

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

VOL. XLVIII.

BATTLE CREEK, MICH., AUGUST 23, 1900.

No. 34.

OUR CONTRIBUTORS

THE MANIA FOR GOLD

MAN'S intense greed for gold is well illustrated by the almost superhuman efforts that he will put forth to secure this valuable metal from its hiding-place in the earth. In the early days, when gold was first discovered in California, the long wagon-trail across the American continent was almost literally marked out by the graves of those who failed to complete the perilous journey. Modern methods of travel have reduced to a minimum the majority of these old-time difficulties; yet many of the gold-hunters who fearlessly wound their way a few years ago to the then almost unknown Klondike region suffered untold privations.

This year the procession of gold-adventurers has been directed toward Cape Nome, in the far-away North, near our Russian neighbor; so that what, a little more than a year ago, was nothing but a bleak beach now has a population of forty or fifty thousands. If newspaper reports are to be fully credited, oranges are selling there for a dollar apiece, and other foodstuffs in proportion. Nothing is cheap except whisky; and that sells at twenty-five cents a drink. But whisky is costly, even when given away. Almost every day there are some who become heart-broken as a result of their unsatisfied ambitions, and end, by their own hands, their sad career. Murders are common. When men will face such difficulties to secure precious ore, the luster of which will perish, how much more ought we to be willing to pass through in order to win for the Master those precious jewels that are to shine brighter and brighter throughout all eternity.

In addition to these gold-fields, which, under ordinary circumstances, are more or less temporary in the value of their output, there are others that seem to be permanent in character, and can be worked year after year, and still yield more and more valuable returns. This is apparently the nature of some of the mines in the famous Cripple Creek district, in the State of Colorado.

Although it is but a few years since gold was found there in paying quantities, this city with its suburbs already contains about fifty thousand inhabitants. The valley in which it is

situated is about ten thousand feet above the level of the sea. Immediately overlooking it, on one of the mountain peaks, is the highest incorporated village—twelve thousand feet above sea-level—in the United States. Owing to the unusually rich gold finds that have been made in this vicinity, thousands of prospectors have literally honeycombed the mountain-sides with prospect-holes. As the average expense of sinking one of these is about five hundred dollars, it has been estimated, by those competent to judge, that more millions have actually been expended in searching for gold in the Cripple Creek region than have been secured from these remarkably well-paying mines.

After noting the great perseverance mani-

THE DIFFERENCE BETWEEN CHARACTER AND REPUTATION

CHARACTER is what we are: reputation is what others think of us. Character is what the sinless eye of God beholds: reputation is what the sinful eye of man recognizes. The enemy of the soul, and his evil agents upon earth, may smirch or ruin our reputation, but they can never rob us of our character; for character represents that truth—that part of our experience—which we have made our own, a part of our very selves.

Our character is the harvest of the seed-sowing of life: our reputation grows out of what we have done that pleases the world. A good and noble character is the result of what we have done to please God. Reputation is



fest by these men in their constant search and earnest endeavors to find gold, the admonition to "search for truth as for hid treasures" has a new meaning to me. Under ordinary circumstances, miners do not expect to find gold lying on the surface, ready to be scooped up with a shovel. They are willing to wear out their lives in dark tunnels in order to secure it. Is it not possible that in our Bible study we expect to get its valuable truths by simply skimming over a few chapters each day, and a few more on the Sabbath, instead of putting our minds to the task of sinking our shaft deep into the mine of truth?

DAVID PAULSON, M. D.

"OUR gifts are valuable just as far as our hearts go with them."

made out of human estimation, and, like the dew of the morning, is soon gone.

Character is built of eternal truth and living principles; and if developed by the Spirit of God and the word of truth, it will endure forever. Every good principle revealed to us by the Spirit of God is a living brick, that may be at once placed in the character-structure that every youth is daily building.

God estimates our real moral worth by the character, by the inward adorning, by the ornament of a meek and quiet spirit, which is in his sight of great price. Jesus of Nazareth was a man of but small reputation in the eyes of other men; and yet he developed the master character, which became the wonder of the universe, and the pattern and example of us all.

Not infrequently character is won at the expense of reputation; and yet we should be

careful that we do nothing to cause the world unnecessarily to think or speak evil of either us or the cause we represent.

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

IF—?—?—?

You can fill in many questions behind this little monosyllable, but they must all relate to earthly things. God's ways and God's promises do not admit of any questioning or probability. His ways are right, and all his promises are sure.

Through being circumscribed by human weakness, and so much accustomed to human failure, we readily conceive of God's plans and the divine promises as being of like character with what we do and say. Yet the difference is great. We can speak, and in that speaking lie, but it is "impossible for God to lie."

Man may take the sweetest words of his language, and by them deceive, wound, and destroy; but God can not be deceived, neither does he ever deceive the children of men. "If" and "but" come into God's plan only so far as man's will is concerned—"If ye be willing and obedient, ye shall eat the good of the land."

All God's promises are "yea and amen" in Christ Jesus, and he who steps up and meets them in Christ Jesus will find them "true and righteous altogether." There is none of the frail possibility connected with them that links so many "ifs" with all human planning. We paint our brightest dreams, and for a moment hide in their cloud of transfiguration, but only to waken and find before us the limitless proportions of the "if" that stretches between us and their realization.

The following story is told of an old believer, and her faith in the promises of God:—

"One known as 'Old Nanny' dwelt in a lonely cottage in the Highlands. She was poor and bedridden, but 'rich in faith.' A young minister was accustomed to visit the old saint, more for what he could learn from her than for anything he was able to communicate. One day, wishing to try her faith, he proposed this startling question: 'Ah, Nanny, but suppose that after all your praying and all your trusting, God were to cast you off at last! What then?'"

"The old woman raised herself on her elbow, looked him steadily in the face, and said: 'Eh! mon, is that a' the length ye got to yet? Why, mon, God wad be the greater loser. Poor Nanny would lose her soul, to be sure; and that wad be a sair loss indeed, but God would lose his character! He knows I've just hung up my soul and all my hopes upon his ain precious promises; and if they should be broken, the whole universe wad gang to ruin.' And then, sinking her voice, she said, 'God wad be a liar! and dinna ye ken that canna be?'"

No! God can not lie. His position, responsibility, and character make such a thing impossible. And when human faith grasps this conclusion, God can honor such faith by revealing the power of his wonder-working hand. Faith speaks thus: "It must be, because God has said so."

Do not let the enemy trifle with your soul by whispering possibilities when God has spoken. When the Lord says, "If we confess our sins, he is faithful and just to forgive us our sins,

and to cleanse us from all unrighteousness," the settlement of this thing depends entirely on our compliance with the will of God. When true confession is made, the sin *must* be forgiven, not because of how we may feel about it, but because God is faithful and just in all his promises, and he has said so.

There is no "if" from God's side of the question; it only touches the human side. "If ye be willing and obedient, ye shall eat the good of the land." God makes no provision for failure in any of his promises; they can not fail. We may fail to receive their fulfillment, but only because, like doubting Israel, we fail to believe. G. C. TENNEY.

DO YOUR BEST

LAST spring I dropped some morning-glory seeds at the foot of a dying maple in our front yard, thinking what a thing of beauty that old tree trunk would be when the clinging vines and lovely blossoms should cover it with foliage and color.

But a press of other duties kept me from enriching and moistening the ground, and training the vines to climb; so they were left to do the best they could, without care or attention.

One morning not long ago I looked out, and my eyes rested upon a cluster of bright-colored flower-bells nestling at the foot of the old maple. They were small, it is true; but they looked so fresh and bright that instantly the thought came, "Doing their best just where they are!" They might have said, "We can not amount to anything. The soil given us is poor, and we can never climb this tree without a helping hand; so what's the use of trying?" Instead, they grew the best they could. This morning I stopped to admire a cluster of ten or more smiling up from the grass at the foot of the tree; and as I passed into the house, it was with a feeling of good cheer in my heart that I thought of the power and goodness of Him who made the flowers, and has given to each its own lovely tint.

Dear young reader, do you see any lesson in what I have written? I hope you do. Perhaps some of you may be compared to those neglected flowers. Are *you* doing the best you can? Or are you, just because your surroundings are not all you wish for, settling down to a do-nothing life? If you make a success of life, you must do your best in whatever condition you may be placed. You may think you have talent for something higher and nobler than your present occupation. Perhaps you have; but let me tell you that the surest way to develop your talent is to do your best just where you are. If it be shining shoes, or sweeping an office, or cleaning sidewalks, or sawing wood, or doing the endless, new-every-day duties that fall to the lot of many a loving daughter and sister, put your best efforts into the work. Boys and girls who look for the "soft snap," who seek the easy place, are sure to fail of success.

In whatever condition you may be placed, do your *best*, and you will rise to a position of usefulness. MRS. M. C. DU BOIS.

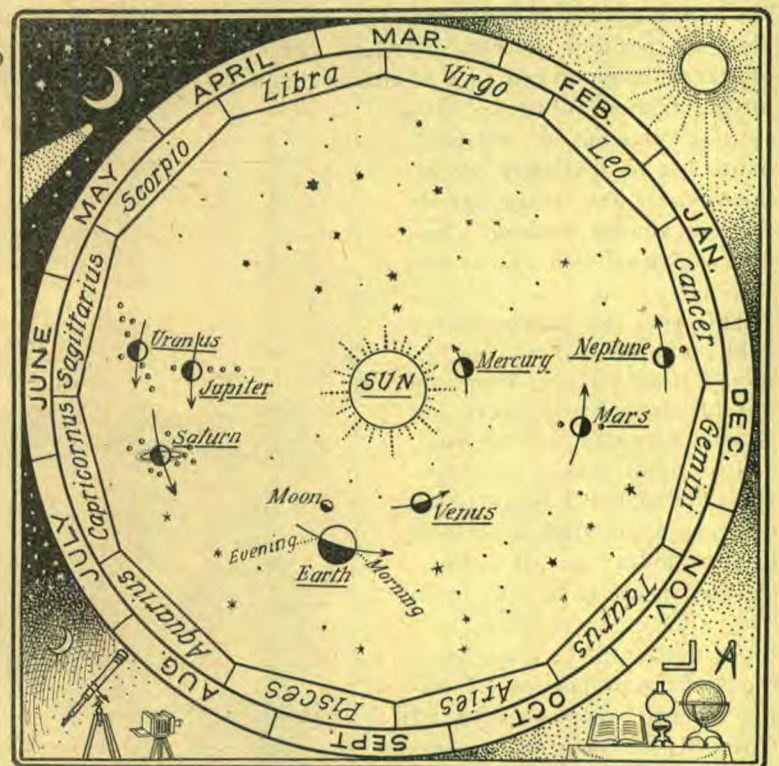


ASTRONOMICAL STUDY—NO. XI

Positions of Our Planets

IN the diagram given in this article we have a comprehensive view, which a moment's study will enable all easily to understand, of one of the most wonderful manifestations of God's power and goodness presented to the mind of man by the material universe,—the wonderful mechanism of our solar system.

Last week we studied the beautiful planet Saturn, and expected this week to make a special survey of its wonderful rings and moons, the former being that which especially distinguishes that world above its fellows as a place of beauty; but as we shall soon enter upon a new month, and are in so favorable a position to study the different worlds that adorn both our morning and evening sky, we will turn our attention to Saturn's solar brothers and sisters this week, and look at the family as a whole. Let none forget the position of this planet,



however, nor neglect to look for it each evening, and watch its onward march among the stars shining in purity beyond.

Now for the diagram. Let us see if we can understand it. If so, we can understand the manner in which all our worlds mark out their yearly courses around their common center, the sun; and we shall, I trust, be drawn nearer the great heart of Him who so loved this one small world that he gave his only begotten Son, that whosoever believes on him should not perish, but have everlasting life. Remember that, as presented in the illustration, the sun is in the center of our system; and all the planets travel around the sun, just as does our earth, each making its own year, which differs in length with each planet, according to the time it takes each to make the journey. Our earth requires three hundred and sixty-five days to get once around; Mercury, which, as you will see by the diagram, is much nearer the sun, gets around, and so completes its year, in eighty-eight days of our time; Venus, which is somewhat farther away, yet still nearer than we, gets around in two hundred and twenty-four days of our time. The planets that are farther from the sun than we,—Mars, Jupiter,

Saturn, Uranus, and Neptune,—all having farther to go to get around to their starting-point in the heavens, have longer years than do we. You will notice that they are all journeying around the sun in the same direction as we, and in fact all swinging in about the same level. We say "about;" for we understand that we are writing for common people,—such as heard our Saviour gladly, and would be glad to understand some of the riches of his creative work if our scientific friends of this world's fame would only tell the beautiful story in language that all could understand.

If it is pleasant just after sundown this evening, as the first stars begin to appear, stand facing the south, the chart squarely before you, the top to your right and the bottom to your left. Imagine yourself standing, in the diagram, on that part of the earth marked "Evening," just where the earth is rolling out of the light of day, away from the sun, toward the east. Notice how correct the diagram is. This leaves the sun just sinking over the western hills, as is the fact, and exactly as illustrated in the sketch. Now look directly before you, toward the south, and a little to the west, and you will see Jupiter and Saturn shining forth exactly as presented in the illustration. Uranus you will not discern, as it is so far away; but it is there, just as illustrated, still farther beyond Jupiter. The moon may bother you for a few evenings; but it will soon pass on to the east, and then we shall see these beautiful worlds shining silently on in the path where God has placed them. What a wonderful sight,—Sun, Earth, Moon, Jupiter, and Saturn, all witnessing to the power that directs their majestic march along the great highway over which the foot of fallen, mortal man has never trod!

But where is Mars? Where is Mercury? Where is Venus—that beautiful star which so richly emblazoned our western evening skies all last winter? Are these gone forever?—No, indeed. They are only somewhere else in God's great universe. Let us look them up. To-morrow morning, a full hour before day-break, we will arise, and behold the beauties of the eastern heavens. Take your diagram; stand facing the south, with the top of the diagram to your left and the bottom to your right. This will bring the sun to your left, or toward the east, where the real sun will soon appear. Now imagine yourself on that point of the earth in the diagram marked "Morning," just where the darkness is about to merge into daylight; and what do you see in the eastern heavens? There are Mars and Venus, shining in all their glory as morning stars. We shall be a little too late to catch Mercury, for reasons given in our study on that planet. Neptune is also in that part of the heavens, but so far away that the naked eye can not discern it.

Now watch these planets, and study your diagram; and if time will admit, next month we will have another figured out. Then by comparing the two, we shall see just how far each one of the worlds has moved on in its circuit around the sun, and so be enabled to understand something of the changes continually going on in our great solar system.

DR. O. C. GODSMARK.

861 5th St., Milwaukee, Wis.

It is true that the things of the world have their proper place; but this is not the place usually allowed them—the first, the best, and, as too often happens, the only place. Kept in their proper sphere, they will never in the least interfere with the keeping of the law of love in spirit and letter, nor with the carrying of the gospel message to "all the world."



TO A BLUET

WITH the southern wind swaying you, sweet,
And the weeds pressing close to your feet,
With the dust of the road in your eye,—
What say you, blue bit of the sky?

God planted you there; so you grow
Just as bright and as blue as you know
He meant you to be; you are glad,
And nothing you see makes you sad?

Sway on! I must leave you, and yet,
Little bluet, I will not forget
The message I read in your eye,
You tiny blue bit of the sky!

—Young People's Weekly.

21—Coneflower

ALONG the railroad tracks in Illinois, especially on the side of embankments, you will notice whole beds of large yellow flowers with a madder-brown center. These are coneflowers, and are a distinctively Western flower. At one time, as we are told, they were never seen in the East. But the seeds of the coneflower, hidden in clover seed, were carried East, and the plant is now as much at home there as on our Western prairies.

This flower is also called Blackeyed Susan. The ray-flowers are a brilliant, deep yellow, and are often nearly two inches long, though usually they are shorter. The disk-flowers are a dark-brown. You might not suppose that each so-called flower is really many flowers, but such is the case. Each yellow ray, or strap, is a flower, and each one of the brown tubes in the center is also a flower; the yellow ray-flowers are for show; the brown disk-flowers produce the seed.

"Blackeyed Susan, or Susie, as her playmates call her, is a beautiful, wild country girl, with a striking brunette face, and a gown of yellow and black, which fairly makes the meadows dance with life and gaiety. Perhaps she lacks that wealth of charm which cultivation gives, and is rather careless in choosing her companions. . . . Her manner of growth is certainly



Rudbeckia hirta
Cone flower, or
Black-eyed Susan

ungraceful, and her leaves and stem are rough and uncouth."

Another name for the coneflower is "nigger-head," doubtless in allusion to the dark-brown, cone-shaped center. The stem is sometimes brownish, stiff, and rough to the touch. The plant is from one to two feet high, grows in dry soil, and in meadows, and blooms from the middle of June until August.

22—Oxeye Daisy

Another composite is the Oxeye Daisy. The illustration shows it fairly well. I found



BUNCH OF OXEYE DAISIES

this bunch in a horse-pasture. The flowers are large and showy, though not so large as the coneflower, with white rays and yellow disk. Like all composites, each one of the white rays, and each one of the yellow tubes in the center, is a flower. This is why they are called "composites,"—each so-called flower is composed of many flowers.

This plant belongs to the Chrysanthemum family. The leaves are quite like many chrysanthemums, but the flower-heads look little



Anthemis (or Maruta) Cotula
Common May-weed, or
Dog's fennel; dog's hay.

like our cultivated ones. A. Gray calls this plant a "pernicious weed," and says it is too abundant.

23—Mayweed

In the East a small flower something like the oxeye daisy in outward appearance is known as Mayweed; in the West it is called Dogfennel. Its leaves are very finely divided. It is found almost everywhere along waysides. It has a very rank odor, and is so well-known that it needs no further description.

There seems to be some difference of opinion as to whether or not it belongs with the Camomiles. The older editions of Gray's botany place it by itself, under the name Maruta; but I notice that the later books place it with the Camomiles. L. A. REED.

REAL things are seldom seen. Thought, faith, hope, love,—the only lasting realities,—belong to the invisible. Sight-walking is but a morning exercise, while walking by faith is a constant journey.—Anon.



DISSIMULATION EXPOSED

(September 1, 1900)

Lesson Text.—Gal. 2: 11-16.

Memory Verse.—Gal. 6: 1.

SUGGESTIONS FOR STUDY

In this lesson we finish the narrative part of the epistle, and come to the argument in which Paul sets forth the gospel in its beauty and clearness. From now on we shall need to study more carefully and earnestly, if possible, than on previous lessons. Study the text for yourself first, before seeking aid from lesson notes, commentaries, or any other source. The Lord wishes to teach every one who studies his word. Then look to him first, last, and all the time in your study. For an account of the origin of the enmity between the Jews and the Samaritans, see "Great Empires of Prophecy," pages 132-134. This gives an excellent idea of the feelings of the Jews toward all Gentiles.

QUESTIONS

1. To what place did Paul and Barnabas return after the council at Jerusalem? Acts 15: 35. Who came from Jerusalem to Antioch later? What did Paul do after Peter came? Why? Gal. 2: 11.
2. How did Peter at first treat the Gentile brethren? How did he afterward treat them? Why did he thus change his treatment of them? V. 12.
3. Who else took the same course that Peter did? How was Barnabas affected? What does Paul call such a course of action? V. 13; note 1.
4. What did Paul see in the course Peter was taking? What did he do? What question did he ask Peter? V. 14; note 2.
5. What experience had Peter had in preaching the gospel to the Gentiles? Acts 15: 7. How, on this occasion, did God work for them? V. 8. What difference did God make between Jews and Gentiles? V. 9. How, then, was Peter departing from the truth of the gospel? Note 3.
6. What were Peter and Paul by nature? What were they not? Gal. 2: 15. Then because they were Jews, were they not sinners? Rom. 3: 23. Were they naturally any better than Gentiles? Note 4.
7. How are men not justified? How are they justified? Knowing this, what had Paul and his Jewish brethren done? Why had they believed in Jesus? How were they not justified? Why not? V. 16.
8. How can one be justified whose works are not perfect? Rom. 4: 5; note 5. Could not this be done partly by work, and partly by the grace of God? Rom. 11: 6; note 6.

NOTES

1. A dissembler is defined as "one who disguises his opinions." To dissemble would be to act contrary to what one believes or thinks. When Peter ate with the Gentiles, he was acting according to the light that God had given him. He changed his course for fear of what others might say or think.
2. Paul rebuked Peter before them all. They were departing from the truth of the gospel; and Paul, as a faithful minister, gave a timely warning. It is often much easier to let a wrong pass than faithfully to reprove it. But there should be no harshness in giving reproof. We are to restore the faulty one in the spirit of meekness. We need much of the Spirit, in order to be faithful yet kind.

3. The Lord had taught Peter that he was not to call any man common or unclean. Acts 10: 28. Peter had eaten with these Gentiles in Cæsarea. Acts 11: 2, 3. He did the same when he first came to Antioch. Then, for fear of criticism, he made a difference between men where the Lord had "put no difference." In this he was showing respect of persons.

4. The Jews, as the chosen people of God, were highly favored. But they needed to be saved from sin as much as any other people. To be outwardly connected with God's people and his work, does not change the heart. We may belong to the church, profess to keep all the commandments, and to be looking for the Lord to come; yet all this is of no avail unless we are saved by the power of God through faith in Christ.

5. Only he who has kept God's law perfectly, who has not one sin to answer for, could claim to be righteous on his own account. Judged in this way, both Jews and Gentiles are sinners, in need of Christ's righteousness by faith.

6. This verse (Rom. 11: 6) makes it plain that righteousness must be either all of works or all of grace. The Jews had shut themselves away from the Gentiles, as if they thought themselves naturally better than other men. And so some, who professed to accept Christ, still thought it necessary to salvation to observe the rules that forbade them to mingle with the Gentiles. But these rules were of man's own contriving. God had never given them any such law. Therefore it was not "according to the truth of the gospel" for Jewish Christians to refuse to eat with Gentile Christians.

SIN AND ITS REMEDY

(September 8, 1900)

Memory Verse.—Rom. 6: 11.

SUGGESTIONS FOR STUDY

None of the texts in this lesson are found in the book of Galatians; but we shall need them in our further study of Galatians, for the additional light they furnish. And they are given thus together, that we may become familiar with them. Study them carefully, and learn what each one says, and where it is found.

QUESTIONS

1. How did sin enter the world? What came as the result of sin? How many were affected by sin and death? Rom. 5: 12.
2. Are Jewish sinners better than Gentile sinners? How many are under sin? Rom. 3: 9.
3. How many have sinned? In sinning, how have they come short? Rom. 3: 23; note 1.
4. To whom does the law speak? When the law speaks, how will it silence all? Rom. 3: 19; note 2. How, then, can no man be justified? What knowledge does the law bring to men? V. 20.
5. How is the righteousness of God manifested? What bears witness to it? V. 21; note 3. By what means is it manifested, or revealed? Unto whom is it brought? V. 22.
6. How and in what measure are we justified, or made righteous? V. 24.
7. What question is asked concerning sin and grace in Rom. 6: 1? How is the question answered? In what condition are those who are partakers of God's grace? How, then, can they not live? V. 2.
8. When we accept Christ, what becomes of our old man of sin? Why must the old man be crucified? V. 6. Who is freed from sin? V. 7; note 4.
9. Why was Jesus Christ manifested? 1 John 3: 5. How may we be kept from sinning?

What is said of those who continue to sin? V. 6.

10. What relation exists between the sinner and the devil? Why was the Son of God manifested? V. 8.

11. What was Paul's experience at one time, without the law? What experience did he have when the commandment came? Rom. 7: 9. What did he learn about the law? V. 10. What did sin do to him? V. 11.

12. What is the relation of Christians to the law? What is their relation to Christ? What is the result of this union with him? V. 4; note 5.

NOTES

1. All, by sinning, have come short of God's glory. The glory of God is his character. Compare Ex. 33: 18 and 34: 6, 7. Anything that *comes short* of this perfect character is sin, because it is imperfect. Sin, then, covers more than outbreking acts of iniquity. Every failure to do as Jesus would do in our place is sin.

2. In this text "*under* the law" reads literally "*in* the law;" that is, within its range. And because all have broken it, all stand guilty before God, *under* its condemnation.

3. To make manifest means to reveal, or cause to appear. God imparts to men his own righteousness, apart from their own efforts to keep the law. Yet it is the same righteousness that the law demands; for the law bears witness to it. And it is brought to us "by faith of Jesus Christ."

4. The sinner is described as dead *in* sins. Col. 2: 13. That is, dead to all works of righteousness. He who has been made alive in Christ is dead *to* sin. And he no more does those things to which he is dead than a dead man continues to walk and talk.

5. The law condemns the sinner to death. But Christ died for us, and we accept his death, and die with him. And while we thus remain dead to the law, its claims are met, and it can not condemn us. Then as Christ rose from the dead, so we "rise to walk in newness of life."

HOW ABOUT THE TUCKS?

We were standing in the laundry one bright morning not long ago waiting for our linen, when we noticed a fresh young girl unroll a package, asking, as she did so, "How soon can you have these white muslin waists done?"

"Fliday, sure," answered the smiling Chinaman, reaching his long fingers for the bundle. But as the paper fell to the floor, and the dainty fabrics were more exposed, his quick eyes caught sight of rows of elaborate tucking, he lifted his hand in protest, and, drawing back, refused utterly to touch the garments. And though the young girl assured him that "they really do up nicely, mother say," he only shook his head obstinately, and turned back to his irons, saying, "Melican lady do, Chinaman no do."

Blushing and discomfited, the girl was obliged to seek elsewhere for the laundering of her waists, and we went down the street thinking. And how many tucked white waists were out that morning! It seemed as if one young woman out of every three had one on. Who irons them all? we thought. Is it mother? Does she find them easy to arrange? or was the Chinaman right?—*Young People's Weekly*.

I KNOW of no kingly soul that has not been trained for sovereignty in long and lonely hours. Moses, Paul, and John had their meditative years. It is God's way of schooling for grandeur.—*Anna Robertson Brown*.



BY THE SEA

DECEMBER for the fireside, a rocker, and a book;
 And March for piping winds, o'er hill and lea;
 October for the orchard, and June for clover-fields;
 But August—give me August by the sea!
 Here children loiter, pail in hand,
 Along the shifting, shining sand;
 And often rings their laughter, with joyous note and free,
 At some curious, crawling creature of the sea.

Oh, sniff the salt sea-
 breezes! there's life
 in every breath;
 And hark! what won-
 drous notes! what
 melody!
 And oh, what brush—
 what artist—may
 mimic those blue
 skies
 That bend to greet the
 whitecaps of the sea?
 Here, laughing waves
 salute the sand,
 And distant sails seem
 near at hand;
 There, rocky forts, up-
 rearing their turrets
 bold and free,
 Have battled untold ages
 with the sea.
 ELIZABETH ROSSER.

THE TWO ARMIES

HAVE you ever vis-
 ited an armory, or
 seen an armor room
 in some museum? If
 so, you have seen the
 large, heavy suits of
 armor that men used
 to wear in battle when
 the most of the fight-
 ing was done hand to
 hand, instead of at
 long distances with
 cannon, guns, and ex-
 plosive shells.

You will remember
 the experience of
 young David, when
 Saul had him dressed
 in his own heavy suit
 of armor. It did not
 fit him, and was such
 a weight that he could
 not move freely in it,
 and he said: "I can
 not go with these, for
 I have not proved
 them."

Now the whole earth is a great battlefield,
 where there is a battle always being fought,—
 the great battle of sin with righteousness, of
 truth with error, of "the great dragon,"
 "called the devil and Satan," with "Michael
 the Archangel," who is the Lord Jesus Christ.

And no one in the world can be simply an
 onlooker in this great warfare. All must take
 either one side or the other, and have a part
 in the conflict. So we have each to choose
 which army we will enlist in, and who shall be
 our captain and leader.

The Lord Jesus is a kind and loving Master,
 who rules his army only by love, and all his
 soldiers are perfectly free and happy. Besides
 this, the victory is always on his side; for he
 has already taken away all the power of the

dragon, and made an open show of his de-
 feat.

But the dragon is, as you may well believe,
 a hard and cruel taskmaster, who keeps his sol-
 diers in cruel bondage, makes them his slaves,
 and gives them heavy burdens to carry. Be-
 sides this, his soldiers are always on the losing
 side.

You think it strange, then, do you not, that
 he should get any followers at all; and wonder
 why every one does not enlist in the army
 of Jesus? Well, we must remember that the
 dragon, when he is looking for recruits, does
 not go about in his real character, but he has
 terrible power *to deceive*.

He took the first woman captive "through
 his subtlety." He appeared in the form of the

Never think it a little thing to be disobedi-
 ent, to be untruthful or deceitful in any way,
 or to be unkind. All these things show that
 the dragon is getting his chains round you,
 and by and by you will be "led captive by him
 at his will."

The Lord Jesus gives wisdom to his true sol-
 diers, those who love and follow him, and study
 the Guide Book that he has given to his army.
 He says that they shall not be ignorant of the
 devices of the dragon,—they shall not be de-
 ceived by Satan. When they meet him in the
 name of Christ their Captain, and resist him
 with the sword of the Spirit (which is the word
 of God), his mask always disappears, and he
 has to show himself in his real hideousness.

There is another thing that keeps many in
 the army of the
 dragon, and that is
 that they do not make
 a real, full, determined
 choice to be the sol-
 diers of Jesus. All
 these the dragon
 seizes, and forces into
 his service; but Jesus
 will have none but
 those who love and
 choose him.

Jesus said, "He
 that is not with me is
 against me." So all
 who do not put them-
 selves by their free
 choice on his side,
 are in the army of his
 enemies, doing battle
 against him.

But you, I am sure,
 all want to be the
 Lord's faithful little
 soldiers; so if you have
 not done it already,
 enlist in his army
 without delay. He
 enrolls all his soldiers
 in the book of life, and
 all who continue faith-
 ful to the end have
 their names kept there
 forever. That means
 that they live forever,
 and the great Con-
 queror gives them a
 seat on his own throne
 when the warfare is
 ended.

EDITH E. ADAMS.

THE YOUNG VINES

THERE was mourn-
 ing in the vineyard;
 for the Husbandman,
 pruning-knife in hand,
 walked among the

Young Vines, and many of their tender
 Branches lay withering on the ground.

"Be patient," said the Old Vine, which
 grew by the wall; "the Husbandman knows
 what is best for us; and although it gives
 us pain to part with our Branches, we shall
 bear the more Fruit on account of the pruning."

"Fruit! What is Fruit?" asked the Young
 Vines. "It is cruel to rob us of our beautiful
 Branches."

And then the Blossoms came. But the Vines
 mourned as before; for the Husbandman
 walked among them, and here and there he
 nipped out the Blossoms.

"Our Blossoms, our beautiful Blossoms!" cried
 the Vines; "why is the Husbandman so cruel,
 so wasteful?"



"ALONG THE SHIFTING, SHINING SAND"

beautiful and wise serpent, and the fruit that
 he persuaded her to taste looked very tempting,
 and at first no doubt tasted sweet and pleasant.

This is the way he is still deceiving the peo-
 ple of this earth. He knows each one, and
 suits his temptations to his weaknesses. And
 he always promises something pleasant, some
 reward, for yielding to his persuasions. But
 "sin, when it is finished, bringeth forth
 death."

However fair its fruits at first appear, how-
 ever pleasant to the taste, remember, dear chil-
 dren, that they are deadly poison, and that
 tasting them will bring you under the cruel
 power of the dragon, and place you among
 those who "through fear of death are all their
 lifetime subject to bondage."

"Be patient," again said the Old Vine. "Our Fruit will be better for the pruning." "Fruit?" We do not know what Fruit is. Alas for our Blooms!"

But in October, when the Young Vines were full of Purple Grapes, there was no mourning; for they rejoiced as the Husbandman, basket in hand, walked among them, gathering the rich Clusters.

AUNT BETTY.



TRUST

SPARROW, He guardeth thee!
Never a flight but thy wings he upholdeth,
Never a night but thy rest he enfoldeth;
Safely he guardeth thee.

Lily, he robeth thee!
Though thou must fade, by the summer bemoaned,
Thou art arrayed fair as a monarch enthroned;
Spotless, he robeth thee.

Hear, thou of little faith!
Sparrow and lily are soulless and dying—
Eternity thine! will he slight thy crying?
Trust, thou of little faith!

—Selected.

SEPTEMBER STUDY OF THE FIELD.

PART I: "RELIGIONS OF CHINA"

(August 26 to September 1)

1. Worship of Ancestors.—No one can understand anything of Chinese life and motive till he realizes how entirely ancestral worship is the keystone of all existence in the Celestial Empire. It permeates all life, affecting even the most trivial details of every-day existence, and is in influence tenfold more potent for keeping the people in the bondage of gross superstition than are all the countless idols of the land, inasmuch as it compels every man to be forever looking backward instead of forward, in fear lest he should by any action offend his exacting ancestral spirits. In short, from his birth to his grave, the chief aim and end of every Chinaman is this constant propitiation of the dead.

2. This Worship Universal.—Long prior to the time of Confucius, there was widely, if not universally, prevalent the custom of sacrificing to, and worshiping the shades of, departed ancestors. It formed an important part of the original system of religion, into which both Confucianism and Taoism have struck their roots. This, the oldest form of worship, is also the most common. In every Chinese home, at every Chinese tomb, this worship is maintained. In all parts of the empire, in all classes of society, its influence is felt. Rich and poor, learned and ignorant, prince and peasant, are alike subject to its sway. However much the Chinese from the far north to the extreme south may differ on other matters, such as systems of religion, social position, dialect, etc., on this one point China's millions are agreed: it is the one faith, which all alike hold in awe and reverence, and which is indelibly impressed on their minds from earliest infancy. No matter what other religion he professes,—Buddhist, Taoist, or Confucian,—every Chinaman's first duty is the care of sacrificing to his ancestors.

3. Effect upon the Living.—The living are in bondage to the dead. However unkind a son may have been to his parents during their lifetime, from the hour of their death he becomes most punctilious in the observance of every detail of ancestral worship, lest the dead, who have suddenly become so powerful, should return to torment him, accompanied by a multitude of spirits more vicious than themselves. The condition of the dead in the spirit-world is supposed to depend entirely on the provision made for them by their survivors; these offerings should be presented by the nearest male relative; and it is very important that that relative should be a son. Hence the anxiety to secure a male heir to officiate at ancestral worship is the true key to very early marriages, and to many domestic sorrows. If the little bride does not have the honor of becoming the mother of a son, she must accept the sons of secondary wives. This, too, accounts for the lamentations that too often greet the birth of a baby girl, who is incapable of ministering to the spirits, and is therefore in many cases not considered worth the expense of rearing. Thus it is that this worship lies at the root of female infanticide, so appallingly prevalent in China, and fully sanctioned by public opinion until very recent years.

4. The Ancestral Tablet.—The Chinese believe that three spirits are liberated at death; one of these occupies the grave; another seeks the invisible world; while the third takes up its residence in a memorial tablet. The tablet consists of two small, upright pieces of wood, fitted to each other, and placed on a wooden pedestal. These pieces of wood present two outer and two inner surfaces. On the inner surface is written the dates of the birth and death of the deceased, his surname, name, and title, with additional characters that signify that this is "the lodging-place of his spirit," or "the place in which the spirit bears rule, or exercises lordship." This inscription relates especially to the family. The front surface has an inscription that bears some relation to the government, and states the age of the deceased, what honors he may have received or hoped for, and ends with characters that state again that this is the "seat, or throne, of his spirit."

5. Worshiping the Tablet.—At the time the tablet is prepared, the two inscriptions designating that it is "the throne of the spirit" are incomplete. The point, or dot, upon the last character of each of these is omitted. To impose these dots is the great ceremony of consecrating the tablet, which is thus vivified, and made an object of worship. The usual time for this ceremony is the day before the burial of the dead. To perform the act of dotting the tablet, a mandarin of high grade is invited to be present, or in the case of the common people, a literary graduate. He comes invested with the authority of the emperor, who claims the power to direct what gods are, and what are not, to be worshiped, and deifies and appoints to their place those whom he judges worthy of this honor. Thus in a small way the ancestors of the people are made gods. The red dots are inserted by the mandarin. They are then covered with dots of black ink by the same person with some ceremony. The consecration of the tablet being finished, it is returned to its casket, which is then closed. The chief mourner reverentially takes the tablet, and sets it upright upon a small table in front of the coffin. The mandarin and his four assistants, usually mandarins of lower grade, then complete the ceremony by pouring

out wine as a libation, and prostrating themselves three times before the tablet, each time bringing the head to the ground. The next day the tablet thus consecrated is carried to the cemetery in the funeral procession. At evening it is brought to the home of the oldest son, where incense is burned before it morning and evening, and the customary offerings are made during the three years of mourning. When these are finished, the tablet is transferred to the ancestral hall, to be worshiped with the other tablets of the clan, with the customary libations and offerings, on the days set apart for such service.

6. "A Great Misfortune" indeed it is to the Chinaman to die in a foreign land, away from home; for then he is deprived of the benefits of the offerings of his relatives and descendants. We see, therefore, why it is that the Chinese in California send home the bodies of their countrymen who die there. They have a fund for that purpose. The dead would take vengeance upon them if they did not perform this filial act." Shall we not inquire, "Lord, what wilt thou have me to do" in carrying to this people the true light of life? Some must go to China's perishing millions, so steeped in the darkness of heathenism; and many must give and pray for this work.

PART II: "GREECE AS A MISSION FIELD—PART III" (September 2-8)

1. Basis of Study.—As the Greek religion is quite fully described in the two articles that we have studied, and in the notes of last month, we have taken the greater part of the space allotted to this study for a description of the celebration of Easter. We would suggest, however, that our young people, especially, do not let their study of the Greek religion stop with the little that has been presented thus far. No worker should think of going to this field without first becoming thoroughly acquainted with the Greek religion. And besides this, the study will be found a most interesting and profitable one. We would urge our young people to read further each week on the subject presented, if they have access to other publications.

2. Celebration of Easter.—The celebration of the festival of Easter is accounted the most solemn of all the festivals observed by the Greek Church throughout the year, and the ceremonies connected with it last over two or three days. Neale, in his "History of the Holy Eastern Church," gives the following description of the midnight scene, as witnessed at Athens by himself on Easter eve: "There was not a light, not a sound; each individual of that immense multitude, filling all the adjoining streets, remained still and motionless, so that even the most distant might catch the murmuring voices of the priests, who were reciting the service within the church. Troops lined the streets to see that perfect quiet was maintained, but assuredly it was a needless precaution, for there was not one present who did not seem to share in a general feeling of gloom and depression, as if a heavy cloud were hanging over all things: and so complete was the realization of all that these ceremonies were intended to convey, that I am certain the power of death, so awfully manifest in these tedious hours, was present with each one of them. As midnight approached, the archbishop, with his priests, accompanied by the king and queen, left the church, and stationed themselves on the platform, which was raised considerably from the ground, so that they were

distinctly seen by the people. Every one now remained in breathless expectation, holding his unlighted tapers in readiness when the glad moment should arrive; while the priests still continued murmuring their melancholy chant in a low, half-whisper. Suddenly a single report of a cannon announced that twelve o'clock had struck, and that Easter day had begun: then the old archbishop, elevating the cross, exclaimed, in a loud, exultant tone, 'Christ is risen!' and instantly every single individual of all that host took up the cry, and the vast multitude dispelled the intense and mournful silence, which they had so long maintained, with one spontaneous shout of indescribable joy and triumph, 'Christ is risen!' 'Christ is risen!' At the same moment, the oppressive darkness was succeeded by a blaze of light from thousands of tapers, which, communicating one from another, seemed to send streams of fire in all directions, rendering the minutest objects distinctly visible; bands of music struck up their gayest strains; the roll of the drums through the town, and farther on, the pealing of the cannon, announced far and near, these 'glad tidings of great joy;' while from hill and plain, from the seashore and the far olive grove, rocket after rocket, ascending to the clear sky, answered back with mute eloquence that Christ was risen indeed, and told of other tongues that were repeating those words, and other hearts that leaped for joy. Everywhere men clasped one another's hands, and congratulated one another, and embraced with countenances beaming with delight, as if to each one separately some wonderful happiness had been proclaimed. All this while, rising above the mingling of many sounds, each one of which was a shout of gladness, the aged priests were distinctly heard chanting forth a glorious hymn of victory, in tones so loud and clear that they seemed to have regained their youth and strength to tell the world how 'Christ hath risen from the dead, having trampled down death by death, and having bestowed on them that are in the tomb eternal life.' It is impossible to give any adequate idea of the effect of this scene. The sudden change from silent sorrow and darkness to an almost delirious joy, and a startling blaze of light, spreading its unwonted brilliance through the night, was really like magic."

3. *Debtor to the Greeks.*—"I am debtor both to the Greeks, and to the barbarians, both to the wise, and to the unwise." Rom. 1:14. The keynote of Paul's rich and wonderful life was the ever-abiding thought of what he owed to Christ. When all other motives fail,—and they will fail,—this great thought burning within us—the debt of love and devotion and service we owe to him who first loved us and gave himself for us—ever sustains, and makes toil or suffering or endurance, either in the homeland or in the foreign field, a sweet and great delight. The coming years should show grand results in Africa, in Asia, and in the islands of the sea, from the consecrated efforts of the young people of to-day. But there is another people, not barbarian, to whom we owe a peculiar debt. As you pore over your Greek New Testament, or over your English New Testament translated from the original Greek, may your eyes be opened to see how much you and I owe to the Greeks. As in Paul's day, God in his true character is still unknown in Greece. We owe it to our Lord Jesus Christ that we tell the Greeks that he is no longer the dead Christ; that he, and he alone, can bring to their now sad and stricken people a glory more real and more lasting than that of which their poets sing, and their teachers tell them of

the past. The time of the payment of that debt has come, the day of opportunity dawns, and may God give each one of us light and grace, that we may know how we may pay the debt which, for Christ's sake and for their own sakes, we owe to the Greeks."

THE little griefs, the petty wounds,
The stabs of daily care,—
"Crackling of thorns beneath the pot,"
As life's fire burns, now cold, now hot,—
How hard they are to bear!
But on the fire burns, clear and still;
The cankering sorrow dies;
The small wounds heal; the clouds are rent;
And through this shattered mortal tent
Shine down the eternal skies.

—Dinah Mulock Craik.

JESUS IS COMING AGAIN

YES, Jesus is coming again to this earth to receive his waiting children unto himself; and this blessed hope, as the time draws near, is lighting up the hearts and lives of his people everywhere. Before leaving this earth, when here nineteen hundred years ago, the Saviour left us these comforting words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3. This blessed promise, as all know, has not yet been fulfilled; but, praise be to his dear name, every sign that has been given in the Bible to tell us where we are now living, in this world's history, either is already in the past or is in preparation of fulfillment.

Every Christian soul who loves the Lord—and every true Christian does love the Lord Jesus for the many blessings he continually gives us—is glad to know that soon the Saviour will return to take his children to their heavenly home. When he ascended to his Father's throne, two angels, as recorded in Acts 1:9-11, told his disciples plainly that "this same Jesus [not another, not some one else, but this very same loving Jesus], which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And in Rev. 1:7 we are told that every eye shall see him. What a comfort it is to know that the very same Jesus who once went about doing good; who, as he went through the cities and villages of Judea, blessed the children, healed the sick, and raised the dead, leaving behind him not one feeble person who believed in him, is coming to our earth again, to take us where there will be no sickness, sorrow, pain, nor death, but where every one will wear the glow of health, the bloom of immortal youth.

This has been the hope that has cheered the hearts of God's people through all the ages. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15.

If our hearts are not right before the Lord, let us make haste to confess our sins before God; and he will, for Christ's sake, forgive our sins, and cleanse us from all iniquity, that we may meet our Saviour in peace. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear

what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:1-3. O. C. G.

A Bonanza for Live Agents!

MEN OR WOMEN

The Magic Pocket Vaporizer

Is one of the best-selling articles on the market to-day. Compact and effective, it appeals at once to the man or woman suffering from catarrhal affections.

Energetic agents throughout the country are making good wages by its sale.

It will be to your advantage to read every word of the following unsolicited letter from one of our salesmen:—

1101 LINCOLN AVE., SAGINAW, W. S., MICH., Feb. 6, 1900.
Modern Medicine Co., Battle Creek, Mich.

GENTLEMEN: I have canvassed the greater part of the time for more than thirty years, keeping my eyes open all the time for the best-selling books and other articles that might come upon the market, but do not hesitate to say your Magic Pocket Vaporizer is the best thing I have ever found to pick up money with. It is a real money catcher, as you will see by the following. On arriving in my territory, I went directly to work. At sundown that day I had sold four and taken five orders; the second day I put in about eight hours, and had fourteen in orders and sales. I can usually average eleven orders out of fifteen exhibitions, or a profit of from four to six dollars a day. I have succeeded in putting thirteen Vaporizers in one home, receiving \$12.50 for them; eight Vaporizers in another family; five to a Baptist minister; three to another family.

Yours truly, H. S. MERCHANT.

Write at once to the MODERN MEDICINE COMPANY, 105 Washington Ave., Battle Creek, Mich., for terms and territory.

To Reach BATTLE CREEK

FROM CHICAGO, BUFFALO, DETROIT, OR TOLEDO,

Purchase Tickets Reading over the **MICHIGAN CENTRAL** "The Niagara Falls Route."

A First-class Line for First-class Travel between Chicago and New York and Boston. Elegantly equipped through trains pass Battle Creek in each direction daily.

R. N. R. WHEELER,
Ticket Agent, Battle Creek.

O. W. RUGGLES,
Gen'l P. and T. Agt., Chicago, Ill.

TAKE THE Canadian Pacific Railway

for CHATHAM, OTTAWA, MONTREAL,
LONDON, GALT, QUEBEC,
WOODSTOCK, TORONTO, BOSTON,
PORTLAND, and

All points in New England, the Maritime Provinces, Great Britain, and the Continent.

Illustrated literature, time-tables, and full particulars, upon application to—

J. FRANCIS LEE, GEN. AGENT,
Passenger Dept. 228 SOUTH CLARK ST., CHICAGO

Branch: 76 Ottawa St., Grand Rapids, Mich.
Room D, Chamber of Commerce, Cincinnati, Ohio.
Offices: 315 Chestnut St., St. Louis, Mo.

Cincinnati Northern Railroad Co.

TIME TABLE NO. 3.

IN EFFECT SEPT. 24, 1899.

Trains Pass Battle Creek, as follows:

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

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

J. L. READE, C. Ticket Agt., Battle Creek.

E. R. SMITH, City Pass. Agt., 6 West Main St.

E. W. Meddaugh and Henry B. Joy, Receivers,

CHICAGO & GRAND TRUNK R'Y.

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, East, and Detroit ..	8.27 P. M.
No. 6, Atlantic Express, to Port Huron, East, and Detroit ..	2.25 A. M.
No. 2, Lehigh Exp., to Saginaw, Bay City, Pt. Huron, and East ..	6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols)	7.15 A. M.
Nos. 8 and 74, daily, except Sunday.	
Nos. 4, 6, and 2, daily.	

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



PUBLISHED BY THE
REVIEW AND HERALD PUBLISHING COMPANY
BATTLE CREEK, MICHIGAN

ADELAIDE BEE COOPER - - - EDITOR

ADVISORY COMMITTEE
A. T. JONES W. C. SISLEY

Subscription Rates:

YEARLY SUBSCRIPTION	- - - - -	\$.75
SIX MONTHS	- - - - -	.40
THREE MONTHS	- - - - -	.20
To Foreign Countries	- - - - -	1.25

CLUB RATES:

5 to 9 copies to one address, each	- - - - -	\$.55
10 to 100 " " " " "	- - - - -	.50
100 or more " " " " "	- - - - -	.45

The Advertising Rate

Is fifteen cents per agate line, one insertion. Reading notices, thirty cents per brevier line, one insertion. Further information upon application.

Entered at the post-office at Battle Creek, Mich., as second-class matter.

FOR EVERY DAY OF THE WEEK

SUNDAY:

"Love's secret is to be always doing things for God, and not to mind because they are such very little things."

MONDAY:

"All thoughts of ill, all evil deeds
That have their root in thoughts of ill,
Whatever hinders or impedes
The action of the nobler will,—
All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown
The right of eminent domain."

TUESDAY:

"Perseverance is a great element of success. If you only knock long enough and loudly enough at the gate, you are sure to wake up somebody."

WEDNESDAY:

"The Father forgetteth none,
Though many his children be:
Not one can be overlooked;
Be sure that his smile is for thee.
The poorest is dear to him,
He hears when the little ones call;
And at last, when the home is reached,
You will see there is room for all."

THURSDAY:

The world's advance is due only to the hopes, the plans, the progress, and the work, of living men and women who have tasted of the waters of life for themselves, and know what it is to live, and are determined that the rest of the world shall have life more abundantly, as Jesus Christ himself has promised.—*Edward Everett Hale.*

FRIDAY:

See some good picture in nature, if possible, or on canvas, hear a page of the best music, or read a great poem, daily,—you will always find a free half-hour for one or the other,—and at the end of the year your mind will shine with such an accumulation of jewels as to astonish even yourself.—*Longfellow.*

SABBATH:

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

TELLING THE STORY

"AND straightway he preached Christ."

As we read the written account of one of the most wonderful conversions on record, we pause at these words. They are direct, force-

ful, thought-compelling. Breathing out threatenings and slaughter against the disciples of the Lord, Saul had set out, with an armed guard, to seize and bind the believers, and bring them in chains to Jerusalem. But the Lord had other plans for Saul: he met him in the way, and spoke to him; and Saul, with the directness that characterized him, put himself at once and forever on the side of him whom he had so cruelly persecuted, and asked, "Lord, what wilt thou have me to do?"

"And straightway he preached Christ."

Would it not have been perfectly natural for Saul to think that as he had been so active in opposing the spread of the doctrines of the new church and its founder, it would be better not to preach Christ in a public way at first, but to show, by a quiet, peaceable life, that he had accepted Jesus as his Lord? Would not those who should hear his words point to his former record with incredulous unbelief in this sudden change, and perhaps think it all a cleverly laid trap?—Why not wait, then, till he had gained the confidence of his brethren? As a matter of fact, some did this very thing, and looked on Saul and his work with suspicion and scorn. "Is not this he that destroyed them which called on this name in Jerusalem?" they asked. Did Saul therefore stop preaching?—No! He went into the synagogues of the Jews with his message, and in spite of doubt and opposition and distrust, "increased the more in strength."

Many another disciple, standing where Saul stood that day, with the knowledge of acceptance and forgiveness in his heart, has listened to the argument that Satan brings in some form to every one who decides to follow the Master—listened, and waited for a more convenient time to "preach Christ,"—waited, and lost out of his heart that which would have persuaded, convinced, won, men to the Saviour.

To keep the fires of faith burning brightly, we must tell others of our hope. Nothing will keep the Christian so keenly alive as to tell to others the "old, old story of Jesus and his love;" for it lets into the heart, and keeps there, the very spirit of Love itself. If we, like Paul, do really "love to tell the story," nothing can keep us from telling it; if not—let us ask ourselves the reason, and quickly get it out of the way.

SIGN!

OF course everybody who writes for publication knows that only one side of the paper should be written upon; that ink should be used; that the pages should not be crowded full, but that ample margins should be left, with generous space between the lines; and that, when the article is all written, and ready to send, it should never be rolled, but always folded, if necessary to get it in a smaller compass than the flat sheets will occupy—and the fewer folds, the better. But it often happens that the person who can remember and follow all these details, often forgets another, quite as important—to sign his name to his manuscript, and write his address plainly in the upper left-hand corner of the first page. And the forgetting of this one thing has proved the death of many a readable manuscript, as well as a source of confusion, perplexity, and sometimes hours of hard work to the editor. Last week we were unable to give the name of the friend who sent the sketch of the Cliff House, because she failed to sign the article, and the letter accompanying it was mislaid. This was not satisfactory to us, neither was it likely to please the writer; but to print the article with-

out signature was the only thing we could do, under the circumstances.

When you have spent time, thought, and care upon a manuscript, and have revised and polished and rewritten it till it seems just right to you, do not fail to sign your name!

SPECIAL NOTICE!

THIS is for you, Sabbath-school pupils, teachers, librarians, secretaries, superintendents! According to our usual custom, one number of the INSTRUCTOR will be omitted this month, in order that the workers on the paper may be free to attend the general camp-meeting at Ionia. And next week's paper—that bearing date of August 30—will be the one to be dropped. Therefore in this number, in order that there may be no break, two Sabbath-school lessons are given, also two sets of missionary notes. As more or less confusion has resulted in former years over this omission, we wish to make the matter so plain this time that none can be confused. Remember! that there will be no paper next week, but that the lessons for two Sabbaths are given in this number.

SUBSTITUTES FOR RUBBER

THE rate at which the world's supply of rubber is disappearing in the face of the world's demand for this useful product is such as to cause those interested in the manufacture of articles made from this substance to look around to find something to take its place. Already several substitutes, natural and artificial, are on the market, or in the laboratory of experimenters, while the visible supply of caoutchouc (india-rubber gum) is being carefully husbanded. One substitute, called "velvirl," is made of linseed-oil, chemically treated with nitric acid, and mixed with nitro-cellulose. It is said to be elastic, and more durable than rubber itself. The bark and wood of a Mexican shrub, *yule*, when ground up, and mixed with oil of turpentine, naphtha, or gasoline, yield a gum that resembles pure rubber, and lends itself readily to commercial uses.

SEPTEMBER, 1900

If the yellow address-label on first page of this paper, or on the wrapper, bears this month and year (John Brown 1820), it indicates that the following blank should be filled out by you now, and mailed to Review and Herald, Battle Creek, Mich., before the end of this month:—

Name,

Post-office,

Street,

County,

State,

Inclosed find \$..... (money-order, express order, registered letter, or bank draft), for which please send..... copies of the YOUTH'S INSTRUCTOR months to above address.

P. S.—If you object to clipping this out of your paper, or wish to forward other subscriptions, please write names and full addresses on a separate sheet, stating amount inclosed for that purpose.