

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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## OUR CONTRIBUTORS

### THE BETTER WAY

The world has griefs enough;  
It has no need of thine,  
Or mine:  
So hide from human gaze  
The thorn that thou must bear;  
But on thy breast, where all may  
see,  
The rose of gladness wear.

The world has tears enough,  
From hearts more sad than thine,  
Or mine.  
Then in thy closet shut,  
Let all thy tears be shed;  
But to the world do thou still turn  
A smiling face instead.

The world has doubts enough:  
It must not hear of thine,  
Or mine.  
If of thyself thou hast  
No tidings that will please,  
The grace and goodness of our  
Lord,—  
Oh, let it hear of these!  
ELIZABETH ROSSER.

### EVERY THOUGHT AND ACTION INFLUENCES THE CHARACTER

EVERY thought, purpose, and deed has a positive influence in the formation of character. The thought that they are daily erecting a character-structure that must either stand throughout eternity or fall in the final test, should be ever before the young men and women who live in these solemn times.

The thoughts and actions of to-day will be perpetuated in the character of to-morrow, and must either strengthen or weaken us for the great struggles just ahead. These are serious thoughts, and the terrible result of indifference to them should cause us to stop, and seriously ask ourselves the question: Am I to-day, by my thoughts, by my reading, by my associates, by my actions, contributing to the developing, purifying, and strengthening of my character? Am I building a character that God will by and by crown with eternal glory and everlasting life? Remember, it is the little foxes that spoil the vines; and so it is on the little points—perhaps bitter thoughts and secret sins—that Satan would seek to undermine the foundations of our character, and sooner or later produce the downfall of the structure that represents the sum of our life's work.

It is a great mistake to think that God will work some mighty miracle to strengthen and develop our characters. This work, if done at all, will be accomplished by conscientious and faithful attention to the small, yes, even the smallest, things in our daily life. The slightest compromise of right, the smallest deed, the least sin, however insignificant and unimportant the enemy may represent them to be, have a positive influence either to



CATHEDRAL SPIRE

strengthen or weaken the character. By nature we are sinful; and therefore natural traits of character, if unsuppressed, will, as in the sons of Eli, mar the holy work of God with which we are connected. As Christians, we must be led by the Spirit, walk by the Spirit, live by the Spirit; and then the character we are daily developing will be a spiritual character,—a character with which the Holy Spirit can co-operate.

W. S. SADLER.

### THE GARDEN OF THE GODS

"THIS world is dark and drear," sighs the gloomy Christian,—if, indeed, there can be such a thing as a gloomy Christian. As a matter of fact, it is doubtful whether one who does not appreciate the evidences of God's goodness as manifested in his providences, nor recognize his beauty and glory as seen in the physical world, would feel at home if he were suddenly transported to heaven. If what we see here through a glass darkly does not to some degree awaken melody in our hearts, what reason have we for supposing that we should be enraptured if the full blaze of that glory were suddenly to burst upon us?

There is scarcely a spot on earth, no matter how stained and marred by the curse, but still reveals some of the glory of the divine Creator. There are some places on earth where God has seen fit to allow to remain more evidences of his majestic handiwork than in others; and it is strikingly appropriate that in the mountain fastnesses, which are to be the hiding-places of his children during the last great struggle between truth and error, he should leave the greatest evidences of his might and power. The mountains of Colorado have furnished an inspiration for the poet's pen and the artist's brush for at least a generation, but neither has exhausted the sublime grandeur of the scenery.

The "Garden of the Gods" has been so named from the great number of marvelous rock formations scattered in every direction. Some of these bear certain resemblance to the images of various historic gods, and it is difficult to conjecture what combination of nature's forces was required to produce such monuments in rock. A striking example of the exactness whereby nature sometimes leaves her work is the Balance Rock. This immense boulder, weighing many tons, rests on a base of only about four square feet. One can

not help thinking, as he sees it, that the light touch of an infant would start it rolling down the hillside. Yet there it has stood, probably for thousands of years, withstanding the fury of storms, an object-lesson to all of how accurately God can balance that which he has the opportunity to control. It is he who maintains the balance between nutrition and tissue breakdown in our bodies, and who regulates to a unity the relation between heat formation



and heat elimination, so that the body temperature in health remains the same under ever-varying conditions. And it is the same infinite Wisdom that has declared, "With what measure ye mete, it shall be measured to you again." Oh, why should we ever allow Satan to lead us to doubt for a moment that Providence can maintain this balance as readily as he does this rock, as in the tissue building, or the heat formation! "I the Lord do all these things."

Another striking freak of nature in this garden is a rock known as "Cathedral Spire." Though not reared by human hands, it stands, singly and alone, as straight as a steeple spire. Three other rocks, of almost equal height, standing side by side, whose tops bear a fancied resemblance to human forms, have been named, respectively, Faith, Hope, and Charity.

The lover of the beautiful and grand in nature could spend many weeks among the mountains and cañons of Colorado, and then go away feeling that he had caught only a glimpse of these wonderful remnants of God's original handiwork.

DAVID PAULSON, M. D.

#### URIAH

"Howdy, Missus!"

A small, round, black face, with bright eyes and white, shining teeth, smiled up at me as I answered the greeting.

It was Uriah, who lives with his granny, an old-time slave-woman, up in the mountains of Jamaica. I had spent a few months there the previous summer, and so came to know them.

Granny used to love to sit on the ground by her cooking fire, which was also on the ground, and around some stones, on which she would set her one black kettle. She would smoke her clay pipe, and talk of old slavery days by the hour if I would listen to her. Uriah did most of the cooking. He gathered the sticks for the fire, made it, kept it going, and carried the water in a "pan" (all pails are called pans here) on his head, to say nothing of finding the food, too.

"And how is granny? and where have you been?" I inquired.

"Granny, he so-so, an' I been to groun' to bring him bread-kind," answered Uriah.

You would have been interested, I know, could you have peeped into the hampers. Uriah was carrying most of his provisions on his donkey, but he had a basketful on his head, too. The donkey looked stupid and sleepy. The hampers were two large baskets, fastened each side of a wooden pack-saddle, which was girted astride the animal's back.

Let us examine the load. You can not name those queer-looking things, I know. First, there are "plenty cocoas," to speak as Uriah would. These are the tubers, or roots, of a plant that resembles common rhubarb, or pie-plant, in appearance,—large leaves on the end

of a soft stem. The tubers are somewhat egg-shaped, with a neck that fastens them to the plant. Then there are plantains, which you would call "such big bananas." These are boiled while green; and if kept until ripened, they are excellent either boiled or roasted; they may also be cooked in a variety of other ways. Here is a bunch of green bananas, or "munchie," as Uriah calls them. This has been cut up in "hands" of about fifteen bananas, or "seeds," each. These he will peel and boil while still green, and eat with salt or salt fish, a common accompaniment of the native foods.

He has both red and yellow sweet potatoes,

ened rind off; cut, and core, and eat, while hot, with salt fish, or some of those alligator pears in the basket on his head. How he will smack his lips!—and I think you would be tempted to do so, too. Uriah scarcely knows what real bread tastes like, but he eats "plenty bread-kind."

Uriah was soon ready to trot on. He had cried, "Bur-r-r-r!" to his donkey as we met, so it stopped, and fed by the roadside while we talked. Now he hit it with his supple-jack,—a section of a long, woody vine that can be bent, while green, into almost any form. This is the common riding- and driving-stick of Jamaica, and one usually lies on the teacher's desk in day-school.

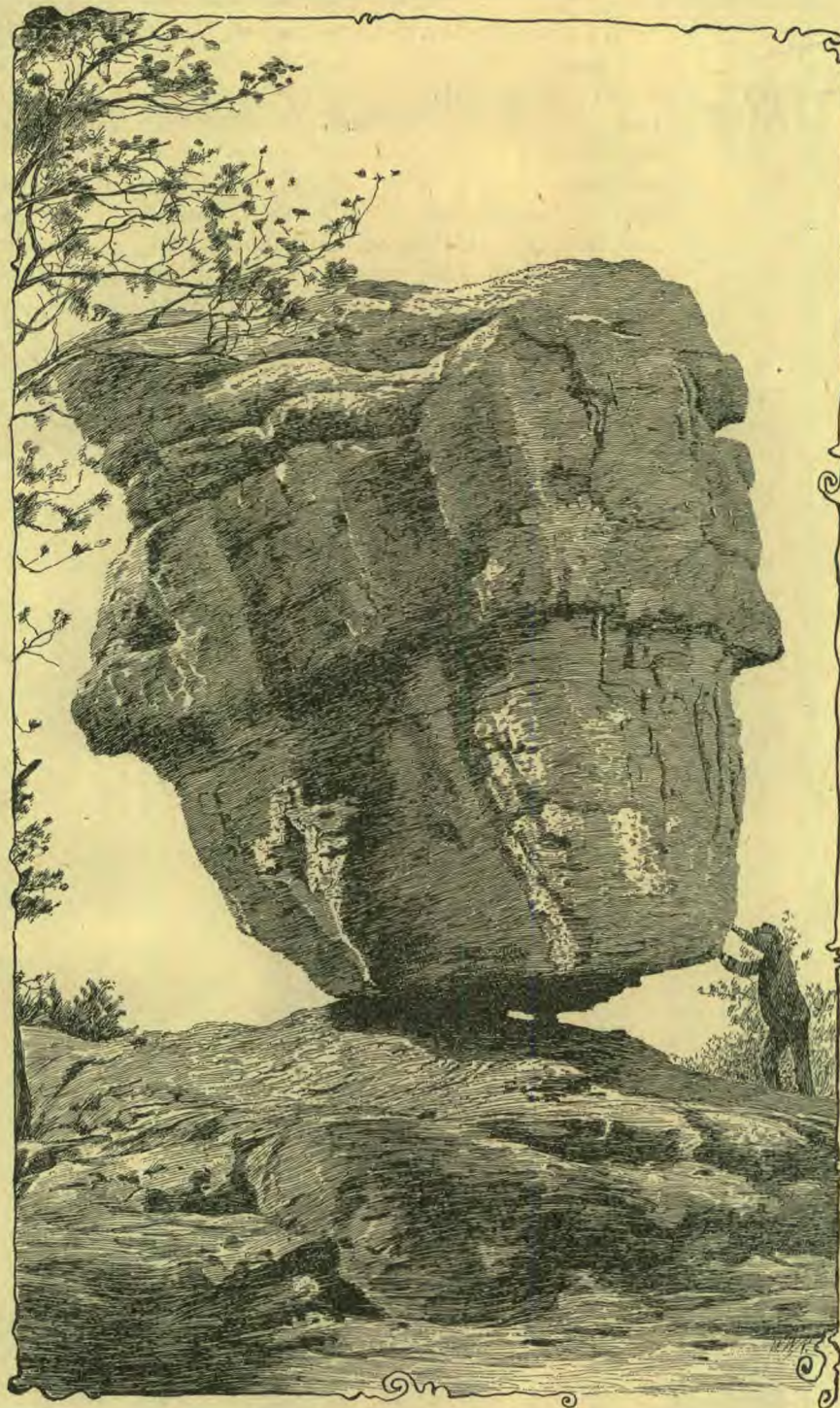
The donkey understood, and started on. But he soon concluded that he was tired, and his load too heavy; so he picked out a green spot by the roadside, and began to lie down. "Whack! whack!" came the supple-jack, until Mr. Donkey concluded he would go on, and wait until home was reached for his coveted rest.

"Good-by, Missus," called Uriah.

"Good-by, Uriah. Tell granny howdy," I returned. I should have been thought very impolite had I failed to send granny "howdy."

□ Soon boy and donkey were lost to my view, and a mind-picture alone remains,—a little woolly-headed urchin, wearing only a shirt, and carrying a basket on his head as he trudged behind the loaded donkey, rope and stick in hand.

ANNA AGEE HALL.



BALANCE ROCK

too; also some negro yams. All yams are large, coarse roots, and do not look fit to eat. Some kinds taste very good, however, when roasted or boiled. There are three principal kinds,—negro, yellow, and white. The latter is the best. Yams are the tuberous roots of long vines, which are trained up tall poles. The leaves are heart-shaped. The longer and ranker the vine, the larger and better the tuber. Should the wind blow down the pole that supports the plant, it would stop its growth and ruin the yams.

What are those queer, round balls, which look like osage-oranges? you ask. Why, they are breadfruit. Uriah will peel, quarter, core, and boil some, and others he will roast by the open fire, turning them occasionally so they will roast evenly. Then he will peel the black-

ers some ideal "den," and writes it up in glowing style, enlivening his column with a fanciful illustration or two, in one of which perhaps is shown a student's "quiet corner," hung with pictures and engravings, and adorned with costly rugs.

But there are rooms here and there that are rarely visited. A bit of attic room, with a single window and barely necessary furniture, is the extent to which many a poor but determined collegian will cater to his needs, at least for a while. There are many flights of stairs for him to climb in order to get to this poor room, but to him they are only typical of the flights he means to attempt in the accomplishment of many cherished plans. His den is lighted only by a dim kerosene lamp; but the light of ambition and youthful aspiration burns

#### THE COLLEGE BOY'S ROOM

THE rooms of most college boys in the city are not the comfortable dens that the imaginative reporter sometimes paints them. As a matter of fact, they are often dreary, desolate places, where work-all-day and toil-all-night students merely abide, and can hardly be said comfortably to live. Of course this is not always the case, but there are many students' rooms of which it is true. The reporter of the enterprising daily usually discov-



bright within his breast, and he trims that light with his zeal, and often with a prayer. The furniture generally consists of a fairly well-ordered bed, a rickety table, a small, rusty stove, a bureau, and one or two chairs. Often there is not an ornament on the walls, with the exception, perhaps, of a bookcase, which the student has himself made, and on which he has placed his precious schoolbooks. Sometimes there is neither bookcase nor table; and he puts his books on the window-sill, where he also writes out his themes.

In his behalf, there is an excellent opportunity for missionary work of a most helpful sort. That opportunity ought first to be seized upon and improved by the sisters and girl cousins of the college boy—those who know how to make the dainty belongings that go so far toward giving a poor room an appearance of cheerfulness and brightness. Those who are able and willing to brighten and make comfortable a college boy's room, will to some extent lessen the bitter details of his college experiences, and so far be doing real missionary work. Not to overcrowd a room, but to set dainty reminders of home here and there, will suffice. A picture or two, and a plaster cast on the walls, will transform the most uninviting room, and render it in some wise a "living-room," that its denizen will grow to love for the sake of those who care to remember him in this pleasant way during his college years.

FRANK WALCOTT HUTT.

#### THE EARTH MADE NEW

WHEN we think of the beautiful earth made new  
And the river of life so fair,  
Our hearts swell with love to our Father above,  
For the home he has gone to prepare.

Oh, we're longing to drink of that life-giving stream,  
And to gaze at its beauties untold!  
Oh we're longing to walk in heaven's meadows so green,  
And to dwell in its mansions of gold!

There our bodies, made glorious, will never decay,  
And our sorrows forever will cease;  
There will be no more night; for the Lamb is the light  
Of the kingdom and city of peace.

Laura Bennett and Ida Salton.

#### THOUGHTLESS WORDS

"I wonder why Mab clings so to you," said a lady who was visiting a friend, and who had with her a little motherless girl of three or four summers.

"Because I don't starve her," was the thoughtless answer, given in a roomful of company.

The little girl's eyes had been ailing; and in accordance with the physician's orders, the motherly woman who had charge of the child had put her on a plain diet, but her friend thought this unnecessary, and humored Mab to her heart's content. Of course the guests did not know the state of the case, and do not to this day. No explanations could be made; and so the woman had to suffer from the sting of the cruel words, and the mortification of having it thought that she had treated her self-accepted charge unkindly. She could hardly lift up her head, or bear to mingle in society afterward; and though many years have passed, the sting of those words still causes a feeling of pain in her heart.

It is wrong to be too free in "speaking our mind." We may, in so doing, make wounds that will never heal. We must concede that others are conscientiously striving to do right, and must judge kindly, and carefully weigh what we say, remembering that we can never obey the command, "Be courteous," and at the same time make cruel speeches.

S. Roxana Wince.



#### THE BIG OUTDOORS

Oh, the joyous, beautiful, big Outdoors,  
With its green grass carpets on long, wide floors!  
With its pale-blue sky, stretching far over all,  
And clouds, like pictures, on its high, arched wall!  
The only partitions in its one big room  
Are the fences and hedges where flowers bloom.  
'Tis the jolliest place, we children all say,  
To run and caper and shout in our play;  
With a stump for a table, a stone for a chair,  
Who would wish better furniture anywhere?  
There's no need for a stove on a summer day,  
For the sun drives all the cold far away.  
You can wash your hands and cool your face  
In the brook that runs right through the place.  
As for water to drink, there's the clear, cool spring,  
Where we stoop and sup for want of a cup,  
While rich berries invite us to eat them up.  
There are insects that hum, and birds that sing.  
As they fly through the air on tireless wing;  
There are little fishes that gleam and flash,  
And frogs that jump into the brook with a splash;  
There are sheep and lambs, and horses and cows,  
Under the shade of the tall trees' boughs.  
The squirrels chatter, then scamper and leap,  
Or run up the trunks of the trees so steep;  
And everywhere there are beauty and joy,  
To thrill the heart of each girl and boy.  
Oh, the big Outdoors is the place for me,  
Where everything is so happy and free!  
And when the sun sets at the close of day,  
And we're all tired out with our work and play,  
We feel like thanking our Father above  
For the tokens he gives of his wonderful love.  
And then we're reminded that sometime erelong,  
The whole world shall ring with a glad, new song,  
When Jesus our Saviour makes everything new,  
And prepares a bright home for the tried and true;  
And if we are faithful until he appears,  
It surely can not be many more years  
Until we shall rest in his home above,  
And enjoy forever his wonderful love.

F. W. FIELD.

#### 24—Moth-Mullein



YOU would not suppose that this plant is related to our Common Mullein. However, it is closely related to it. The Moth-mullein is quite smooth, whereas our Common Mullein is very woolly throughout. The stem of the Moth-mullein is green and slender, while the stem of the Common Mullein is of a whitish green, and is tall and stout. The flowers of the Moth-mullein are large, showy, yellow or white, tinged with purple, and arranged at distances

from one another on the stem: this method of flowering is called a "loose raceme." The flowers of the Common Mullein are crowded close together in what is called a "dense spike," and the flowers are much smaller than those of the Moth-mullein, and yellow.

The Moth-mullein is much visited by moths; hence its name. The flowers of the Moth-mullein perish in a short time after being

picked. It is claimed that the cockroach and this plant can never agree, cockroaches holding it in great abhorrence.

#### 25—Great Mullein

The Common Mullein, or Great Mullein, is called in Europe the "American Velvet Plant." However, it is not a native of this country, but has been naturalized from Europe. It first came, it is claimed, from the Island of Thapsus.

From its leaves the Greeks made lamp-wicks. The Romans prepared the dried stalks in suet, and burned them as funeral torches, calling them *candelaria*.

For a number of years the flowers have been collected, thoroughly dried, and kept in dry, well-stoppered bottles; dampness causes them to lose their delicate color. They are used to make poultices, and by the Germans to make a gargle for ulcerated sore throat. An infusion of the leaves is used for catarrhal affections.

Children sometimes rub the velvety leaves of this plant against their cheeks to produce a flush of color that almost rivals cosmetics.



VERBASCUM  
Thapsus.  
COMMON MULLEIN.

L. A. REED.

#### THE VIRGINIA CREEPER

It is a curious fact that this same climbing plant, so universal and so easily domesticated, is also one of the most wonderful in the botanical world. A creeper that needed culture and attention could never have prospered and covered half London with its branches, as this creeper has done. Be it man or vegetable, there must be some special gifts and faculties in whatever invades a metropolis, and holds its own there, without any external aid.

The Virginia vine displays almost miraculous powers of adaptation. It sends out tendrils three or four inches in length, which grow in five or six slender fingers until they touch and feel a wall, a window, a water-pipe,—any flat surface. Then the curved extremities of the tendrils swell, become bright-red, and expand into little disks, or cushions, closely pressed to the adjacent surfaces.

It takes from thirty-eight to forty-eight hours for this remarkable change to occur in the seemingly simple ends of the tendrils or hooks; but once the disks are formed, they secrete a fluid that fixes them to the wall or window as firmly as any glue or gum. No solar heat, no warmth of the adherent surface, can evaporate the liquid thus exuded; the climbing juice of the fig will remain liquid for one hundred and twenty-eight days, and that of the Virginia creeper is nearly as highly proof against desiccation. Yet, once affixed, it dries into an indomitable cement; and by these wondrous hands the little plant climbs and thrives. As soon as ever the disks have found a firm foothold, they discharge this hold-fast fluid, which hardens; and then the tendril curls itself into a watch-spring, twisting first one way and then the other, to avoid destructive tension, and by this method obtains a serviceable and elastic stay. Thus anchored, the little sentient mooring dries up and dies, but retains its strength and elasticity in the withered state, so much so that one single branchlet of the plant, dead



for ten years, has been found capable of supporting a weight of two pounds, the entire tendril easily sustaining ten pounds.

Hereby it will be easily understood how the lavish wealth of foliage displayed by this friendly and familiar creeper is held up. It has a thousand hands, and these possess ten thousand fingers, all feeling about for eligible points of vantage, which, once seized, are grasped for good.

A still more remarkable thing is that, once it has climbed as high as it can go, it takes no more trouble to develop these tendrils and disks. It seems to be quite aware that its aspiring days are over, and lays itself out to produce leaves and branches, just like the ivy, which shoots no more adhesive rootlets when it once arrives at the top of a tree or wall.

Nobody can be unaware of the *Ampelopsis*; everybody must see its graceful summer foliage and beautiful autumnal adorning; and, so seeing, have within reach and examination one of the deepest mysteries of creation. — *Selected.*



#### THE HANDS DIVINE

MERCIFUL hands they were to set men free  
From binding chains, with word and touch divine;  
Pitiful yet, and through eternity.  
Lord, be that pity mine!

Life-giving hands they were, on fevered brow,  
Thrilling the wasted veins with vigor new.  
Almighty hands of healing, then, and now.  
Let mine be healing, too!

Dear, loving hands they were, while long years  
passed,—  
Would they were laid upon this head of mine! —  
Stretched wide in blessing on the cross at last.  
Lord, make my hands like thine!

— *Mabel Earle.*

#### A LESSON FROM DANIEL'S EXPERIENCE

GOD helps those who place themselves where they can be best qualified for his service. Divine power unites with the efforts of the earnest seeker for truth, giving him the fitness he needs for God's work. Daniel placed himself in right relation to God, and to his outward circumstances and opportunities. He was taken a captive to Babylon, and with others was placed under training to be prepared for a place in the king's court. His food and drink were appointed him; but we read that he determined not to defile himself with the king's meat, nor with the wine which he drank.

In taking this step, Daniel did not act rashly. He knew that by the time he was called to appear before the king, the advantage of healthful living would be apparent. Cause would be followed by effect. Daniel said to Melzar, who had been given charge of him and his companions: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat and water to drink." Daniel knew that ten days would be time enough to prove the benefit of abstemiousness. "Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

Having done this, Daniel and his companions did still more. They did not choose as companions those who were agents of the prince of darkness. They did not go with a multitude to do evil. They secured Melzar as their friend, and there was no friction between him and them. They went to him for advice, and at the same time enlightened him by the wisdom of their department.

It was God's purpose that these youth should become channels of light to the kingdom of Babylon. Satan was determined to defeat this purpose. He worked upon the minds of the youth who had refused to be God's representatives, causing them to be jealous of Daniel and his companions. At Satan's suggestion they laid plans to entrap those who were making such steady, rapid advancement in knowledge. They tried to mislead and deceive the Hebrew youth, endeavoring by flattery to lead them into wrong. But they failed signally, because these youth had on the armor of light; they fastened themselves to the promise, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

Daniel and his friends knew that they must keep the eye single to the glory of God, seek wisdom and strength and grace from on high, and not allow themselves to be led, by smiles or frowns, to yield to the sophistry of Satan. They knew that no human power could be to them wisdom and righteousness and sanctification. Satan was trying to compass their destruction. Nothing but the wisdom and strength and firmness and heroism that God could give would enable them to maintain their position in the way of holiness. They knew that they were not yet fully acquainted with the character of Satan's enmity. They would have to watch unto prayer; for they were ignorant of the obstacles they would have to surmount. They knew that barriers would rise in their way, that embarrassment would surround them on every side.

They made a faithful study of the word of God, that they might know the divine will. By faith they believed that the One whom they served would communicate to them his will; and in answer to their faith God opened his will to them. The word of God was to them a light shining in a dark place. They made that word their text-book, looking upon it as the foundation upon which they must build character. They had only a part of the Old Testament. The youth of to-day have increased light. The Bible teaches the whole duty of men, women, and children.

Divine wisdom came to Daniel and his companions as they studied God's word. They knew that it was their authority, and that it demanded their obedience. The truth was to them of the highest importance; for it placed their duty before them in a clear light.

Satan often cast his shadow across their pathway, to obscure their view of divine light, and darken their faith and confidence in God. But they would not yield, and the Lord gave them wisdom and power to prevail with him in prayer. As they followed the course of study outlined for them in the courts of Babylon, they made it their aim to become statesmen who would never sacrifice principle in order to obtain advantages for themselves. They knew that they were in an enemy's country, under the power of the Babylonian king; and they were obedient in all things save where they were asked to sacrifice truth.

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed

with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

He who gave wisdom and understanding to Daniel is willing to give wisdom and understanding to all who place themselves in the same relation to him that Daniel did. None need have a superficial education. Read how Paul enjoined on Timothy constancy and perseverance in the faithful performance of duty. "Thou therefore, my son," he wrote, "be strong in the grace that is in Christ Jesus. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Work for God with humility and earnestness, teaching truth from love to God and man. Untold good is accomplished by the faithful, humble Christian, who prays, and then lives his prayers. MRS. E. G. WHITE.

#### PRAYERS AND GYMNASTICS

"I KNOW I ought to take more exercise," the girl said. "I mean to. I joined the physical culture class because I thought that would make me practice; but I come home tired, and it seems such an effort that nine times out of ten I just let it go."

"I know," her friend answered; "I did, too, until —"

"Until what?" the girl prompted her.

Her friend turned to her with a sudden bright smile. "Until I made it part of my worship," she answered, slowly.

The other girl repeated it after her; it sounded almost irreverent. "A part of your worship! What do you mean?"

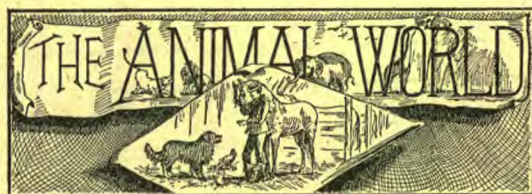
"Just what I say. I knew that I needed the exercise,—sewing so much as I do, I need it especially,—but it seemed to me that I could n't take the time: or if I did have time, I was too tired. Then one night when I could n't get to sleep, it came to me suddenly. God had given me this body to use for him; it was one of my 'talents.' If he should ask me how I had used it,—if I was keeping it strong and vigorous, so that it should be ready for any work he should send me,—what could I say?"

"I knew that I was n't; that brain as well as body was getting dull and sluggish; and that, disobeying the physical laws he had set for me, I was disobeying him. So then I began the very next day; after my Bible reading came my exercises. Sometimes—it was hard at first—I had to pray for resolution to hold myself to it, but I did. I could n't pray, and then sit right down and not take the answer to my prayer! The experience has taught me that religion is not one thing, and everyday living another; but that religion is, or should be, in everything we do."

The other girl did not answer, but she was thinking.—*Elizabeth Holmes, in Well-Spring.*

"NO LIFE is beautiful without the little virtues; and a life that lacks beauty, lacks power. Good principles are the best things a man can possess, but they do not make up for a lack of the small courtesies. It is pitifully common for a person to sacrifice the greatest joys of life for others, and yet throw away the results of his sacrifices by making disagreeable speeches. We should not put courtesy and tact in the place of higher things, but we must remember that without them no life reaches its possibilities of usefulness."





#### A LESSON FROM THE SPIDER'S WEB

A SCHEMING old spider, whose web was far wider  
And longer and stronger than those of the rest,  
Sat musing one day in a satisfied way,  
'Mong the bones of the victims he'd caught in his  
nest.

And the crafty old fellow, with sides fat and yellow,  
Thus said to himself: "It is strange, I declare,  
That the flies will still come when they *know* I'm at  
home,  
And they see all these skeletons hung in my lair.

"I sat here one day, when there came by the way  
A silly young bottlefly buzzing along;  
He tossed up his head, and so boastingly said,  
'I'm sure there's no danger, because I'm so strong.

"With one stroke of my wing I'll demolish this thing,  
Where so many poor, weak, foolish creatures have  
died;'  
Then in vain, pompous way the young bottlefly gay  
Rushed up to the web in his confident pride.

"But these strong little strings caught his silvery  
wings,  
And soon to his horror the bottlefly found  
That he, too, must die, like a poor, common fly,  
Though he fluttered and tugged and buzzed  
wildly around."

#### MORAL

Look out, my boys! you are brave, I know,  
But shun ye the paths of wrong;  
Look out, look out for the wily foe,  
Lest he bind you fast in his web; for oh,  
The fetters of sin are strong!

MRS. L. D. AVERY-STUTTLE.

#### ANIMAL INTELLIGENCE.

To just what extent our domestic animals realize their surroundings, and anticipate their experiences, we perhaps can never know in this world, but from numerous indications we readily conclude that they are very intelligent in reference to the things that are taking place about them, especially those in which they are directly interested. A dog asleep on the mat will usually show signs of interest as soon as he is spoken of. A friend told me of a cat with kittens that overheard her mistress say that she would have to have those kittens destroyed. Almost immediately the cat removed the kittens, and remained in hiding with them for weeks, and never brought her family back to the place of danger. Dogs and horses show that they know whether they are being well or illy spoken of. They recognize friends, and remember places of danger. Nearly all domestic animals know when they are in mischief, and apprehend punishment.

As we see train-loads of cattle and sheep hurried on to the slaughter, the query always comes up, How much do these creatures realize their impending fate? And when at last they reach the crowded pens, where they are punched, goaded, gored, sworn at, and terribly frightened, is it their fear of death and being beaten that causes the pitiful bellowing and bleating? If so, who can measure the suspense and dread that fills them as they are irresistibly crowded on, step by step, to the butchery? The fact is, the reflections of a person of ordinary sympathies upon the butchering business are usually cut short by a feeling of horror. Butchery is an ugly word; it represents an ugly business, one that is apt to harden men's souls.

Many years ago I was called upon to lend a hand in holding a young bullock that did not want to stand for the fatal blow. A desire to oblige led to a compliance; but as the poor

victim fell in the throes of death, I felt akin to a murderer. And this was the last innocent victim of my hands. To-day the thought of shedding blood is repugnance itself. Thus it will be to all who realize the inherent value and title of life. And how much sharper should the repugnance become if we know that animals doomed to death are sensible of their impending doom!

G. C. TENNEY.

#### A PET SEA-GULL

BIRDS do not become tame nearly as readily as some other animals, but I noticed an exception when living in the coast country. Looking over my neighbor's fence one day, I was surprised to see on his doorstep a beautiful white sea-gull and a pet cat, sitting quietly together, apparently the best of friends.

Becoming interested, I asked my neighbor about his feathered pet, and he told me how some cruel boys had shot the gull a few days before, breaking its wing. As they were passing his house, he noticed the suffering bird,



AN INTELLIGENT DOG

and bought it from them. Then he carefully bandaged the broken wing; and the gull, seeming to understand his kind intentions, became quite tame, and nestled its pretty head against his hand.

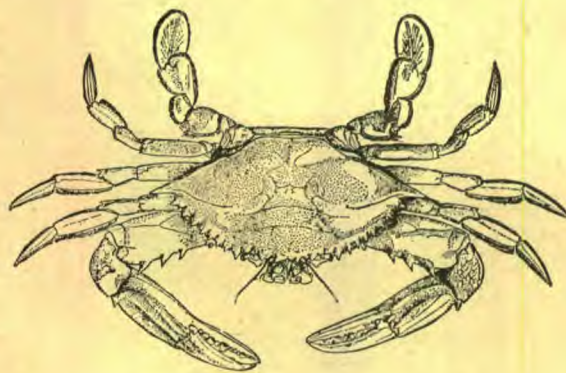
Jones entertained me by showing how "Sir Gull" usually took his meals. Bringing a plate of oysters and a fork, he called, "Goosey, Goosey, Goosey," and the bird came running to him. Then he held out an oyster on the fork, and Sir Gull seized it quickly with his pretty yellow bill, and ate the oyster as demurely as if he had been so served all his days.

The oddest thing was one day when my neighbor gave the gull some small pieces of meat for dinner. He placed the meat on the ground; but Sir Gull, espying a pan of water near by, deliberately took the meat, piece by piece, and dropped it into the water. Then, true to his nature, he began the fishing for his dinner, and, picking the pieces from the water, swallowed them, apparently with the greatest relish. It was really an amusing sight to see that wild sea-gull in my neighbor's yard, fishing in the pan of water for his dinner.

It is my neighbor's intention, as soon as the gull's broken wing is healed, to take it back to its native ocean beach, and leave it there to rejoin its wild companions, that it may go once more sailing over the beautiful foam-flecked ocean, free and unfettered.—*Vincent S. Stevens.*

#### THE ERUDITE CRAB

WHEN Mab and Olly, hand in hand,  
Met this droll creature on the sand,  
With wonderment they heard him say:  
"I'm classed with the crustacea;



My family, arthropoda;  
The order of decapoda;  
Also marine; oviparous;  
And, as to food, carnivorous."  
"Dear me!" said Oliver to Mab,  
"I thought the fellow was a crab."

AUNT BETTY.

#### A FLYING LEAP

THE squirrel's boldness in leaping from tree to tree is explained by Mr. G. H. Hierhold as the result of the animal's knowledge that a fall will not hurt him. Every species of tree-squirrel seems capable of a sort of rudimentary flying, or at least of making itself into a parachute, so as to break a fall.

"One day," says Mr. Hierhold, "my dog treed a red squirrel in a tall hickory that stood on the side of a steep hill. To see what the squirrel would do when closely pressed, I climbed the tree. He took refuge in the topmost branches, and then, as I approached, boldly leaped into the air, spread himself upon it, and with a quick, tremulous motion of his tail and legs, descended quite slowly, and landed upon the ground thirty feet below me, apparently none the worse for the leap; for he ran with great speed, and escaped up another tree."

A traveler in Mexico gives a still more striking instance of the power of squirrels partially to neutralize the effect of the force of gravity when leaping through the air.

Some boys had caught a black squirrel nearly as large as a cat. It had escaped from them once by leaping sixty feet from the top of a pine tree, and this had led the grandmother of one of the boys to declare that the creature was bewitched. To test the matter, the boys wanted to throw the squirrel down a precipice six hundred feet deep.

Our traveler interfered to secure fair play for the squirrel. The prisoner was conveyed in a pillow-case to the edge of the cliff, and then let out, that he might take his choice between captivity and the terrible leap.

He looked down the abyss, and then backward and sideways, his eyes glistening, his form crouching. Seeing no escape except in front, he took a flying leap into space, and fluttered, rather than fell, into the abyss below. His legs began to work like those of a swimming poodle, but faster and faster, while his tail, slightly elevated, spread out like a feather fan.

He landed on a ledge of limestone, where he could be seen squatting on his hind legs, and smoothing his ruffled fur, after which he made for the creek with a flourish of his tail, took a good drink, and scampered away into a willow thicket.—*Companion.*





## MY FRIEND

I HAVE a friend so precious,  
So very good to me,  
He loves me with such tender love,  
He loves so faithfully,  
I could not live apart from him,  
I love to feel him nigh;  
And so we live together,  
My Lord and I.

Sometimes I'm faint and weary;  
He knows that I am weak;  
And as he bids me lean on him,  
His help I gladly seek;  
He leads me in the paths of light,  
Beneath a sunny sky;  
And so we walk together,  
My Lord and I.

— Old Huguenot Hymn.

## SEPTEMBER STUDY OF THE FIELD

PART III: "THE EARLY DAYS OF ARGENTINA;" "THE COUNTRY AND PEOPLE OF ARGENTINA"

(September 9-15)

1. *The Argentine Republic* comprises the greater part of what was formerly the Spanish viceroyalty of Buenos Ayres. On the separation of the country from Spain, the remainder of the viceroyalty seceded from the authority of the government established in Buenos Ayres, and formed the three important republics of Bolivia, Paraguay, and Uruguay. The city of Buenos Ayres, the capital of the province of the same name, then became the seat of the national government of the United Provinces of the Rio de la Plata,—so named in a treaty with England, by which their independence was recognized, but since termed the Argentine Republic. Covering a territory as great as all Central and Western Europe combined, it does not contain as many inhabitants as the city of London, and a large number of these are Indians. It is the policy of the Argentine Republic to encourage immigration, and each year many thousands of persons from Germany, France, Switzerland, and Italy go there as laborers, find homes, and establish themselves in business.

2. *Physical Geography*.—The most remarkable feature of the country is its plains, which may be said to extend over more than three fourths of it. The plains of Patagonia in the south, the Pampas across the extending central part of the country, and the Chaco in the northeast, have no very definite natural boundaries. The two latter seem to be the same continuous formation in which a slight undulation divides the streams of the Chaco, which join the Parana River, from those of the Pampas, which either flow into the Atlantic south of the mouth of the latter river, or disappear by absorption into the soil and evaporation as they spread over the plains. The best parts of these plains are covered with a rich, alluvial soil from three to six feet in thickness, formed by the constant decaying of the luxuriant vegetation which grows upon it. A great part of Patagonia and the Western Pampas consists of gravel and coarse detritus from the Andes, and, though apparently sterile, only requires

irrigation to become productive. Other parts of the plains are dry, saline wastes or brackish marshes, which probably mark the former position of an inland sea.

3. *Climate*.—The great extent of this country in latitude makes the climate range through all diversities of temperature from that of Northern Europe and Canada to that of Egypt and Arabia. Argentine Patagonia might not inaptly be termed the Sweden, and Chilean Patagonia the Norway, of the southern hemisphere. In the north of Patagonia and the southern part of the province of Buenos Ayres, the climate resembles that of England; and north of this is the broadest part of the republic, which contains the city of Mendoza in the far west, and Buenos Ayres in the east, and enjoys one of the finest climates in the world, rivaling that of southern France and northern Italy. North of this the summer heat becomes too oppressive, and in the extreme north the climate is thoroughly tropical. Along the Argentine slopes of the Andes and the adjacent country, the climate is remarkable for its dryness, because the prevalent westerly winds lose the moisture that they bring from the Pacific before crossing the mountains. This peculiarity is most marked in the southern part of the continent, where Chilean Patagonia is deluged with almost incessant rain, while Argentine Patagonia is dry and arid.

4. *How the Message First Reached Argentine*.—For several years there was a small company of Seventh-day Adventists in Argen-



tine. They were French Swiss, who received their views of the Sabbath and the second coming of Christ in the following singular manner: Some years ago a small company of Seventh-day Adventists were baptized in Lake Neuchâtel, Switzerland; and this unusual occurrence was reported as an item of news in a secular paper. This item was copied by a French Baptist journal, a copy of which, falling into the hands of our Swiss friends in Argentine, so aroused their curiosity as to what doctrines were held by this people that they sent for publications, and through reading became convinced of the truthfulness of the views advocated.

## DOING THINGS

"I WILL send my prayers in my wagon," answered a farmer, when he was asked to pray for a poor widow.

"I must spell my pity with my purse," decided a man whose heart had been touched with the need of the heathen.

"It is time my sympathies oozed out through my finger-tips," thought a young girl who had been feeling sorry for an overworked mother, but whose sympathies had found no practical expression in behalf of the weary little woman.

"Love, come sit on my lips while I speak to that careless one," invoked one whose good intentions had a fashion of hiding in the heart.

"My sociability needs to be mounted on shoe-leather," concluded a well-meaning but home-tied church-member, as she thought of her duties toward some newcomers.

"I will try to coax my heart into the palm of my hand," the usher whispered to himself, as he was about to reach out for a perfunctory hand-shake with a stranger.—*Selected*.



## "IN THE DAY OF HIS PREPARATION"

"THE chariots shall be with flaming torches." Nahum 2:3-6. When, we ask, are the chariots to be with flaming ("fiery," margin) torches? The answer is, "In the day of his preparation;" that is, in the last days, when our Saviour is preparing to return to this earth for the purpose of receiving his waiting children unto himself, the chariots shall be with flaming torches. While it is true that this prophecy had a partial fulfillment in the destruction of ancient Nineveh, the description here given of a modern railroad train is so striking that none can fail of seeing its application.

Notice the similarity. The chariots are called, in verse 6, palaces. Every well-equipped railroad at the present time has its palace cars, and they are veritable palaces indeed, costing thousands of dollars. They are also said to "run like the lightnings." We have, to-day, our "lightning express" trains,—trains that run; they are not hauled slowly along by men or animals; but they run, just as the Lord said they would do in the day when human probation is about to close, and the Saviour is preparing to return to this earth in all the glory of his Father.

Again, it says that "he"—the conductor, or

the one in charge of this train that now rage in our streets—"shall recount his worthies." Who is worthy, we ask, to ride on this mighty harbinger of the coming of our Lord?—The one who has paid his fare. How far may he go? Past how many stations is he worthy to ride?—That depends entirely upon his ticket. Watch the conductor "recount his worthies" as the train leaves the different stations; see him "stumble" in his walk, and "make haste to the wall thereof." Therefore has "the defense" been "prepared,"—that inclosure around each platform, on which travelers pass from one chariot to another.

How long has it been since these chariots began to rage in our streets, and to jostle one against another in our broad ways?—These things have come up within the last few years, and are certainly a sign to this world that our Lord is soon coming. The rumbling wheels; the re-echoed tones of every locomotive whistle; the labored breathings of the iron monster, mingled with the terrific roar of its majestic tread,—all tell to every student of God's word that Jesus is soon coming again.

The closing scenes of this wonderful prophecy describe disasters that have so often occurred in river-harbor cities and villages. Read verse six, which says, "The gates of the rivers shall be opened, and the palace shall be dissolved." The gates of the river evidently refer to those drawbridges built across the rivers of commerce, where ships pass, and are so constructed as to open and shut, very much like an ordinary gate. As the prophet Nahum looked down the stream of time, he saw one of those mighty gates swung open for the passage of some ship; and lo! a train comes thundering, unwarned, along, and before its fearful speed can be brought under control, the whole



thing is plunged into the depths below. The Hebrew word *Mug*, here translated "dissolved," means also to "soak, melt, or soften." What more complete picture of a railroad disaster of this kind could be drawn? Such portions of the wreck as were not soaked, or softened, by being submerged in the river's wave, would be melted by the fires that almost invariably attend such disasters. All these are to come in the day of his preparation.

O. C. GODSMARK.

**SABBATH SCHOOL LESSON NO 11**

**CRUCIFIED WITH CHRIST**

(September 15)

Lesson Text.—Gal. 2:27-31.

Memory Verse.—Gal. 2:20.

**SUGGESTIONS FOR STUDY**

THIS lesson is very closely connected with the lesson of two weeks ago. Review the text from the beginning of the second chapter, but especially from verse 11. In this way the whole subject will become clear to your mind. The better you learn each lesson, the clearer and more interesting will each succeeding lesson become.

**QUESTIONS**

1. What experience does Paul refer to in this chapter? V. 1. Why did he make this visit to Jerusalem? Relate the circumstances, as given in Acts 15.
2. To what place did Paul and Barnabas return from Jerusalem? Acts 15:30. Who came to Antioch later? Gal. 2:11. What course did he take that caused Paul to reprove him? V. 12. How did his course influence others? V. 13.
3. What question did Paul ask Peter? V. 14. Though they were Jews, why had they believed on Christ? Vs. 15, 16.
4. How did they seek to be justified? Since they needed to be justified by faith, what were they found to be? V. 17; note 1.
5. Though Christ justifies sinners, of what is he not the minister? V. 17. How may one who has been freed from sin, come again under its power? V. 18. What is destroyed when Christ is accepted? Rom. 6:6; note 2.
6. What happens to the believer in Christ, through the law? Why is he dead to the law? Gal. 2:19; note 3.
7. How do we die with Christ? Do we remain dead? By whose life are we made alive? How do we live this new life? What has Christ done for us? Why did he die for us? V. 20; note 4.
8. What do we not do when we accept righteousness by faith? If we could become righteous by the law, would Christ have needed to die for us? V. 21. Then if we try to become righteous by our own good deeds, what do we do? Note 5.

**NOTES**

1. The Jews held themselves above the Gentiles. One version of verse 15 reads, "We are Jews by birth, and not unhallowed Gentiles." Then in verse 16 Paul shows that they, though they were Jews, could not be made righteous by the law, but needed to be justified by faith. But in seeking to be justified by faith in Christ, they had to own that they were sinners, as well as the Gentiles. Then why should they despise others, who were no worse than themselves?

2. Though Christ ministers in behalf of sinners, he does not minister sin to them, but righteousness. By faith we reckon ourselves

dead to sin, but alive unto God. Rom. 6:11. But if we allow our faith to fail, we build again the body of sin, and come again under the power of sin. According to our faith we are kept from sin by the power of God.

3. "By the law is the knowledge of sin." Thus it is that through the law we find ourselves condemned to death. Then when we accept Christ, and his death for us, we become dead to the law, free from its condemnation, that we may live a new life unto God.

4. This is one of the most wonderful and precious verses in the Bible. Study it over many times, till you can take in something of its deep meaning. Make it *personal*. Paul wrote it, but it is for every one who will claim the experience by faith. Think how Jesus must have loved you, that he should die for you. Don't try to explain *why* he should love you, but just believe it, and be glad it is so.

5. If we could keep the law perfectly by our own efforts, and also atone in some way for our past mistakes, we should not need Christ to die for us. But the Lord knew we could never save ourselves in this way. *Frustrate* means "to bring to nothing; to render of no effect." Then when we try to save ourselves by our own good works, we hinder God's plan for saving us. Shall we not let him have his way—not only occasionally, but all the time?

**MY PRAYER**

FATHER, I do not ask  
That thou wilt choose some other task,  
And make it mine. I pray  
But this: Let every day  
Be molded still  
By thy own hand; my will  
Be only thine, however deep  
I have to bend, thy hand to keep.  
Let me not simply do, but be content,  
Sure that the little crosses each are sent,  
And no mistake can ever be  
With thine own hand to choose for me.

—Selected.

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IN EFFECT SEPT. 24, 1899.

Trains Pass Battle Creek, as follows:

**WEST-BOUND.**

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

**EAST-BOUND.**

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No. 24, Accommodation ..... 1.45 P. M.  
No. 28, Local Freight ..... 5.30 P. M.

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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 ..... 8.20 A. M.  
Nos. 9 and 75, daily, except Sunday.  
Nos. 1, 3, and 5, daily.

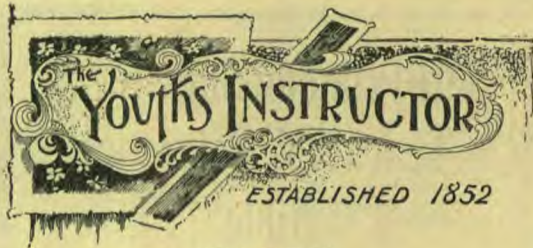
**EAST-BOUND FROM BATTLE CREEK.**

No. 8, Mail and Express, to Pt. Huron, East, and Detroit ..... 3.45 P. M.  
No. 4, Lehigh Express, to Port Huron, and East ..... 3.27 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 ..... 6.00 A. M.  
No. 74, Mixed, to Durand (starts at Nichols) ..... 7.15 A. M.  
Nos. 8 and 74, daily, except Sunday.  
Nos. 4, 6, and 2, daily.

**A. S. PARKER, Ticket Agent,**

Battle Creek.





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#### FOR EVERY DAY OF THE WEEK

SUNDAY:

"Live so that you can respect yourself, and others will respect you."

MONDAY:

Never ask what you have no right to know; never tell other people what they have no right to know.—*Theodore L. Cuyler, D. D.*

TUESDAY:

Drop Thy still dews of quietness,  
Till all our strivings cease;  
Take from our souls the strain and stress,  
And let our ordered lives confess  
The beauty of thy peace.

—*J. G. Whittier.*

WEDNESDAY:

A great part of the happiness of life consists not in fighting battles but in avoiding them. A masterly retreat is in itself a victory.—*Longfellow.*

THURSDAY:

Beauty is God's handwriting; welcome it in every fair face, every fair sky, every fair flower, and thank for it him, the fountain of all loveliness.—*Charles Kingsley.*

FRIDAY:

It is not an empty title  
That I bid you freely claim,  
Now that I write upon you  
The pure and hidden name.  
No longer I call you servants,  
Henceforth, till time shall end,  
To each who in love obeys me  
I have given the name of friend.

—*Margaret E. Sangster.*

SABBATH:

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

COMPARATIVELY few persons understand Greek, but all the world understands the language of kindness.

THE other morning after a storm I noticed a tree that had fallen across the street—a young maple, its pretty leaves already trampled in the filth of the pavement. On either side were other trees, no larger, apparently no stronger, than this, standing straight and fair in the bright sunshine. Why was this tree singled out from its fellows for disaster? Going nearer, I learned the reason—the fallen tree was rot-

ten at the heart! In calm days and even in certain rough breezes it had held its place bravely enough; it might perhaps have taken pride in its apparent strength, its lithe young branches, and lovely foliage.

But it was rotten at the heart; and when the wind came in fury against it, the tree snapped at its weakest place. Of no use then the trusted strength of branch, or the gay show of leaves—the fair young tree was a useless log, to be carted off to the city's refuse heap.

It is not a new thought, yet none the less striking,—the parallel between the tree and a human soul. A sound physical heart, doing its work quietly, regularly,—how great its importance in building up a strong young body, one that shall withstand the shock and stress of later years! And a "clean heart"—a sound, healthy, pure heart—will be the only safety against the storms of temptation and evil that will surely, soon or late, assail the soul. The natural, sinful heart will fall then, and carry the life structure with it; but the heart that is perfect before God will come off more than conqueror.

#### TRAPS

A COBWEB is not usually regarded as an ornament to a room, but look for a moment at this fragment in my east window, which escaped the destructive duster this morning. It is of delicate texture and marvelously constructed; but what especially attracts and holds the attention is the flashing play of color across its filmy strands,—the green of the emerald, the elusive pinkish tints of the opal, an intense, vivid spark of blue,—all intermingled, and changing, and forming new and bewildering combinations of beauty with every faintest breath of air from the heated street outside. What beauty, what delicacy, are in this despised web!

But what, after all, is this glistening, shining, brilliant web but just a trap!—a thing to admire, to wonder over, but a trap, nevertheless, and one that is serving its purpose well, to judge by the number of its victims. And the cunning old hunter must laugh to see them lured into that silken network, and held to their death by those apparently fragile threads.

As I look at it, and am fascinated by its iridescence, I can not but think of the beautiful, shining nets that the enemy of God and man has set for the feet of every one in the world, and especially for those who are heirs of "the kingdom." He makes the net delicate in appearance (though it is so strong that only the power of Christ can break its strands, and set its victims free), and alluring with color and light and the promise of the things we long for most in this world. And if we miss one trap, here is another, more tempting, if possible,—and another,—and another! But thanks be to Him who will always cause us to triumph if we look to him for grace and strength, we need not enter these traps, nor be caught in their nets. We may have strength to flee from their enticements, and not even look back with one glance of regret for their promised pleasures and rewards.

Of course there is hope for the poor human fly, no matter how strong the net into which he has been drawn, nor how apparently hopeless his case: if he calls on the great Deliverer, help will surely come. But how much better the condition, how truly happier, are those who do not fall into the snares of Satan, who are not taken captive by him at his will, but who go forward rejoicing in hope, free in the Lord, a blessing and help to all who pass with them along life's pathway!



*California's Orange Crop.*—It is estimated that the California orange crop this year will yield about 4,500,000 boxes, or 14,500 carloads. A total of forty-four million dollars is now invested in the orange groves of that State.

*A Railroad into Sahara.*—The French are now building a railroad to the Oases Tuat, in the Sahara Desert, seven hundred miles south of the Mediterranean. The Moors, it is said, have risen up against them; and the government of Morocco is protesting, and may attempt seriously to resist France.

*The Khedive of Egypt a Linguist.*—Abbas II, the khedive of Egypt, is at present visiting England. He is said to be a superior linguist, speaking English, French, German, Italian, Turkish, and Arabic. He is also a hard worker, beginning his day's work usually at 5:30 A. M.

*Nickel Steel Rails Too Hard.*—One would naturally think it impossible to secure rails too hard for the severe usage which they receive on the average railroad. However, the Pennsylvania Railroad, having used nickel steel rails on their famous Horseshoe Curve, found them unsatisfactory, and have now replaced them by those of the ordinary steel type. It was found that "the rails diminished the tractive power of the engines, on account of their hardness."

*Electricity versus Coolies in India.*—As is quite generally known, rooms in India are cooled by means of a punkah,—a movable, fan-like frame covered with canvas, suspended from the ceiling. This punkah is moved back and forth by a rope, the work being done by coolies. According to an exchange, it now seems that "the electric fan bids fair to supersede the punkah coolies of India. The regular price for four coolies to divide up the twenty-four hours, is six cents each. With electrical fans the work can be done for one third the cost, and considerable inconvenience may be avoided." The electric fan will also give much more reliable service during the night, as the coolies in the night-shift attempt to get as much sleep as possible while operating the punkah.

*Carlyle on Youth and Study.*—It was the great student Thomas Carlyle who gave the following advice as to the best time in which to study: "If you believe me, you who are young, yours is the golden season of life. As you have heard it called, so it verily is, the seed-time of life, in which if you do not sow, or if you sow tares instead of wheat, you can not expect to reap well afterward, and you will arrive at indeed little; while in the course of years, when you come to look back, you will bitterly repent when it is too late. The habits of study acquired in youth are of the highest importance in after-life. At the season when you are young in years, the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases; but it hardens up gradually to the consistency of rock or iron. You can not alter the habits of an old man; but as he began, he will proceed and go on to the last."

A. J. BOURDEAU.