

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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PARABLES

FROM

NATURE



EVENING

BEHOLD! behold! a sky of gold!
Yon western sky—how fair!
The sunlight thrills above the hills,
And glory hovers there!

The treasures of the parting day
Seem all to linger still
To look once more through farewell door,
And linger on the sill.

Rest perches on the bending bough—
O weary, weary day!
Tired backs have bent, on toil intent,
As long hours crept away.

But now the roseate glow proclaims
The time of labor past,
And weary feet at day's retreat
May find their rest at last.

What lullaby in glowing sky!
No artist brush could paint
So brilliant scene as sky serene,
To cheer the weak and faint.

Farewell, thou day of steady ray!
Adown the western hills
The sunbeams raise their psalm of praise,
And glory leaps and thrills.

B. F. M. SOURS.

NATURE REVEALS THE LOVE OF GOD

No harmonious soul can come in contact with nature, and not feel an influence that helps and elevates. In her own peculiar way she speaks to the heart of man. The secret of her power is not difficult to learn: nature reveals her God.

In the old heathen times, men thought the universe peopled with innumerable gods. There were gods of the sea and gods of the land, gods of the plain and gods of the groves, gods of sum-

mer and gods of winter, gods presiding over every function and aspect of nature,—countless gods, each ruling over some part of the world, and exercising power for good or ill.

Those days are now in the past, thanks to the triumph of the truth that there is only one true God. We no longer think of Neptune ruling over the seas, or of Jupiter hurling thunderbolts from the heavens. These gods have all fallen from their imaginary thrones, and have perished amid their worshippers.

In this enlightened age, however, to many there is in nature nothing to take the place of the old idol-worship. To such, nature is supreme, self-existent, and self-acting. Gigantic as is this task of seeking to show nature as self-sufficient, nearly all scientists attempt it. By fallacious reasonings and beggings-of-the-question they strive to dispense with supernatural power as a factor in creation.

There are seven great facts of physical life that scientists acknowledge are not accounted for by the commonly accepted theories. And insufficient as these theories have proved to be, scientists still rigidly adhere to them, in the fond hope that by closer study and longer-continued thought their theories will grow large enough to cover the facts.

At the risk of being called wise above science, as it is commonly known, let me say that, with these theories, scientists will never be able to account for some of the most vital, fundamental truths of nature. There is no possibility of explaining them, save by the great truth that a personal God is at work in nature.

For instance, scientists can not explain the beginnings of life in a seed. True, they are perfectly familiar with all the process of germination, from the moment the seed is deposited in the soil until the sprout emerges above the sod. But to tell *how* a thing is done is not to tell *why* it is done. To show how many wheels, so to speak, and what sized wheels, how many cogs

in each, how many revolutions they make each minute, and exactly how many there are, is not of itself an explanation of the power that drives the wheels. To speak plainly, a *description* of germination is not an explanation of the *cause* of germination.

And so the great mystery remains a great mystery to such, simply because they will not acknowledge God as creator and ruler of the earth. Refusing to give God the glory, they are brought to confusion.

Nevertheless, God is at work in nature. "The same creative energy that brought the world into existence is still exerted in upholding the universe, and continuing the operations of nature. . . . He [God] covers the heavens with clouds, and prepares rain for the earth. He makes the valley fruitful, and 'grass to grow upon the mountains.' It is through his power that vegetation flourishes,—that the leaves appear, and the flowers bloom."

That it is God who works in nature is the fundamental truth of all Christ's parables. Upon this as a foundation, all his lessons from nature are built. Speaking of the glory of the lilies, he says, "If God so clothe the grass,"—if God does all that for nature, what will he not do for your soul? Now if it is not God who thus clothes the grass, where is the force of the parable?—It is lost forever.

Referring to the fowls, which neither sow nor reap nor gather into barns, he says, "Yet your Heavenly Father feedeth them. Are ye not much better than they?" And again, as an assurance to our faith, he declares that not one sparrow, common and despised as the sparrows are, is forgotten before God.

If it is not God who is at work in nature, these parables of Christ are actually misleading; for they teach and encourage false hopes. But on the other hand, if God is at work in nature, the parables are true, and for our everlasting consolation and help.

What an inspiration there is in the study of nature, when we realize that material things are, in fact, a manifestation of God! Then as we study the works of creation, we see what the Lord does, and become better acquainted with his character. As we look at earth's vegetation, we can say, If God does this for grass and weeds, what will he not do for my soul? God does not forget the lowliest of his creatures; am I not of more worth than they?

Then, turning from the sights and sounds of nature, to gaze upon the full-orbed glory of the cross, there come to us answers as to how much God will do for us,—answers as to the worth of our souls.

Looking to the cross, where hangs the wounded, bleeding, dying Son of God, we are lifted to the realization of the high, holy, enduring truth—that truth which nature never could tell completely, yet ever seeks to reveal; that truth which our hearts throb to hear, and our souls hunger to receive—the great, grand, glad truth that God so loved us that he gave his only Son to save us, thus making us forever heirs of his own matchless glory, sharers in his own spotless character.

L. A. REED.



FAITHFUL SERVICE

Not to be always wanting
Some other work to do,
But cheerfully to take the task
Which Christ has set for you,
And to bear the little crosses
Of humble daily life
With that same dauntless courage
You meant for nobler strife;
And to share the yoke with Jesus,
Wherever he may lead—
Whether in pleasant pastures
His tender flocks to feed,
Or whether upon the mountains
His blood-stains mark your way,
Only to follow him meekly,
And to follow all the day.
So, Soul, you'll be the winner,
When this day's work is done,
And better fitted for labor
When to-morrow greets the sun.

—Silver Cross.

THE WORLD'S HARVEST

LAST week we noticed that in the Saviour's impressive parable concerning the sower, the various steps necessary in raising a crop of wheat illustrate the progressive work of the gospel in the different acts performed by our Lord in the plan of salvation.

In the first place it was necessary that Jesus should be born into our world as a babe. This event is mentioned in Luke 2:11: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." He was born a Saviour; but because he was born a Saviour, would your salvation and mine be sure and complete?—No; something more was necessary. He must not only enter this world an innocent infant, but he must live a blameless life as our example, meet temptation as we have to meet it, and present to the Father a spotless life-record, to be substituted, through faith, for our sinful record. He became sin for us, but not a sinner. The extent to which he became like us is forcibly explained in the following words: "He is our example in all things. He is a brother in our infirmities, but not in possessing like passions. As the sinless One, his nature recoiled from evil. He endured struggles and torture of soul in a world of sin." "He was a mighty petitioner, not possessing the passions of our human, fallen natures, but compassed with like infirmities, tempted in all points even as we are."

Christ partook of our infirmities, our weaknesses, but not of our passions. He knows all about our temptations; but while our natures are to a greater or less extent attracted by evil, his nature recoiled from evil, because he did not have the depraved passions that we possess.

This is what fits him to be such a mighty Saviour to help us out of our trouble.

So Christ's life here on earth was a necessary event in fulfillment of the plan of salvation. "By the obedience of one shall many be made righteous." "We shall be saved by his life." Rom. 5:19, 10.

But was anything more necessary for the accomplishment of this plan? The disciples could not realize that there was; but Jesus told them "that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." "In due time Christ died for the ungodly."

It was unavoidably necessary that Jesus should die. But when he had died, was that all that was needed?—No; a dead Saviour was not what was needed; Christ must rise from the dead. This is very forcibly expressed in 1 Cor. 15:17: "And if Christ be not raised, your faith is vain; ye are

yet in your sins." Then was that enough?—It was not. "It is expedient for you that I go away," he said. John 16:7. He must ascend to heaven to act as our High Priest. We must have a mediator. "He ever liveth to make intercession for us." What more is necessary in carrying out the plan of salvation?—One thing more is absolutely necessary. Jesus must come again to gather the harvest of the earth. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. "The harvest is the end of the world." Matt. 13:39.

The frugal farmer never regards his work as complete till he has the harvest reaped and safe in the granary. The plowing, cultivating, sowing, watering, and all the other work involved in raising a crop would be in vain without the harvest. So with the work of our Saviour. His birth, life of obedience, sufferings, and death would all be in vain unless he rose from the dead. Even that would not be sufficient: he must ascend to heaven; and then, to secure the results of his work, he must come again.

The harvest is the most important event in the farmer's work, and so it is in the Lord's work. The world's harvest, so soon to be reaped, will be the greatest event of all ages. Will each one of us be a sheaf in that heavenly harvest?

F. D. STARR.

TWO RACES FOR LIFE

ONLY the other day, in New York, the passengers on a trolley car, on the outskirts of the city, were much interested in a young fellow on a bicycle, who began to race with the car. At first he shot past it easily, calling out, with a laugh: "Why, say, this is a cinch!" But the motorman, who had a clear track ahead for half a mile, took up the challenge, and the car began to speed along so fast that the wheelman had to stop laughing, and pedal with all his might.

It was a foolish thing to keep up the race, although the road was as smooth as a cinder path; for the sun was warm, and the trolley car was whizzing forward as only electricity could send it. Yet the young wheelman would not give up. He set his teeth, and put his whole strength into the effort. For a quarter of a mile, perhaps, he kept even with the motorman; then, inch by inch, the car began to gain. The rider, pale and determined, made a desperate spurt to regain his place. He went forward a couple of feet—another foot—another—and then suddenly, without warning, he plunged headlong from his wheel. He was going so fast that he was thrown twenty feet away, while his bicycle ran in under the car, and was crushed to scraps in an instant.

The motorman stopped at once. The passengers jumped out, and ran back to the prostrate wheelman. He was lying quite still, with the blood pouring out of his mouth and ears. One of the passengers was a doctor, and his verdict was short and decisive. "Dead. Overdid himself, and brought on heart failure." Though he had not known it, nor meant to do it, the young fellow had thrown away his life in that useless race, not worth the trying, not even worth the winning if he had won it.

Not long after, also in New York, a motor-car on one of the elevated roads took fire on the rails; how, nobody ever knew. It was a terrible moment for all in the car. If it stopped, so that the passengers could leap out, the next train, not far behind the curve, would inevitably run into it, and a flaming wreck would follow. The motorman remembered that there was a switch below. Burned and bleeding, he stuck to his post, guided the lever with his blistered hands, ran the train onto the switch, and stayed at the motor until every passenger was saved. But by that time the fire had done its work on him, and he lived only a few hours after he was finally rescued. He had known his danger, and had meant to meet it, in that race for the lives of others. It was worth winning, and he won.

His life was not thrown away; it was given as a heroic sacrifice.

Is there not a lesson for us in these two races, each costing a life, yet one an ignoble and foolish race, and the other a noble and glorious one? Each of us has a life—just one life. We can spend it with low aims, we can live it with high ideals,—throw it away, or make it a beacon light of heroism,—as we choose. We may not mean to waste it—the young wheelman never dreamed that his life was the forfeit of his mad race. We may not know when any crisis will come—the brave motorman did not know, five minutes before, that death held the track ahead of him. But we can have either the careless spirit or the heroic one; and according as we carry this spirit into every task, every event, every day of our life, our life will be a wasted or a victorious life. Which shall it be? Each one of us must make answer to this question, and abide by the result.—*Well Spring.*

CIGARETTE SMOKING

DR. C. A. CLINTON, of the San Francisco Board of Education, has made a special study of the effects of cigarette smoking among the public-school children of that city, and this is what he says about it:—

"A good deal has been said about the evil of cigarette smoking, but half the truth has never been told. I have watched this thing for a long time; and I calmly and deliberately say that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys.

"A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates, and then stupefies, the nerves. It sends boys into consumption. It gives them enlargement of the heart, and sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned into dunces, and straightforward, honest boys made into miserable cowards, by cigarette smoking. I am not exaggerating. I am speaking the truth,—the truth that every physician and nearly every teacher knows."

OUR WONDERFUL BODIES

THE BRAIN AND THE NERVES

I

THE nervous system is automatically and physiologically distinct from all other systems and organs of the body. It is the medium through which all impressions are received, and therefore has most to do with the spiritual condition. The Bible says that in the day a man dies, his thoughts perish. Why?—Because thought can not exist independently of the brain, the organ of thought.

The Spirit of God tells us that "the brain nerves, which communicate with the entire system, are the only medium through which Heaven can communicate with man, and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital power, and the result is a deadening of the sensibilities of the mind." "The brain is the capital of the body, the seat of all nervous forces, and of mental action. The nerves proceeding from the brain control the body. The senses are the avenues to the soul. A calm, clear brain and steady nerves are dependent upon a well-balanced circulation of the blood." From a careful study of these words, we see the importance of know-

ing something about the brain and nerves, also of remembering the thoughts presented in the study on the blood and its circulation.

Who would wear tight, unhygienic clothing, and eat improper food, when we know how such things affect the heart and blood, and thus the brain and nerves, by which our inner life, or the spirit we manifest, is largely controlled? No wonder so many are cross, impatient, selfish, and unlovely, when God's temple is so terribly abused and defiled!

The nervous system animates all movements, voluntary or involuntary, and regulates all the functions and processes of life. Nerve-tissue consists of *cells*, and *fibers*, or tubes. Cells *generate* nerve-force, or stimulus; fibers act as *conductors* of force. Several fibers leading out from one cell, and running together, are called "nerve-trunks."

The nervous system has two divisions,—the *cerebro-spinal* and the *sympathetic*. The former comprises the *brain*, *spinal cord*, and the *cranial* and *spinal nerves*. These control sensation, intellect, and the special senses,—sight, smell, touch, taste, and hearing. The sympathetic division has to do chiefly with the functions relating to nutrition.

The brain has five parts,—the *cerebrum*, *cerebellum*, *medulla oblongata*, *pons Varolii*, and *central ganglia*. The brain is in the skull, and is the largest mass of nerve-tissue in the body, the average weight being from three to five pounds. It is covered with layers of membrane, with fluid between, and is not sensitive to pain. The deep furrows in the brain are called "convolutions." There are about one billion two hundred million cells in the brain. The action of these cells produces thought.

The cerebrum has two hemispheres, and lies in the upper front part of the skull. Here is the seat of the mind. Here resides that which determines character. These wonderful cells, which produce thought by their action, control the eternal destiny of the individual.

The cerebellum lies at the base of the skull, and also has two hemispheres. It is sometimes called the "little brain," and is the seat of motion. The drunkard staggers when the cerebellum is paralyzed. Both cerebrum and cerebellum are covered to a depth of one sixteenth of an inch with layers of nerve-cells, the color of which is gray. Underneath the gray is more brain-tissue, composed of glistening white fibers.

The pons, or bridge, is fibrous, and joins the two halves of the cerebellum with the medulla. It lies at the base of the brain in front of the medulla.

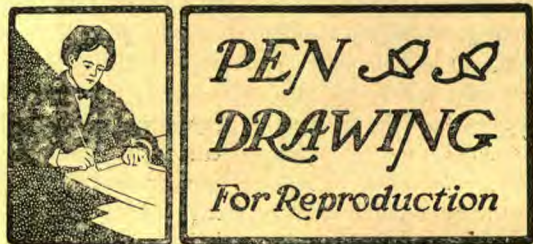
The medulla oblongata is the upper enlarged part of the spinal cord, at the base of the cerebellum. The gray matter is inside, the white outside, the reverse of the cerebellum and cerebrum. This portion of the brain controls respiration, heart action, and the regulation of the blood-vessels. It is the vital part of the brain, and is called the "vital knot," because a puncture here would cause instant death.

The central ganglia lies just under the cerebrum. *Ganglion* is singular. It means a group of nerve-cells, which make a nerve-center. Several of these nerve-centers are called *ganglia*. These centers regulate the different organs, control muscles, the function of perspiration, etc. The brain is made up of nerve-centers. They perform acts; that is, the cerebrum first senses, and passes the idea to the central ganglia, when action occurs. Thus the central ganglia are servants of the cerebrum. Piano-playing, writing, walking, etc., are performed by the central ganglia as a result of the reflex action of the cerebrum.

MRS. M. D. MCKEE.

(To be continued)

"THERE are a million health hints; but if you keep the head cool and the feet warm, you will not need many of the other 999,998."



LESSON 5—LIGHT AND SHADE

IN pen-and-ink work, or, in fact, when working with any other medium, it is a good plan to begin with the shadows and shadow sides of objects, leaving all the lighter sides to be treated last. In this way it will soon become apparent how little detail is needed after the main shadows are expressed; while if the case is reversed, and the light parts of the picture are treated first, there is apt to be so much elaboration of detail that all contrast of light and shade is lost by the time the darker parts receive attention.

Objects in the shadow do not appear as solid, nor show so much detail, as those in the light.

Distance should be treated very simply. It is

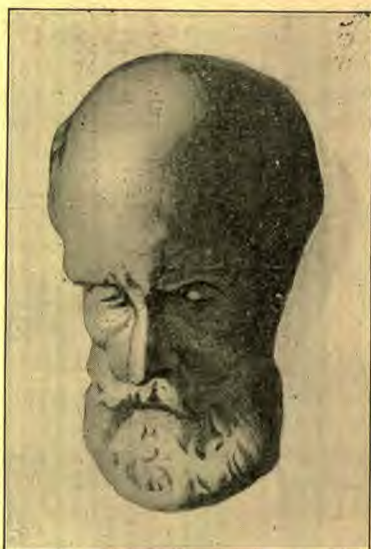


FIG. 1

a fact in nature that the more distant the object, the less detail is seen. There is much less contrast of color and of light and shade in the distance than in the foreground: air comes between, and tones down the lights, and makes the shadows gray.

Notice how, in nature, strong light falling upon an object often robs it of its local color. While



FIG. 2



FIG. 3



FIG. 4

the uneducated eye requires, for a drawing of foliage and grass, that which will show the object as green in color, the close observer knows that a strong light falling on them makes them look so sparkling that they appear almost white to the eye.

While there is no outline in nature, in pen-drawing an outline is often made. These lights should be represented by the white paper merely separating them from everything else by a broken

outline,—separating the foliage from the sky, and the grass from the ground. Objects in nature are not bound by firm lines, and consequently the student should endeavor to work by masses of



tone and value; but often by a well-drawn outline one can render more of what is interesting in a subject than in any other way.

Many objects can be fully represented by drawing only the shades. This is illustrated in the two words above. One has been drawn in outline, in the other only the shaded side has been indicated; yet it will be seen that the lower word has a more pleasing effect to the eye than the upper. This method of expression should be carried throughout one's work: whenever the shade, or shadows, can be used to indicate an outline, no real outline should be drawn.

Relief is one of the effects that may be pictured by light and shade, and your first study should be to become familiar with relief in nature.

An excellent way to study light and shade and to gain an understanding of massing of shades, is to draw some object, and picture the shades and shadows only. In the accompanying drawings of a cast this study is explained. First we have the cast portrayed with its numerous shades. In the next (Fig. 2), the shadows are all carefully outlined; and in the third the shadows are filled in with black, leaving simply the black and white, or light and shade. Instead of black, a half-shade may be made to indicate the shadows, as in the last drawing (Fig. 4).

All shades that contain more dark than light should be made perfectly dark; those that are lighter should be omitted, thus leaving only the light and shade of an object. After the student has worked this way a short time, from objects, he will be able readily to see the correct relation of light and shade, and simplify his shadows. Many students can draw an excellent outline; but when they attempt shading, they ruin the

picture, only because they do not simplify their shades and shadows. Slight lights and shades, as well as lines which are unessential to the character of the object, should be entirely omitted, as they will only confuse the principal shades.

By half closing the eyes, the student will be surprised to see how simply the values take their places in a landscape, and what large sections can be represented by the same degree of color, or light and shade.

PEDRO LEMOS.



A LOST OPPORTUNITY

I SLEPT, and dreamed, and then a voice I heard,
So sweet and low:
"Lift up thine eyes, look forth upon the fields,
White as the snow.

"Behold, my child, how white they are, how full!
The stalks, how high and fair!
The grain will fall unpicked — my people know —
Why pause they lingering here?"

"And thou, wilt thou not go?" the voice went on,
In tones so strong yet mild;
"Thy work is there; it calls, it calls to thee;
Wilt thou not go, my child?"

I gazed upon the fields; so hot they seemed,
The workers worn with toil;
Why should I leave my peaceful, quiet vales
For stain and toil?

Then answered, "Lord, I am so happy here,
My dear ones nigh;
Others who'd better serve will heed thy call,
But why need I?"

My heavenly Guest but bowed his thorn-crowned
head,
He said no more;
Then silently he left me. I awoke:
The dream was o'er.

And now — how strange it is, how sad and strange,
To feel like this!
Why should I be dissatisfied, unblessed,
Having my wish?

Having my dearest wish, my heart's desire, —
Ease, dear ones nigh, —
Yet thinking always on those white, white fields,
I can but sigh;

Ah, gracious Visitor, shouldest thou return
With plea for service meet,
I'd count it sweetest, aye, divinest joy,
And cast self at thy feet.

For something heavily weighs my spirit down,
And tears my heart.
The grain will all be gathered — that I know —
But oh, my part!

— Genevieve Hale Whitlock.

DECEMBER STUDY OF THE FIELD

IN SUMATRA; AMONG THE RUSSIANS; HINDRANCES TO ARGENTINIAN PROGRESS; ARGENTINE'S PROSPERITY; THE MOTHER OF THE ANTILLES

(December 2-8)

Early Missionary Effort in Sumatra.—The Island of Sumatra is of peculiar importance to the missionary, as it not only affords access to a great number of heathen, but is a central location, in which some acquaintance with the numerous languages spoken in the Eastern Archipelago may be gained. Appreciating this, the Baptist Missionary Society began labor there as early as 1820, workers being sent from Calcutta and London at the same time. These came fully equipped to translate and publish in the native languages. In 1821 schools were opened and conducted, much after the order of our own school now in progress there. Although they heartily supported the school, these people were slow to respond to the message of truth, and seemed averse to everything that required diligence, attention, or mental exertion. This was especially manifested in the efforts of the missionaries to secure a native to act as typesetter and compositor in their printing establishment.

As soon as the applicants discovered that any mental effort on their part was required, they left. In less than five years these faithful laborers were compelled to abandon their field, partly because of the obstinate prejudice which had developed among the natives, and been sanctioned and sustained by European government officials to the extent that they imposed restrictions upon the direct promulgation of the gospel, and partly because of the political state of the island. But their work was not without results, the full extent of which only eternity will reveal. The Gospel of John was translated, and later the New Testament; a dictionary of the English, Malay, and Battak was compiled; and a number of religious tracts were published. A missionary who visited this field in 1892 thus describes the scene which he beheld, in contrast with that met by the early workers: "After staying all night at a mission station which is in charge of a native Battak preacher, I resumed my journey until 3 P. M., when I came upon one of the prettiest valleys I ever beheld. The sight was all the more appreciated when I realized that the people of this valley were the same who, on June 28, 1834, had slain and eaten two of their missionaries. When six o'clock came, and I heard the ringing of the church bells calling the people to cease work and come to prayer, and saw a number of men, women, and children coming together to the evening worship, my heart was filled with gratitude to God, and I realized with clearness that the Almighty God reigneth. Truly 'the isles shall wait for his law.'"

The Commune System in Russia.—Many regard the commune system of Russia to-day as practically a system of serfdom as that which existed prior to the emancipation of the serfs in 1861. Be that as it may, this condition has something to do with the progress of the third angel's message in that country. A brief review of existing conditions will no doubt be read with interest. Up to the year 1858, over forty-seven million one hundred thousand persons, or more than half of the population of European Russia, were serfs. Half of these were the property of private owners, to be bought and sold at will. As the owners must be reimbursed in some way for their loss, upon their emancipation the serfs were required to pay to their masters a certain sum proportionate to their value. One fifth of this was immediately paid by the serf; the remaining four fifths was advanced by the government, to be repaid by the freed peasants in installments extending over forty-nine years. To secure this repayment, the government established what was known as the Mir, or Commune, and made all the householders of a village, collectively and individually, responsible for the entire sum, by charging each commune with a share of the redemption dues proportionate to the number of males in its census list. The affairs of the commune are managed by an assembly consisting of heads of households elected by ballot, one being elected by every five houses. The entire management of the affairs of the village rests with this assembly, which fixes the date of beginning all harvest-works, such as plowing, sowing, reaping, and mowing; and divides the land among the householders, in some parts giving each family a number of shares, in others allotting them according to the working power of the family. No one can leave the village without the permission of the assembly. As an idle, profligate, or drunken householder is an injury to the whole community, the assembly determines what shall be done with him. After exhausting all other means, he may be turned out of the commune. It is affirmed by some writers, although denied by others, that the commune may, by a decree and without formal trial, have any of its unruly members transported to Siberia. This system, together with the tyrannical power exercised by the head of the house-

hold over the younger members, frequently makes it very difficult for the people to obey the truth for these days.

The Island of St. Kitts.—Missionary work was begun in this island as early as 1777, missionaries having been invited there by planters who desired that religious instruction should be given their slaves. Although the negroes attended the preaching in considerable numbers, the progress of the gospel was very slow at first; and at the end of seven years, scarcely forty converts were reported. The first church was completed in 1789, and these five years showed more rapid progress, as there were then two hundred and seventy-nine baptized members of the church, to nineteen of whom the ordinance was administered on the day of dedication. The negroes were earnest, and not only assisted in the erection of their church by manual labor, but gave of the little money they were able to earn. In five years more this congregation had grown to two thousand five hundred persons. At the end of fifty years the reports showed an aggregate, in different parts of the island, of four thousand three hundred and fifty communicants and those under instruction. As early as 1890, canvassers bearing the seeds of present truth went to this island, and Sabbath-keepers were reported, but only in the last year has ministerial labor been put forth. A church building has recently been erected, and a church of eighteen members organized.

"ONLY A BOY"

THERE is a striking story of a certain missionary, who was sent for, on one occasion, to go to a little village in an out-of-the-way corner of India to baptize and receive into church fellowship sixty or seventy adult converts from Hinduism.

At the beginning of the proceedings he noticed a boy about fifteen years of age sitting in a back corner, looking very anxiously and listening very wisely. He now came forward.

"What, my boy! do you wish to join the church?"

"Yes, sir."

"But you are very young; and if I were to receive you into fellowship with this church to-day, and then you were to slip aside, it would bring discredit upon this church, and do great injury to the cause of Christ. I shall be coming this way again in about six months. Be very loyal to the Lord Jesus Christ during that time, and if, when I come again at the end of the half-year, I find you still steadfast and true, I will baptize and receive you gladly."

No sooner was this said than all the people rose to their feet, and some, speaking for the rest, said, "Why, sir, it is he that has taught us all that we know about Jesus Christ."

And so it turned out to be. This was the little minister of the little church, the honored instrument in the hand of God of saving all the rest for Jesus Christ.—*Selected.*

I BELIEVE in appreciation. There is far too little of it in this selfish world. But appreciation means rating a man at his real worth, and letting him know it. Not every one has the insight for that, and still fewer have the courage. No one has a right to any gift of God unless he means to make the most possible out of it; and to reject or avoid unfavorable criticism is either to say that you do not care to improve, or that you are perfection already, neither of which positions is likely to be assumed in words, however we may assume them in reality. So let us thank God for the critics, even the cantankerous ones, and ask him to give us grace to be grateful for them, and to send us more of them.—*Caleb Cobweb.*



THE POP-CORN BALL

THEY were sound asleep in rows and rings,
All quiet as quiet could be,
But Susie said: "You queer little things,
You'll find your feet and you'll find your wings
To-night when I set you free."
Then she opened the door of an airy hall,
And made them ready to go to the ball.

They had worn their silks out long ago,
When the summer days were bright;
But now, as they danced in the firelight glow,
Like drops of rain that are changed to snow,
They burst into dazzling white;
And they spread their robes till they filled the hall.
"Oh, see!" said she, "what a lovely ball!"

They hopped so high, and they tripped so true,
In the firelight steady and clear,
Almost like music it seemed to Sue,
"And I think it's a pity," she cried, "don't you?
That they can't possibly hear!
You know there was only one ear for them all,
And that they lost when they came to the ball."

The pattering ended, the dance was done,
And the hall was emptied, too;
But that was not the end of the fun,
For Susie invited them, every one,
To join a candy-stew.
How could they refuse when she pressed them all
To stay for a while in her pop-corn ball?

—Eudora S. Bumstead.

GOD'S STOREHOUSE

How many of you have been nutting in the woods this autumn? Did you know that the ripe brown nuts you gathered and ate were little cradles in which baby trees were snugly wrapped up?

The infant plant is very small, and the most of what is in the shell is food stored up by the parent tree for the use of its offspring when it shall be waked to life by the spring sunshine, and begin to stretch and grow.

The leaves, which fell from the trees, and made a rustling carpet for the ground, were busy all summer, gathering food from sun and air for the growth and nourishment of the tree. And besides providing for itself, each plant, each shrub, each tree, sets apart something precious, gives out of its own life something for the good of others and for blessing to the world. That which is thus set apart each year, and given up by the plants when the summer's work is over, and the leaves begin to fall, we call "seed."

Your little flowering plants that have ceased to bloom, have made provision for next year's blossoms, whose sweetness is wrapped up in the little seeds you have perhaps gathered from them, to plant in the spring season.

In the seed we call corn or wheat, that has been gathered in from the fields, there is provision not only for our food for a time, but for all future harvests while the world shall stand.

And in the nuts, the seed of the tree, sleep the young trees that shall refresh the earth, sweeten the air with their green leaves, and give us food in coming years.

For the beginning of all that we see in the earth to-day, we must go back to the very first plants that God planted in paradise, to the seed from which they all came, the word of God. For it was this that produced all things, as you know. "He spake, and it was."

And this word of power, this wonderful storehouse from which all good things come to us, is the Lord Jesus Christ, the same Word that was "made flesh, and dwelt among us." He who came forth out of Bethlehem, which means "the House of Bread," is the One who from his own fullness is giving us this day our daily bread.

In the yearly harvest yielded by all nature, God wants us to see his Word working; to see the Lord Jesus Christ doing just what he did in the beginning, when he commanded the earth to bring forth trees and plants bearing fruits and seeds.

Everything that God made he commanded to "be fruitful, and multiply, and fill the earth." So, from the first man, Adam, whom God placed in the first garden that he planted, has come a great multitude that no man can number, scattered in every part of the world.

And from the first trees and plants that he put perfect into the earth, the whole world has been made to bud and bring forth fruit, and has been filled with gardens for the children of Adam to inhabit, and with food to sustain their lives. All this has been but the unfolding of the seed,

beautiful fruits, grains, and nuts, that you are coming to the Lord's table,—to the House of Bread,—to Jesus, the Storehouse, "in whom all fullness dwells." Remember that you are feeding from him who came that you might have life, and who is giving out his own life to you in all the food that he provides for your daily needs.

EDITH E. ADAMS.

POLLY'S BIRTHDAY

POLLY was a dear little girl who lived on a large farm with plenty of chickens, cows, and horses; but Polly never thought much about how nice all these were, for her father and mother were always hard at work, and Polly and the rest of the children had to help. Polly's



"AND THE HALL WAS EMPTIED, TOO"

the working of the Word that was "in the beginning."

God made this world for man, and all that he put into it was for his use and pleasure. "Pleasant to the sight and good for food" were all the trees in the garden of Eden.

See in what pleasant ways our Heavenly Father feeds us! He makes the food that he provides pleasant to the sight, fragrant to the smell, and sweet to the taste. He puts delicate and beautiful flavors into it in such variety that we need never become tired of the same taste.

When we take only what God has provided for us, in just the way he gives it to us, we get the most pleasure and the most strength; for he who made us knows just what we need, and we may be sure that he has provided it in the very best way.

So remember, dear children, when you take the

two brothers worked with their father; her sister helped her mother in the house; and Polly washed the dishes, scoured the knives, fed the chickens, and ran errands for the family, and for all the summer boarders besides.

One of the boarders, Miss Cary, was watching Polly shell peas one morning, and thinking that she did a great deal of work for such a little girl. Finally she said, "How old are you, Polly?"

"Seven," Polly answered.

"You're almost eight," said her mother.

"When is her birthday?" Miss Cary asked.

"Why, let me see; it's this month some time—the seventeenth—yes, the seventeenth of July. I declare, I'd have forgotten all about it if you hadn't a' spoke." And Mrs. Jones went on with her work again.

"What's a birthday?" Polly asked, shyly.

"Why, Polly," exclaimed Miss Cary, "don't you know? It's the anniversary of the day you were born. Didn't you ever have a birthday present, Polly?"

"No," said Polly, looking puzzled.

"We never have much time for those things," Polly's mother said. "It's about all I can do to remember Christmas."

"Yes, I know," Miss Cary said; but she resolved that Polly should "have a birthday."

When she came down to breakfast the next morning, Miss Cary met Polly in the hall, and, putting a little purse into her hand, said, kindly, "Here, Polly, is something for you to buy birthday presents with."

Polly opened the little bag, and found in it eight bright silver quarters, and she ran as fast as she could to tell her mother.

"Land sakes, child!" her mother said, "that's too much money for you to spend. Better save it. It will buy you a pair of shoes and a warm hood this winter."

Almost any child would have cried at this, and Polly's eyes did fill with tears; but, as her mother wanted her to help "put the breakfast on," Polly took the plate of muffins into the dining-room. Miss Cary noticed the wet lashes, and said, "Mrs. Jones, please let Polly go down to the store to-day, and spend her birthday money."

Mrs. Jones could not refuse this request; so, after she had put the baby to sleep, Polly was allowed to go down to the store, which was a good two miles away; but the happy little girl would have willingly walked five miles to spend her precious two dollars.

It was late in the afternoon when she came back; and the boarders were lounging about, waiting for the supper-bell to ring. They all smiled at the little figure toiling up the road, with her arms full of bundles. Polly smiled radiantly through the dust that covered her round little face as she called to Miss Cary, "Oh, I've got such lots of things! Please come into the kitchen and see."

"No, it's too warm there," Miss Cary said. "Come into the parlor, where it's cool, and we can all see."

So they went into the house, and Polly began to unwrap her packages and exhibit her purchases.

"There," she said, as she tore the paper from a queer-shaped bundle, "this is for ma," holding up an egg-beater, "'cause it takes so long to beat eggs with a fork."

The boarders looked at each other in surprise, but Polly was too busy to notice. She fairly beamed as she held up a green-glass necktie-pin for inspection. "Isn't it lovely?" she said. "It's for pa, so he'll wear a collar. Of course if he wears the pin, he'll have to wear a tie, and then he'll have to wear a collar."

"This isn't much," she continued, opening a small bundle; "only a rattle for baby. It cost five cents."

The boarders looked on in silence as the busy little fingers untied strings. No one knew whether to laugh or feel sorry.

It was wonderful what two dollars would buy, and not strange that the little girl had spent a whole half-day shopping. There was a blue tie for brother Dan and a pink one for Tim, a yellow hair-ribbon for sister Linda, some hairpins for grandma, a small bottle of cologne for Jake, the "hired man," and then there was but one package left. Polly patted this lovingly as she opened it.

"This is the nicest of all, and it's for you," she said, as she handed Miss Cary a box of pink writing-paper. "It seemed too bad that you only had plain white paper to write your letters on, when you write so lovely. So I got you this. Isn't it pretty?"

"Why, it's beautiful, Polly, dear," Miss Cary said; "but what have you bought for your birthday present?"

"Why, these," said Polly — "these are all my presents. Presents are something we give away, aren't they?" And Polly looked around, wondering why all were so still.

"It is more blessed to give than to receive," said one of the ladies, softly. The gentlemen looked out of the windows, and Miss Cary put her arms around Polly, and kissed the hot, dusty little face many times.

"It's been a lovely day," Polly said, as she distributed her last gift. "I never had any presents to give away before, and I think birthdays are just lovely."

The next month, after Miss Cary returned to the city, she had a birthday; and there came to Polly a most wonderful doll, with beautiful clothes, and a card saying, "For Polly, on my birthday, from Lena Cary," which, by the way, immediately became the doll's name.

And Miss Cary was not the only one who caught Polly's idea of a birthday; for the rest of the boarders remembered Polly's presents, and through the year, as each one's birthday came, Polly received a gift to delight her generous little heart.

When the seventeenth of July came around again, though Miss Cary was not on the farm, she sent Polly a little silk bag with nine silver quarters in it, and Polly still thinks "birthdays are lovely." — *Ladies' Home Journal*.

THE TIGER

TIGER is a name indiscriminately applied by settlers and sportsmen to the leopard of Africa and several other large specimens of the catlike animals; but the name properly belongs exclusively to the *Felis Tigris* of Asia, whose home is from the River Euphrates along the southern shore of the Caspian and Sea of Aral by Lake Baikal to the Sea of Okhotsk. The most northern range is Amur, and the most southerly the islands of Sumatra, Java, and Bali, westward to Turkish Georgia and eastward to Saghalin.

The tiger is a true cat on a large scale, and with the exception of the skin and its covering, is, in size, shape, and conformation of the skeleton, teeth, and claws, exactly like the lion.

In India the principal food of the tiger is cattle, deer, wild hogs, and peafowl, and occasionally human beings. The "man-eater" we hear about is merely an old tiger, whose teeth are worn. Because of this the animal prefers to haunt the neighborhood of a village, and attack natives, who are easier prey than the wild animals of the forest.

Tigers never climb trees, unless pressed by fear or a flood; but they take to the water readily, being expert swimmers.

Sir J. Tayrer, in his article on the "Royal Tiger of Bengal," writes as follows:—

"The tigress gives birth to from two to five, even six, cubs; but three is a frequent number. She is a most affectionate and attached mother. The young remain with her until nearly full-grown, or about the second year, when they are able to kill for themselves, and begin life on their own account. While they remain with her, she is peculiarly vicious and aggressive, defending them with the greatest courage and energy, and when robbed of them, is terrible in her rage; but she has been known to desert them when pressed, and even to eat them when starved. As soon as they begin to require other food than her milk, she kills for them, teaching them to do so for themselves by practicing on small animals, such as deer and young calves or pigs. At these times she is wanton and extravagant in her cruelty, killing apparently for the gratification of her ferocious and bloodthirsty nature, and perhaps to excite and instruct the young ones; and it is not until they are thoroughly capable of killing their own food, that she leaves them."

"Young tigers are far more destructive than the old. They will kill three or four cows at a time; while the older and more experienced rarely kill more than one, and this at intervals of three or four days or a week. For this purpose a tiger will leave its retreat in the jungle, and proceed to the neighborhood of a village, or *gowrie*, where cattle feed. During the night it will steal on and strike down a bullock, drag it into a secluded place, and there remain near the *murie*, or "kill," for several days, until it has eaten it, when it will proceed in search of a further supply. Having found good hunting-ground in the vicinity of a village, it will continue its ravages, destroying one or two cows or buffaloes a week. It is very fond of domestic cattle, which in the plains of India are generally weak, half-starved, undersized creatures. One of these is easily struck down, and carried or dragged off. The smaller buffaloes are also easily disposed of; but the buffalo bulls, especially the wild ones, are formidable antagonists, and have often been known to beat off a tiger, and even to wound it seriously." W. S. CHAPMAN.



THE BLESSEDNESS LOST

(December 8)

LESSON TEXT.—Gal. 4:8-18.

MEMORY VERSE.—Jer. 3:22.

In this lesson you may find some expressions whose meaning is not perfectly clear to you; but you need not become perplexed over these. The apostle Peter recognized that there are some things in Paul's writings that are hard to be understood. See 2 Peter 3:15, 16. Do not try to guess what any verse means. Keep your mind open to receive instruction from the Lord, and he will teach you.

QUESTIONS

1. Whom had the Galatians formerly not known? Whom did they then serve? V. 8.
2. Whom did they come to know? By whom were they known? V. 9, first part; note 1.
3. To what had the Galatians turned again? V. 9. What was the evidence that they had returned to these things? V. 10.
4. How did their course make Paul feel toward them? What did he fear? V. 11.
5. What did he beseech them to be? What had they not done to him? V. 12; note 2.
6. Under what circumstances had Paul first preached to them? V. 13; note 3.
7. How did they regard his trial in the flesh? How did they receive him? V. 14.
8. What pointed question does he ask them concerning their former experience? What would they at that time have done for him? V. 15; note 4. What does this show Paul's infirmity to have been? Note 5.
9. What had he told them? What had he not become because of this? V. 16; note 6.
10. How had the Galatians been treated by those who had led them astray? V. 17.
11. How should we always be affected in a good cause? Should we rely upon personal influence? V. 18.

NOTES

1. On the subject of knowing God and being known of him, study the following scriptures: To become acquainted with God brings peace. Job 22:21. To know God is life eternal. John 17:3. What a privilege to be known and acknowledged by God and by the Saviour! See the promise in Rev. 3:5. But the workers of

iniquity the Lord does not know. See Matt. 7:22, 23.

2. Paul was not feeling wronged or hurt because they were rejecting his teachings. It was not a personal matter with him. The gospel that he had preached was from the Lord, and the Galatians were accountable to the Lord for the way they received it. Paul was still zealous for the truth, not for his sake, but for their sake.

3. "Ye know that because of an infirmity of the flesh I preached the gospel unto you the first time." This is the reading of the Revised Version. Other versions also give the idea that it was because of physical infirmity that Paul had been detained among them. But he did not cease his work of preaching the gospel on this account. Instead, he seems to have been the more zealous; for he gloried in his infirmities. See 2 Cor. 12:5, 10.

4. Paul evidently refers here to their early experience in the gospel. His ministry among them had been greatly blessed. They had seen Christ crucified (chapter 3:1); they had received the Spirit, and miracles had been worked among them (v. 5); they had also suffered persecution for their faith. V. 4. But when they departed from the truth, they evidently lost these experiences.

5. It is quite plain from this and other scriptures that Paul's affliction was in his eyes. At his conversion he was blinded by the light of the heavenly vision (Acts 9:3-8); and though his sight was restored, he seems never to have fully recovered. See also 2 Cor. 12:7-10.

6. How often God's servants have been counted as enemies by those they are sent to reprove!

Ahab called Elijah his enemy (1 Kings 21:20); Jeremiah was most shamefully treated because of his testimony of reproof; and the same thing is true of many others. It requires meekness and humility to receive reproof with patience. But God has promised to impart all these graces.

IT DEPENDS ON YOU

HAPPINESS is a matter of choice rather than of chance. There is sunshine if you will take it, and shade if you prefer it. But we have noticed that when lives are spent in the shadow, the flowers of love and sympathy open reluctantly, and the fruits of the Spirit ripen imperfectly. With a sunshiny world to choose from, it is a pity that we should dwarf and destroy the possibilities of our natures by spending our days in shadow.—*Selected.*

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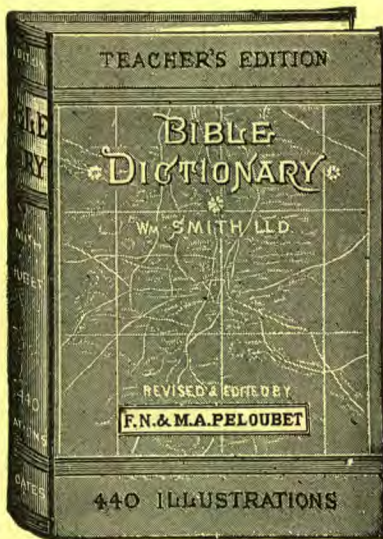
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FOR EVERY DAY OF THE WEEK

SUNDAY:

"It is never very hard to get out of a rut.
The hard thing is to keep out of it."

MONDAY:

Though bitter tears o'erflow, and blind our eyes,
And sorrows overcast our little skies,
Yet let our hearts be strong, our faith be bright:
God's vision e'er is clear, his way is right.

— N. Y. Observer.

TUESDAY:

"It is a mistake to walk alone. Every life
needs at least two friends,—one a fellow
pilgrim, and the other the Lord of life."

WEDNESDAY:

"Being forced to work, and forced to do your
best, will breed in you temperance and self-
control, diligence and strength of will, cheer-
fulness and content, and a hundred other
virtues that the idle will never know."

THURSDAY:

So oft the doing of God's will
Our foolish wills undoeth!
And yet what idle dream breaks ill
Which morning light subdueth?
And who would marmur or misdoubt,
When God's great sunrise finds him out?

— Elizabeth Barrett Browning.

FRIDAY:

Did you ever think why it is that God lays
upon us that hardest command—the for-
giving of those who have wronged us? It is
not for his sake, surely, nor is it chiefly for
the sake of the one who has offended, but for
our own sake. Resentment cherished in the
soul is like a worm in the heart of the rose:
it will surely destroy all growth and beauty.
— Selected.

SABBATH:

"He shall cover thee with his feathers, and
under his wings shalt thou trust: his truth
shall be thy shield and buckler." Ps. 91:4.

THE American News Company, under date of November 10, ordered the YOUTH'S INSTRUCTOR sent for one year to the chaplain of the Flagship "Brooklyn," stationed at Manila, for the reading table of Y. M. C. A. members.

COPIES of a new edition of the songs, The Broken Pane, and The Dream of the Judgment, have been received. The two songs, words and music, will be sent, prepaid, for forty cents. Address D. E. Scoles, Washburn, Mo.

WE would urge our young people not to slight the monthly study of the field. If we improve the opportunities given us in this study, we shall soon become familiar with the special needs of the great harvest field, as well as with the progress of the third angel's message in foreign lands. And this study is such a pleasant one that even the younger children may be interested in it, if the older brothers and sisters will tell them about the different places spoken of, in words that they can understand. A good map or atlas, and wherever possible, the Missionary Map of the World, should be used in the preparation of the lessons.

A LESSON IN GIVING

A STORY is told of a little girl who had a bright new dollar given her. She asked her father to change it into dimes, that she might return to the Lord his share. But when Sabbath came, instead of one dime, two shining bits of silver were dropped on the plate. "You see," she explained, brightly, when asked why she had given two, "one tenth belongs to the Lord, and I can't give him what is already his own. So if I want to really give him something, it must be out of my share."

This little incident sets forth a principle that no one can understand too early. The fact that the tithe is the Lord's is very plainly stated in several places in the Bible, and examples of godly men who gladly fulfilled this duty are not wanting. In the early days when Abraham, with his trained servants, pursued and put to flight the heathen kings who had made war on Sodom, and taken Lot and his family captive, we read that as the servant of the Lord returned, laden with the spoils of victory, he was met by Melchisedec, "priest of the Most High God," to whom he gave tithes of all. This shows that Abraham understood this requirement, and cheerfully obeyed it.

Later, Jacob, after his wonderful dream at Bethel, promised that of all the Lord should give him, he would surely give the tenth to him.

And in the book of Malachi our duty in the matter of paying tithes is set forth in the plainest language. Those who rob God by withholding his own are "cursed with a curse," while those who bring "all the tithes into the storehouse" are promised a blessing so great that there "shall not be room enough to receive it."

Thus we see that in a special sense the tithe belongs to the Lord. Those who love him will regard it as a privilege to bring to him his own, but they will not stop there. Their hearts will not be satisfied with this, but they will count it a joy to bring thank-offerings to Him from whom they freely receive all things.

"Give, as the morning that flows out of heaven;
Give, as the waves when their channel is riven;
Give, as the free air and sunshine are given;
Lavishly, utterly, carelessly give,—
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy heart overglowing,
Not a pale bud from the June roses blowing,—
Give as He gave thee, who gave thee to live."

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NOTICE our offer in another column to furnish the "Smith-Peloubet's Bible Dictionary," regular price \$2, and the YOUTH'S INSTRUCTOR, subscription price 75 cents, both for \$2. This applies to renewals as well as to new subscriptions.

A WORTHY ENTERPRISE

THE Life Boat Supply Department has recently been added to the Life Boat Mission in Chicago. The object in organizing this department was to enable those living at a distance to take advantage of the lower prices found in this great buying center, and at the same time to put the mission on a self-supporting basis. From the first an unlooked-for degree of success has attended the enterprise, and the brethren in charge of the work feel that the Lord is especially blessing their efforts in this direction. Send for a catalogue, and compare the prices quoted with what you pay for the same quality at home. Address the Life Boat Supply Department, 1926 Wabash Ave., Chicago.

BOOKS AND WRITERS

"FAITHS OF FAMOUS MEN," compiled and edited by John Kenyon Kilbourn, D. D. Henry T. Coates & Co., publishers, Philadelphia.

This book sets forth in their own words the religious views of the world's most distinguished thinkers and doers in all lands and times. To the preacher, the writer, the public speaker, the teacher, or the journalist the uses of the volume will be evident. An orderly classification and arrangement of the contents make the book of practical value to the student.

"POWER FOR WITNESSING," by Albion F. Balenger. Dark-green cloth, with gilt side-stamp and title; 200 pages; price, postpaid, seventy-five cents. Pacific Press Pub. Co., Oakland, Cal.

This book deals with the "first principles" of Christian experience. And these first principles, or foundation principles, are set forth in language so simple that they may be readily grasped by the "common people," for whom the book was written. In the preface the author says: "This little book . . . is put forth more as a teacher of diligent *doing* than as a discussion of doubtful *doctrine*. . . . The message of the book is the Spirit's answer to the writer's heart-cries for power for Christian living and labor. And from direct contact with people in evangelistic work in nearly every State and Territory in the United States, he has learned that his heart's cry was but one in a chorus of cries which will be heard from honest hearts in every land by Him whose life and lips proclaim the answer."

"THE BIBLE READER," by Prof. E. A. Sutherland. Illustrated; 160 pages; price, in board covers, thirty-five cents, postpaid. Review and Herald Pub. Co., Battle Creek, Mich.

No book exercises a more marked influence upon the plastic mind of the child than that from which he first learns to read. Impressions received at this time remain with him all his life. Often we meet persons who, in spite of the mass of facts acquired through the busy years of a long life, can yet repeat page after page of their earliest lesson-book. This being true, it is of the highest importance that the first reader should, in addition to developing a vocabulary and creating a taste for pure literature, impress principles of truth. To meet the growing demand for such a book, this little reader was prepared. The lessons are carefully graded; from the first, script is used, that the children may early become familiar with the appearance of written as well as printed words. The new words found at the beginning of each lesson are for daily drill in spelling.

Many mothers will welcome this reader as an aid in teaching their little ones. We understand that this book is the first of a series of Bible readers, which will be graded to meet the need supplied by the ordinary school reader.