
91. What did Enoch prophesy?
92. Who prayed, "O Lord, revive thy work in the midst of the years"?
93. What two men helped Moses win a great battle?
94. Name the archangel who contended with the devil over Moses' body.
95. What judge of Israel lost his power through the faithlessness of a woman?
96. What dumb animal spoke, and reproved a wicked prophet?
97. What apostle saw and described the holy city, New Jerusalem?
98. Name the apostles that Paul saw on his first visit to Jerusalem after conversion.
99. Name the woman who killed a great general with hammer and nail.
100. What beautiful woman saved her people from extermination?

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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.....	8.30 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.....	8.27 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.	

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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.....	6.30 P. M.

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FOR EVERY DAY OF THE WEEK

SUNDAY:

The secret of success is constancy to purpose.—*Disraeli.*

MONDAY:

The surest way not to fail is to determine to succeed.—*Sheridan.*

TUESDAY:

"There may be merit that is not successful, but there is no success without some merit."

WEDNESDAY:

Most people would succeed in small things if they were not troubled with great ambitions.—*Longfellow.*

THURSDAY:

Do not depend on hope in undertaking an enterprise, nor upon success for persevering in it.—*Prince Taieb-Bey.*

FRIDAY:

"Many a man fails to become a great man by splitting into several small ones, choosing to be a tolerably good Jack of all trades rather than to be an unrivaled specialist. Every great man has become great, every successful man has succeeded, in proportion as he has confined his powers to one particular channel."

SABBATH:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."
James 1:17.

OUR INSTRUCTOR MISSION FUND

It has been some time since this fund has received any additions; but we were made glad the other day to receive a contribution from an INSTRUCTOR reader in Egypt. Sufficient money was raised in this fund last year to send a club of twenty-five papers to the school in India, where they are so gladly received and read, and where we trust they will carry many seeds of truth. If we wish to continue this work,—and surely we do not intend to do anything else,—it will be necessary to remember the fund in a practical way, as well as to ask Heaven's blessing on every paper sent.

Amount previously received,	\$28.35
Moosa Gugis, Fayoom, Egypt,	1.00
Total,	\$29.35

DID NOT HAVE TIME

"I DID not have time"—how easily this excuse springs to the lips to cover our sins of omission—the things we might have done, but did not because we were too—lazy. That last is an unpleasant word, and few of us enjoy having it applied to ourselves;—but think a moment.

"Oh, I wish I knew as much about birds as you do!" sighed a young girl not long ago. She was speaking to a bright friend, whose bird-friends, although she began to "know" them only last spring, already number over sixty, and who had been enthusiastically describing some of their habits and songs and ways.

"I do not know very much," was the reply, "but I intend to know more. Why do you not take up the study yourself?—there are more bird-books in the library than I can read," she concluded, laughingly.

"I would like to, but I do not have the time,"—these are the words this girl, who so "wished she knew about birds," repeated. Her very tone showed that they were often on her lips.

Yet she has time for reading—more than is really well for her, considering what she reads; and she is often heard "wishing" she had "something to do" to fill an unplanned-for hour.

You may write it down on the tablets of your mind, boys and girls, that in this life that lies before you, given the foundation of good health, you can do what you will. Choose, study, work—and the thing you desire is yours. But wishing will never take you one step successward, nor add one thought to your store of knowledge. Work—that is the road that leads to the desired goal, and all who would reach the goal must travel the road. No one can do this work for another: it is a part of the all-wise plan that runs through and above all our planning, that in matters pertaining to the upbuilding of character, the improving of the talents lent us, each must stand for himself. But none need stand alone; that will be impossible if the will is on the right side—God's side. And with such a Helper, success is sure.

THE GOSPEL HERALD

This is truly a missionary paper, and it is the only one published in the interests of the work for the colored people of the South. It is a live sheet, giving illustrated descriptions of this important, advancing work, pointing out the needs of the field, and containing practical instruction in regard to methods of work.

Each issue contains some otherwise unpublished article, selected from letters received from Mrs. E. G. White. Beginning with the January, 1900, number, two series of articles, in Bible readings, are running through the paper, one by Elder S. N. Haskell, on the "Third Angel's Message;" and the other by Mrs. S. N. Haskell, on the "Sanctuary." These will continue through all of Volume II, and are not published in any other form. None can afford to miss them. They are worth many times the price of the paper. Back numbers containing these readings can be furnished to new subscribers.

A special spring number will be issued in June, giving an illustrated description of the work being done in different parts of the Southern field, with plans for future work, etc., etc. Price of special spring number, 5 cents.

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The Whistling Tree.—The musical, or whistling, tree is a native of the West Indies, Nubia, and the Sudan. It has a leaf of peculiar shape, says the *New York Mail and Express*, and pods with a split or broken edge. The wind passing through these causes the sound that has given to this tree the name of "whistler." It is said that in the Barbadoes there is a valley filled with these trees; and that when the trade winds blow across the island, a constant moaning, or deep-toned whistle, is heard. A species of acacia that grows very abundantly in the Sudan is also called the "whistling" tree by the natives.

Hand-Labor versus Machinery.—Much is being said nowadays, by socialists and others, against the substitution of machinery for hand-labor. This complaint, however, is not altogether a just one, as this displacement of men by machinery is not a constant process, being merely transient. This is proved by the fact that while the population of this country has doubled in thirty years, the proportion of the population engaged in lucrative occupations has nearly trebled. For instance, the advent of railroads, in place of the old-fashioned stage coaches, has created employment for some eight hundred thousand men, while the demand for horses has also steadily increased.

About Patents.—During the year 1899 there were 21,080 patents applied for in the United States, compared with 20,080 in 1898 and 18,347 in 1897. Of these, the *Electrician* says, 7,430 were awarded after examination by the Patent Office, the corresponding number during last year having been 5,570. Thus while the number of applications increased by only 3.7 per cent, the number of successful applications increased by 33.4 per cent. It also appears that during the last year 5,171 patents have expired or become void. The total number of patents in force at present is 22,198. The increase in the number of patents awarded is chiefly marked in the case of electrical apparatus and machinery.

A Freak of Lightning.—During a recent football match in England there occurred a remarkable death by lightning. When the rain began to pour down, many of the spectators took refuge in the grand-stand. The building was suddenly struck by lightning, the bolt splintering the flag-staff from top to bottom. One young man was killed instantly, and thirty others were injured. The freaks of the lightning-bolt are shown by the following description of its antics: "The hat of the young man who was killed was partially burned, the crown was torn off, and the lining wrenched out. His hair was burned off, and the metal collar stud he was wearing at the time was completely melted, making a superficial wound in his neck. He was badly scorched about the body, and down his right leg, the trouser of which was torn, and the right boot split and burned. He had several coins in the right pocket of his trousers, all of which were fused into one solid lump of metal. Curiously enough, the gentleman standing beside him experienced no effects of the shock." It appears that the building had no lightning-rod, as it did not seem to be high enough to warrant an electric conductor,

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