

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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## TWO YELLOW BIRDS



AMERICAN GOLDFINCH

HERE are two birds in this country which have the one common nickname of "Wild Canary." One of these birds has a black cap and black wings; the other is yellow or greenish-yellow nearly throughout its plumage. In point of fact, neither of these birds is a wild canary. The bird with the black cap and wings and the bright-yellow plumage is the American Goldfinch, Yellow-bird, or Thistlebird, as it is variously called. The other is the Yellow Warbler, or Summer Yellow-bird. The two birds are not very much alike, save that both are yellow.

Early in the spring, before the leaves are yet out, you may hear, in the depths of an evergreen tree, the musical question, *See-e-me?* You may be sure it is the Goldfinch, and his yellow robe will make it an easy matter to see him. Later in the season you will find him swaying on the feathery side of some gay thistle-top. In a moment he is off, winging graceful curves through the air not far in front of you. He is as bright and cheery as his coat. The dotted line in the drawing will help you to understand how he flies through the air. But the bird himself is better than any diagram.

"I wish that every one knew the Goldfinch. His gentle ways and sweet disposition are never-failing antidotes for discontent. One can not be long near a flock of these birds without being impressed with the refinement which seems to mark their every note and action. They show, too, a spirit of contentment, from which we may draw more than a passing lesson. *Hear me, hear me, dearie!* they call as they feed among the weeds or on the birch buds; and no matter how poorly they fare, they seem thankful for what they have. The seeds of the dandelion, thistle, and sunflower are among their favorites; and if you would attract Goldfinches as well as some

other birds, devote a corner of your garden to sunflowers.

"The meal finished, the birds launch out into the air; and to the tune of *Per-chic-o-ree! per-chic-o-ree!* go swinging through the air in long, bounding undulations."

In the fall you will lose track of the Goldfinches. Gradually they will disappear. But now an unfamiliar bird, yellowish-white beneath, with a greenish-brown back, will attract your attention. It will be hard for you to believe that this soberly dressed bird is the same smart little fellow you saw in summer, all attired in bright-yellow and velvety black; but so it is. He wears two suits each year,—yellow and black for summer, a more plain garb for winter. The birds now remain in flocks, roving here and there to find food. "But in the spring, when the dandelions show yellow, so do they."

In April the males regain their bright colors, but it is not until June that the birds set up house-keeping. Then the song season reaches its height. Each bird perches near his home, or flies in broad circles about it, and pours forth his bursts of rapturous melody.

The Yellow Warbler is, as its name indicates, a member of the great, puzzling family of Warblers. There are very many members of this family, and most of them live in close shrubbery or the depths of trees, where it is difficult to study them. Even if you set out to form their acquaintance, it will take several years to find them all, and become in the least familiar with their habits.

But the Yellow Warbler prefers lawns, parks, or orchards to the woodlands, and hence is better known. It is greenish-yellow above; crown and under parts golden, streaked with reddish-brown; wings and tail dusky, somewhat edged with yellow.

The female cowbird is the constant enemy of the Yellow Warbler. She does not build a nest of her own, but seeks, instead, some other bird's nest in which to deposit her eggs, that of the Yellow Warbler being a favorite. But the Yellow Warbler does not believe in being imposed upon if it is to be avoided. Sometimes when Mother Yellow Warbler is away from home for a few mo-

ments for a drink, or a few turns through the air, a cowbird will leave one, two, or three of its large eggs in her nest. When the little bird returns, it sees at once what has happened; but the egg of the cowbird is large and heavy, else the Warbler doubtless would promptly roll it out. There is only one other way to be rid of it,—build a new nest over the old one, and begin again. This the Warbler may be compelled to do twice, and even three times. True, it has to abandon its own eggs as well; but better so than to hatch out an ugly black cowbird, which would gobble all the food, and eventually crowd the little Warblers out of the nest. Thus you see that even the birds have serious troubles. But in one thing they are different from us,—they do not allow these things to sour their tempers, and shortly they forget, and sing as sweetly as ever. In this, as well as in their happy trust



THE YELLOW WARBLER

for their daily food, they are an example to man.  
L. A. REED.

## MR. CHAT, THE PUNCHINELLO

ONCE upon a time I happened to find myself in a pasture,—not a tame, every-day, green pasture, tacked on one end of a nice, smooth farm,—not at all! but a pasture on top of a high hill, with beautiful fields stretching out below it, and all pink-and-white with laurel. The cows, which, they say, do not care either for laurel or scenery, may not have liked this pasture, but I did. So when I had climbed the bars, and seated myself on the top one to view the country, I saw at the far edge of the pasture a jungle of trees, and I liked it still more, and determined to explore it. On the way I flushed a brown thrasher in a laurel bush, and he flew



into the jungle. There seemed to be but one bird singing in all the neighborhood; and this song, which was a peculiar one, lured me into the thicket. On I went very cautiously till the sound seemed to be directly overhead. I paused, listened, and peered into the tree-tops.

"Caw-caw!" cried the bird, harshly.

"Nothing but an old crow," said I, in disgust.

I started to go, when from the same spot overhead came a loud, clear, double note, and again I waited.

"Meow! meow!" remarked my new friend.

"How stupid of me!" said I. "I might have known it was Mr. Catbird." But immediately there came a glorious trill,—first over my head, then almost under my feet, then at my right hand, then at my left; though there was no flutter of wings in all the jungle. At last the fallen branch upon which I had been sitting gave way, and I went into the swamp with a splash of mud. "Look out! look out!" came a sarcastic voice from the tree-top.

"It is an escaped Poll-parrot," said I, to reassure myself; but I took out my handkerchief and mopped my heated brow. The unknown then proceeded to bark like a dog, quack like a duck, and squeal like a pig, with occasionally a measure of song in between. At last in desperation I seized a young sapling near at hand, and shook it with all my might, thinking to frighten him into showing himself.

"Haw-haw-haw!" rang out clearly from the top of the very sapling itself.

When I neared the bars, and saw my horse grazing patiently on the other side, I saw on an upright stake at the side of the bars, a strange, yellowish bird. I did not know him, for I had not so many bird friends then as I have now. Suddenly he rose in the air with a shriek, his legs dangling helplessly. "Is this a magical pasture," I said to myself, "where birds are shot without the report of a gun?" and then with legs still dangling, he made a beautiful gyration in the air, and calling out: "That's it—that's it—tut—tut—tut!" disappeared in the direction of the thicket. This was my first attendance upon one of the remarkable performances of Mr. Yellow-Breasted Chat, and I can without hesitation pronounce it the most wonderful in all birddom.

The next day I invited some skeptical friends to prove the truth of my story. So at the same time of day we drove up the long hills till we spied the pink-and-white of the laurel, and halted at the gray bars. The pasture, which had been deserted the day before, was now spotted with cows; the laurel had begun to fade, and though we waited one long, weary hour, not a sight nor a sound of a bird of any description did we see. The towhee and the shore lark, which I had seen the day before, seemed to have dropped out of existence; and those disagreeable people hinted that even the brown thrasher was a myth. But as I ventured alone into the dark swamp, hoping still to stir up Mr. Chat, I came face to face with the beautiful purple-fringed orchis,—the large, early variety,—blooming alone in the damp thicket, so straight and stately, and of such a delicate, refined beauty, I fell on my knees beside it, and felt it to be ample compensation for any disappointments. So you see there is not wealth enough in all the world to force a bird-song at the moment when you want it; but at the same time and in the same swamp the purple orchis may be blooming for you.—*Selected.*

It is averred that the destruction of birds in France has produced disastrous effects upon agriculture, horticulture, and grape-growing. Some birds consume about six hundred insects each daily, and a single insect-eating species, it is estimated, may be the means of saving three thousand two hundred grains of wheat and one thousand one hundred and fifty grapes a day.



#### 'TIS THE KINDLY THOUGHT THAT COUNTS

OFT afflictions press upon us,  
Into which no light has shone;  
Others no relief can bring us,  
We must struggle on alone;  
But a helping hand, extended  
Where the path so rugged mounts,  
Comforts, if it can not help us:  
'Tis the kindly thought that counts.

Sometimes grief our sunshine darkens;  
Sorrows mar the pleasant day;  
Spirits droop beneath their burden,  
Tears and sighing all the way.  
When a kind word falls, like sunlight,  
On the weight our soul surmounts,  
Though it vanish not, it lightens:  
'Tis the kindly thought that counts.

Friends can't always share our burdens,  
Offered help is often vain;  
But, though forced to still refuse it,  
We are grateful just the same;  
And within the heart's recesses,  
Storing love's untold amounts,  
Cherished as a priceless treasure,  
Is the kindly thought that counts.

MINNIE ROSILLA STEVENS.

#### WHAT TO CARRY

"If you are going to a neighbor's, child, carry something worth while," said the dear old grandmother, looking out from the kitchen window.

I was a very small girl, delighted with a bright little basket which some one had given me, and eager to show it to a playmate next door. I was filling it with hard, green peaches, which the wind had swept from the trees.

"I'm only playing take her something," I explained; but the wise old grandmother insisted on the basket's being emptied.

"Think what you can share with her that is worth carrying," she said. "There are too many folks traveling to and fro with trash that the wind brings to their doors—things fit for nobody's mouth. Mind what grandma tells you, dearie,—you'll understand it better when you grow older,—don't run with every bitter wind-fall you can gather up, but learn to carry things worth carrying."

She filled the basket with cookies and rosy apples, and sent me on my way rejoicing. The incident, like the grandmother's life, is long since past, but many a time I have remembered it when visitors have brought me things worthless, or worse than worthless—flying rumors, inquisitive intermeddlings, articulated bits of somebody's family skeleton, if not, indeed, positive scandal.

Why should we carry unpleasant things when the world is so full of bright and helpful ones? The sad and sinful things exist, and we can not shut our eyes to them. No law of charity requires us to call black white, and no law of kindness requires us to part with our common sense. The wrong is wrong, and we must face it, and deal with it as best we may; but why treat it as a dainty to be served at the family table, or carry it about for the delectation of our friends?

The beautiful poem we have read, the bright story that brings a healthful laugh, the brave deed that has deepened our faith in humanity, the good tidings that have come to an acquaintance, the wonderful discoveries of science, the mighty forces that are sweeping and changing the world,—surely there is enough of all these to fill the baskets we carry to our neighbors, and to make our visits bring a breath of cheer and inspiration instead of poisoning all the atmosphere.—*Forward.*

#### OLD BRASS

YALE University made a discovery the other day, and is now ten thousand dollars the richer because of it. In an unused cellar of the Peabody Museum one of the assistants, by the merest chance, picked up from a rubbish heap a bit of old brass. At least, he thought it was old brass, until he polished it a little with his work-apron. It had a strange look for old brass; and this observing young man took it to the light, and then he took it to the laboratory, and analyzed it. It was pure gold.

In that rubbish heap was a treasure of rarest Aztec jewelry, valued at ten thousand dollars.

The late Prof. O. C. Marsh, the wealthy, learned, generous, and eccentric curator of Yale's museum, bought this collection years ago, just as he bought hundreds of other collections, paying for them with his own money very often, and piling them up in his treasure-house, then rushing off over the world for other acquisitions, without stopping to catalogue what he had already acquired. Ever since his death, two years ago, just such unexpected discoveries as this have been frequent in the big museum.

The whole performance is too good an illustration not to be utilized; for it shows perfectly well how some folks treat their lives. They are all for getting, and little for making practically available what they have obtained. Full barns merely become warrants for bigger barns. Prosperous business simply incites to wider enterprises. One science mastered suggests the mastery of another. The greediness of the stomach is over-matched constantly by greed for power, or gold, or learning. Few indeed know when to stop.

It is a beautiful thing to have lives in which your friends are constantly finding unexpected treasures—discovering all the while that you are better and wiser and stronger than they had thought you to be. I am not urging you to wear your heart on your sleeve, or display your learning in every conversation, or refrain from patronizing the savings-banks. Just the same, acquisition has its excuse only in utilization, and if you don't take care to make good use of your gains, whatever they may be, they are sure to go to the rubbish heap, and ten to one they may stay there forever.—*Christian Endeavor World.*

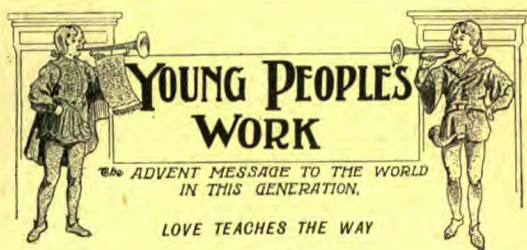
#### CORAL

THE psalmist said, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts."

Coral, which we have all seen and admired for its varied and graceful forms and delicate beauty, is the product of one class of the marvelous little workers of the sea. They are called "coral animals," or, in scientific language, *Actinozoa*, which means ray animals. They all have the power of "secreting hard structures of the nature of a skeleton," and it is wonderful what beautiful things they make down beneath the quiet waters of the ocean; for they love best the still waters of tropical climes.

The Mediterranean Sea is the great storehouse of the red coral so prized for the manufacture of ornaments. "The beds are generally from two to ten miles from the land, and in water of about thirty to a hundred and thirty fathoms deep; but the most favorable conditions are found in water eighty fathoms deep. The most important fisheries extend along the coasts of Tunis, Algeria, and Morocco;" but coral is found in other parts of the sea. "It is attached to rocks embedded in a muddy sea bottom, in which it flourishes more than in a clear or sandy bed. In color it varies through all shades of red, from a deep-crimson to a delicate rose-pink or flesh-color, fine tints of which are very rare and highly prized." Some specimens are milk-white, and still others are black.

E. J. BURNHAM.



## A PRAYER FOR A DAY

O LORD, I pray  
That for this day  
I may not swerve  
By foot or hand  
From thy command,  
Not to be served, but to serve.

This, too, I pray:  
That from this day  
No love of ease  
Nor pride prevent  
My good intent,  
Not to be pleased, but to please.

And if I may,  
I'd have this day  
Strength from above  
To set my heart  
In heavenly art,  
Not to be loved, but to love.  
—Maltbie D. Babcock, D. D.

## WHAT CAN YOUNG PEOPLE DO?

"NONE of us liveth to himself." Rom. 14:7. One of the first things which those who love Jesus should do is to have a care for the influence which their lives have upon the lives of those about them. As the blossom can not tell what becomes of its perfume, so we are unconscious of the extent of the power which we exert over others by our thoughts, words, and actions. Whether we wish it so or not, the silent influence of each life goes on unceasingly. Every word that falls thoughtfully or thoughtlessly from our lips is filling up the measure of blessing or cursing in this world. Every act of our lives is fraught with weal or woe to others, as well as to ourselves. We shall as certainly reap the harvest of the seed sown by our unconscious influence, or by our influence carelessly exerted, as we shall harvest the seed planted with a careful hand. We must meet again the influence of that which we do. Longfellow most beautifully expresses this truth in these lines:—

"I shot an arrow in the air,  
It fell to earth I knew not where.

I breathed a song into the air,  
It fell on earth I knew not where.

Long, long afterward, in an oak  
I found the arrow still unbroke;  
And the song from beginning to end,  
I found again in the heart of a friend."

There is no young person who reads these lines but may, if he will, from this time forth exert a powerful personal influence in favor of the gospel of Jesus Christ. The text that says that God has appointed to every man his work, is not simply an assertion that all may work. It is the statement that to each is assigned special service. It is always a solemn thought to me when I think of our great army of professed Sabbath-keeping young people going about in the world, some doing one thing, some another, that to each one God has assigned some definite part of his glorious work. All the time the Spirit of God strives with each, to persuade him to do the work. Some refuse. Some do not hear the voice; for their ears are filled with the noise of the world, and to them the sound is sweetest music. Some gladly yield to the call, and to them the Spirit is a Counselor and Guide, and it is to these that the power of the Spirit is given.

The influence with which each person is endowed of God, is so distinctly his own that we have the following statement in Special Testi-

mony, No. 7, page 16: "No one can stand in our place, and do our individual work." A similar sentence from the same author is this: "God has given to every man his work, and no one else can do that work for him." What becomes of my work, then, if for any reason I do not do it? Can other people do it?—No, not even the angels in heaven can do my work. "Angels are surveying the ground occupied by the individual members of the church. They see the advantages gained by Satan when men and women neglect their God-appointed work. They see this work neglected or done in a bungling manner by those who claim to be Christians, and they sorrow over souls that are lost in consequence of this neglect. They can not take your place or discharge your duty. Could they do this, they would do it gladly."—*Appeal for Home Missionary Work.*

What can young people do?—They can yield their hearts to the divine influence. Controlled by that, each one can do a work which no other can do.

MRS. L. FLORA PLUMMER.

## THE TEST OF DISCIPLESHIP

Read "Steps to Christ," Pages 70-82

(August 11-17)

1. THOUGH the work of the Spirit can not be seen (John 3:8), are its effects manifest? 2 Cor. 5:17.

2. What always accompanies genuine repentance? 1 John 1:9; Eze. 33:15; 1 John 3:14.

3. Against what two errors must the young disciple especially guard? Eph. 2:9; James 2:14, 17, 20, 26.

4. What is the unfailing test of discipleship? 1 Sam. 15:22; Acts 5:29; John 14:15, 21.

5. Read the experience of Nadab and Abihu (Lev. 10:1, 2); of Saul (1 Sam. 15:1-23); and of the three Hebrew princes (Daniel 3) for examples of disobedience and obedience and the results.

6. Through whom alone can any one render acceptable obedience to God's law, and form a perfect character? Rom. 5:19; Gal. 2:20.

7. Explain the distinction between faith and belief.

8. Are any to be discouraged because of their mistakes and failures? 1 John 2:1; John 16:27; 2 Cor. 8:12.

9. As the true disciple sees more and more of the beauty of Christ's character, how will his own life appear? What will his great sense of need lead him to do?

10. Name some of the changes that will appear in the life of one who allows the Spirit of God to do its work in the heart. Gal. 5:19-23.

## THOUGHTS ON THE TOPIC

1. God's methods of working differ as greatly from men's as his works are different from theirs. When men have a great task to perform, they go about it noisily: the sound of ax and hammer, the roar and rush of machinery, the roll of drums and the blare of trumpets,—these mark what men regard as their mightiest achievements. But note how God works. The miracles of nature are performed in silence: the forests put forth their leaves; the grain springs up, grows, and ripens in the field; the fruit comes to exquisite maturity on the branch—all without sound. In the stillness of the night, as quietly as the falling dew, God spread about the camp of his sleeping people the bread that was to feed them the coming day. Not by whirlwind nor earthquake nor fire, but by a still, small voice, did he encourage his disheartened prophet. As in ancient days, so to-day does he work for men, and speak peace to their hearts. "I will be as the dew unto Israel,"—what more beautiful symbol could have been chosen to represent his gracious provision for refreshing the weary, thirsting soul? Nothing more gentle than dew—nothing more reviving. The same quietness and peace that distinguish

the working of God's Spirit will also appear in the lives of his disciples. "In quietness and in confidence shall be your strength."

2. Confession, Reformation, and Love—these always accompany genuine repentance. "Being sorry" for wrong-doing, and at the same time clinging to the sin, avails nothing in the sight of God. True repentance will work a change in the life. Sins will be confessed and put away, restoration will be made, and the heart will overflow with love to others.

3. God's power is *infinite*,—think for a moment what that means,—and it is for every repentant soul. No sin so great but it can cleanse, no temptation so grievous that it can not overcome, no habit so strong that it can not break its bonds. But in order to have this power, one must first put his will on God's side.

4. God requires one thing of every human soul, and that is obedience. "If ye be willing and obedient," is the condition on which the promises are given. Here Adam failed; here our Elder Brother, learning "obedience by the things which he suffered," stood the test and gained the victory; and by his obedience we, too, may render acceptable service to God.

## GROWING UP INTO CHRIST

Read "Steps to Christ," Pages 83-95

(August 18-24)

1. How do we become the children of God? John 3:3, margin.

2. Is it expected that newborn babes will always remain such? 1 Peter 2:2.

3. Illustrate from nature the true idea of growth. Luke 12:27. What is the attitude of the plant?

4. In what way is the growth of the Christian represented? Hosea 14:5-7.

5. Show that Christ is to his child what the sun, the dew, and the rain are to the growing plants. Isa. 60:19; Ps. 84:11; 72:6; Hosea 14:5.

6. How dependent is the Christian upon God? and how alone may he expect to live? John 15:4, 5.

7. In what way can he abide in Christ? Col. 2:6; Rom. 11:17.

8. Describe the life of the individual who thus abides. Matt. 11:28, 29; Isa. 26:3, 4; Phil. 4:7.

9. Upon what should the mind be trained to dwell that this peace may be maintained? Heb. 3:1; Phil. 4:8.

10. Will the life of the one who rests most fully upon Christ be found inactive? Matt. 11:28, 29; John 14:12.

11. With what sure promises may every temptation of the enemy to divert the thoughts to one's own sinful condition, his weakness and inability to stand firm, be met? Phil. 1:6; 2 Tim. 1:12.

12. In what way did the early disciples become like their Master?—By constant association with him. See 2 Cor. 3:18.

13. Give the promises from God's own word which show that we may be just as intimately associated with him. Matt. 28:20; Ps. 16:8.

14. Into what perfection of growth will this constant companionship develop? Eph. 4:14, 15.

## THOUGHTS ON THE TOPIC

1. One thought in this chapter should especially engage the attention of every young Christian, and that is the blessed truth that "In the matchless gift of his Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe;" and that "All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus." No one is forced to breathe this atmosphere; but he who chooses to do so will grow, and his life will eventually measure with the life of God.

2. The idea of growth can never be separated from the Christian experience. But the fact that the Christian must continually grow should not for one moment lead one to think that perfection is all future. It is first the blade, then the ear, then the full corn in the ear. In each stage, perfection is reached; but each day that which is growing to a final perfection, becomes more mature.

So with the Christian. To-day he may be born again, and be only a babe in Christ; yet as far as he has developed, he is a perfect babe. Each day God's word causes him to grow, and each day he reaches a higher stage of development, pressing always toward the mark for the prize of the high calling of God in Christ Jesus, growing unto a perfect man, unto the measure of the stature of the fullness of Christ.

3. To abide in Christ is not the work of a moment. It is an every-day experience. "Each day consecrate yourself to God for that day. Surrender all your plans to him, to be carried out or given up as his providence may indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ." To grow is a daily work. "Our growth in grace, our joy, our usefulness, all depend upon our union with Christ. It is by communion with him, daily, hourly,—by abiding in him,—that we are to grow in Christ."

4. The fact that the disciples—"men subject to like passions as we are"—became like the Saviour by constant association with him, breathes courage. The character of John previously to his conversion, and the marked change by contact with the Master; the life of Peter before subdued by the Spirit of God, and his later submission to the Saviour and likeness to him—should beget hope in every heart. "There hath no temptation taken you but such as is common to man." What God did for these men he will do for the veriest sinner. By constant submission to him, passive in his hand, the weakest soul may grow into the stature of him who said, "Lo, I am with you alway, even unto the end of the world."

#### ORDINARY AND EXTRAORDINARY CONVERSIONS

"A PERSON may not be able to tell the exact time or place, or to trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted."—"Steps to Christ," page 70.

To thousands of truly converted young people it is a source of great discouragement that they have never had such an experience as they have read about, or heard others relate. Consequently, in some dark hour, the enemy uses this to lead them to doubt the genuineness of their conversion and the reality of their Christian growth.

There are no two leaves alike, even upon the same tree or the same twig; so there are never two persons who have precisely the same experience. It is important for every Christian to know that *progressive* growth is just as really of divine origin as if it were all immediately accomplished. A Kansas wheat field is as much a multiplying of bread as was the miracle of loaves in the Master's hands. The invalid who requires three months for ultimate recovery is just as much healed of God as the one who springs instantly out of bed.

So, in the Christian life, there are those for whom the complete work is apparently accomplished in an instant, while there are others who must "grow up into him in all things;" and these, if at any moment they get their eyes fastened on what is yet unaccomplished in their cases, will sometimes be tempted to feel, as the convalescent invalid frequently feels, that they are never to become sound. Such must be careful not to

worry themselves out of the hand of God, but, rather, to cultivate a calm confidence that he who "hath begun a good work" in them will complete it.

"To such I would say, Do not draw back in despair. We shall often have to bow down and weep at the feet of Jesus because of our shortcomings and mistakes; but we are not to be discouraged."—*Id.*, page 80. Bear in mind that our failures are not regarded by a loving Father in the same light that sins are. The little child who stumbles when being led by its mother through the tangled grass, will be tenderly helped to its feet again by its loving parent. In such an act the mother is only manifesting a little of that great ocean of divine love that the Father is exercising every moment toward his faulty and erring children.

DAVID PAULSON, M. D.



#### BOYS

WHILE a boy, just be a man;  
If you try, I know you can.  
It is noble to aspire;  
Do your best—just one step higher.

Higher?—Yes, and closer still,  
With a free and kind good will;  
Higher in the pathway true,  
Closer Him who cares for you,—

Playful, cheerful, always free;  
Others needs so quick to see;  
Earnest, whether work or play;  
More like Jesus day by day.

Once a child,—and oh, what grace  
Beamed forth from that youthful face!  
From his playmates o'er and o'er  
Many insults meekly bore.

S. I. CORNISH.

#### AUGURS

THE Romans had implicit faith in the supposed interposition by their god, Jupiter, in their daily affairs, and that he manifested his approval or disapproval by occult signs appearing in the heavens, mainly by flashes of lightning. The interpretation of these, and other signs adduced from the flight of birds, was intrusted to a body of men who were called "augurs," and who held office for life.

Lightning from left to right was a favorable sign, and the cunning augurs were in the habit of repeating to the king the discovery of lightning flashing from left to right when a new consul or other high officer entered upon his duties. The observation of lightning by any augur from an unfavorable direction was sufficient to postpone meetings of the Public Assembly, or to lead to deferring action on important business. It is hardly necessary to say that the augurs abused their privileges; this abuse finally went so far that laws were passed curtailing them.

The observation of lightning was resorted to in all public affairs; but for action upon matters of ordinary life, signs from birds, with reference to the direction of their flight, singing, and the sounds they uttered, were considered when counsel from their god was prayed for. A very simple and therefore popular test was to feed a bird grain, and watch if it let any fall. If it did, their god was supposed to approve their undertaking. Particular fowls for this purpose were kept in cages by servants of the augurs.

The observations of signs from animals and serpents were discontinued as the nation grew in power, and had passed away in the days of Cicero. Lucky and unlucky signs, in the character of warnings, were not a matter for interpretation by the augurs, but individuals decided

them according to rules laid down in the sibylline books or the Etruscan haruspices. Examples of these unlucky signs are the meeting of a raven on leaving a house, and the death of a person from epilepsy in a public meeting. Another favorite augury was the examination of the entrails of animals. Anything abnormal was submitted to the augurs for interpretation, or the Etruscan haruspices were employed.

The *auspicia publica* were always taken upon the election of a new magistrate, the holding of an assembly to pass decrees, or the setting out of an army for war. They could be taken only in Rome. The time for observing the auspices, was, as a rule, between midnight and dawn of the day. No fixed spot was set apart for the ceremony, the place being selected to suit the occasion. If a consul refused to accept the decision of the augurs, he could not, while in office, be compelled to do so; but as soon as he retired from authority, he could be prosecuted.

W. S. CHAPMAN.

#### THE MAKING OF KAPA, OR ANCIENT HAWAIIAN CLOTH

THE following article was written by a Hawaiian boy, James Apao, and printed in *Blue and White*, a four-page paper edited and published by the students of the Kamehameha Manual School, Honolulu. It describes an industry formerly extensively carried on by the natives:—

"When Hawaii nei was unknown by the foreigners, clothing such as we now have was unknown to the natives. The men wore what was called *malo*, and *pau* was worn by women. The cloth, or *kapa* as they called it, was made from the bark of Wauke and Mamaki plants.

"The Wauke plant was grown with great care, and grew upright to the height of from ten to fifteen feet, while the Mamaki is a spreading plant. But the Wauke was the better of the two. The manufacturing of the cloth was one of the household duties, and was left to women, who enjoyed their work.

"The tall, fine, and young Waukes were called *poaaha*. These were cut down, and the bark was peeled off, beginning from the bottom.

"Again, the greenest parts were peeled from the whitish inside parts. These strips were laid one upon the other, till piles called *moomoo* were made. They were then beaten with a wooden club called *ahoahoa* upon a smooth stone, and were laid out to dry.

"After drying for some time they were taken to be soaked in the sea, and this soaking process was called *kuka*. It lasted about ten days.

"The *peles* were then washed with water, and the remaining greenish parts were scraped off, and again were laid out to dry.

"When dried, they were laid on *lai* or *ti* leaves, sprinkled with water, and covered with banana leaves; this process lasted about a week. The *wahine-kuku*, or the woman who was to beat these strips, knew when it was time to beat them. She always pressed the banana leaves down to know whether it was time to take them out, or tested them by striking her fingers into them.

"When it was time to take the *moomoo*, or strips, out, they were kneaded. Each *moomoo* was torn, rolled, and pressed, and was in a big round cake, and resembled soaked paper. This round cake was then taken to the *kua* to be beaten. The *wahine-kuku*, with a basin of water at her side, sat down, and began beating it with a heavy club held in both hands.

"When this beating was finished, she folded it in two, and beat it again into one, and the edges were straightened.

"When this was correctly done, the product, called *kapa*, resembled flexible paper.

"If you visit the Bishop Museum, you will be sure to see several varieties of *kapa*, in different colors."



#### □ WHEN JESUS WAS A CHILD

He loved to do his Father's law,  
His Father's love his bosom stirred;  
And beauty was in all he saw,  
And music was in all he heard.  
No angry accent marred his voice,  
No impure word his lips defiled;  
His gentle tones made hearts rejoice,  
When Jesus was a little child.

He heard the voice of bird and bee,  
He saw the rainbow in the sky;  
The grass, the flower, and the tree  
Spread as a book before his eye.  
He saw the goodly, pleasant land,  
The hills around the valleys piled;  
In all he traced his Father's hand,  
When Jesus was a little child.

His heart was open to the call -  
Of comrades hurt or suffering pain;  
His hand outstretched, if they should fall,  
To help them to their feet again.  
Swift were his willing feet to run  
At bidding of his mother mild;  
Her heart delighted in her Son,  
When Jesus was a little child.

ELIZABETH ROSSER.

#### THE FLOWER'S MISSION

We can not see the beauty of the light that shines; indeed, we can not see the light at all, although we see by it. Its beautiful colors must be separated and reflected before we can see their loveliness. The flower gathers from the colorless light its tints and hues and matchless colors, and so reveals the beauty of the Lord; for the light is the shining of his glory.

We can not smell the fragrance of the air, which is perfumed with the breath of the Lord. It seems to us scentless, until the flower gathers from it its sweet odors, and sheds their delicious fragrance all around.

We do not know the possibilities of beauty hidden in the cold, dark earth, until the unfolding flower transforms it into a vision of grace and loveliness.

Has not the flower a beautiful mission?

What a wonderful privilege is yours, then, dear children, whose hearts are the flower gardens of the Lord. As he shines upon them with the light of his holy face, breathes the sweet breath of his love into them, and sheds upon them the dew of his Holy Spirit to soften the hard ground, the flowers that bloom there shall reveal his beauty, distill his fragrance, and unfold his perfections, to the praise of his glory. Then those who do not know him, seeing his fair image reflected, will learn to love and trust him also, and their hearts, too, will be made into the King's gardens, where he shall "cause righteousness and praise to spring forth."

EDITH E. ADAMS.

#### A GUTTER CONVENTION

THE old Clay Pipe rapped with his broken stem on the cobblestone for attention. The Cigar Stub looked dignified, and the burnt Cigarette Wrapper rustled as if he thought himself of some importance.

"Friends and co-laborers," began the Clay Pipe, "I thank you for your courtesy in making me chairman of this meeting; although, if you had not done so of your own free will, I should certainly have demanded it as my right; for I am the eldest of our clan. Long before Cigars were made, or the Cigarette even dreamed of, the Pipe was in use. Indeed, before white men had ever seen or heard of the weed which makes us so necessary to them, we were used by the red

men of America. By them we were thought of so much importance that we were used as an emblem of peace, and at all treaties, and on other occasions when friendships were to be sealed, the Pipe of Peace was passed from one to another around the circle, as salt is partaken of in far Eastern countries."

"This is very interesting," said Cigar Stub, "but will you not tell us something of your own personal experience?"

"With pleasure. I was lying, a week ago, with a number of others just like myself, in a box in a tobacconist's window. From there I had noticed that many of the men and some of the boys puffed clouds of smoke as they walked. I was considerably puzzled by this, but concluded it must be a means of locomotion; yet, if such

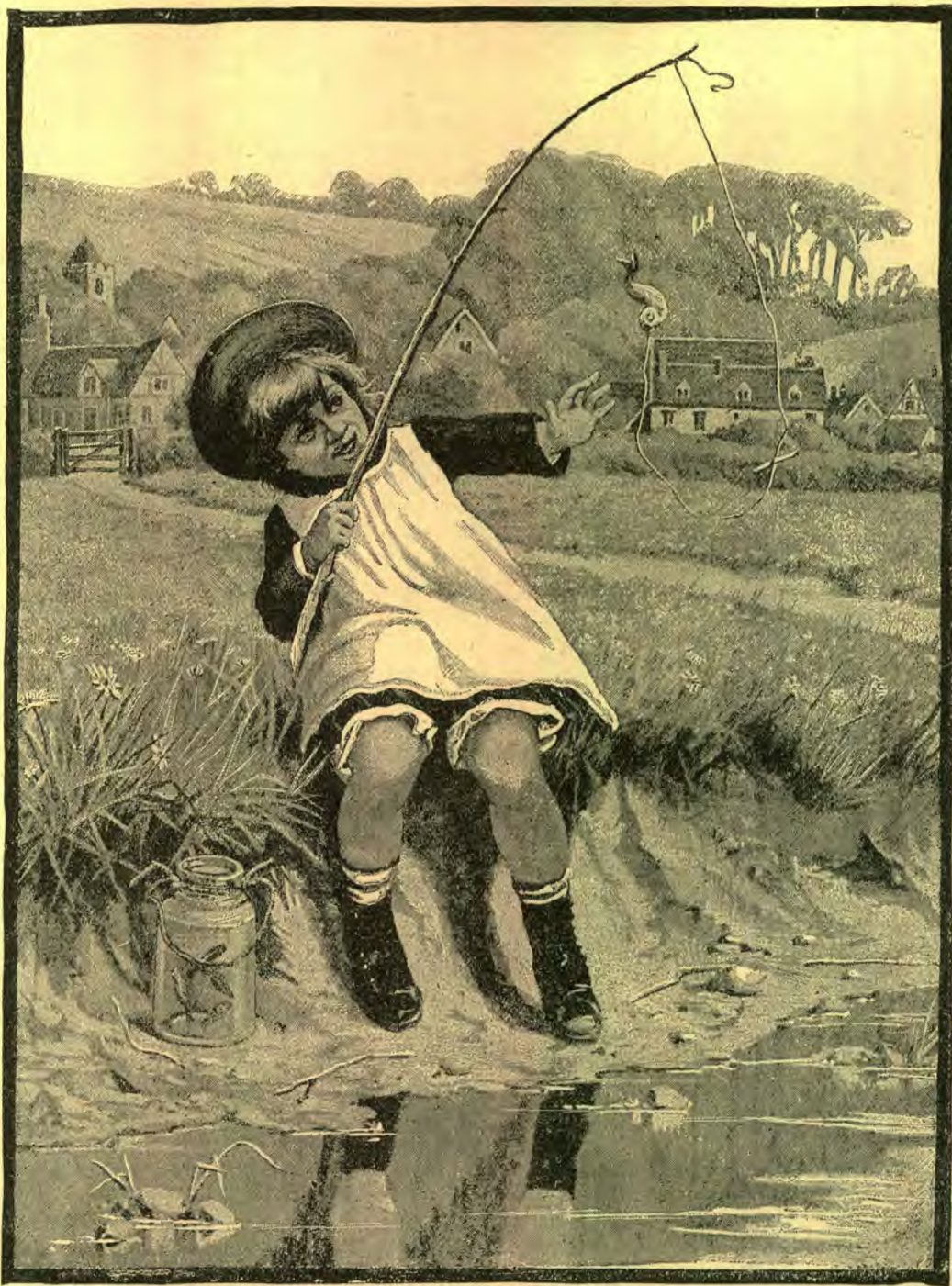
"In a few minutes the man had reached home, where he was met at the door by a weary-looking woman. She did not look very pleasantly at me. 'O John!' said she, 'I thought you were going to quit.'

"Now, Molly, do let a man have a little peace," said he. 'Is dinner ready?'

"After dinner Molly timidly asked if she could have a dime to get Jacky a new slate.

"He breaks more slates than he is worth," growled John; 'he will have to do without one this time, for I haven't a dime to my name;' and lighting me again, John strode out of the house.

"At various times during the day, John made use of me, and after supper he took me out and had a long smoke. The room was dense with it; and if I had been capable of pity, I should



A YOUNG FISHERMAN

were the case, I did not see how the other men and boys and all the women moved just as freely without it.

"However, I was not long left to wonder; for a man in working clothes came into the shop, and asked in a rather surly voice for a package of smoking tobacco. 'And gimme a Clay Pipe, too,' he said, and I was handed out to him. He hastily filled me with tobacco from the package, lighted it, and hurried out of the shop.

have pitied Molly and Jacky, having to breathe such stuff. But that settled the locomotion theory; for he sat still all the evening."

When Clay Pipe's long speech was finished, Cigar Stub took the floor.

"What you say about your ancient lineage, Mr. Pipe, is no doubt true. But while you are much used by the laboring classes, I am in favor among more cultured people, and so keep more aristocratic company than you do. I was the

last Cigar in a box owned by a grocer's son; and as he took me out, he said: 'Well, I must have another box to-day, so I'll draw on the till again. If father misses it, he will think that new clerk has taken the money;' and he took a shiny dollar from the drawer.

"He doesn't really care much for us yet, but we are fast getting such a hold on his appetite that he will soon be no more able to give us up than John his pipe."

"Good! good!" cried the other members; and then there were calls for a speech from Cigarette. The piece of scorched paper rustled open, disclosing a few particles of a dark-brown substance, and said: "Being the youngest member of our family, it is perhaps appropriate that I am more in demand by the younger members of the human family than my seniors, though I am by no means despised by older smokers. Schoolboys and young men use me, especially, perhaps thinking me less injurious because of my small size. But when it is remembered, first, that they smoke more Cigarettes than they would Cigars; second, that the paper used in wrapping me is steeped in poisonous drugs; and third, that tobacco is more injurious, if possible, to the young than to those of mature years, I think you must all admit that I am doing my full duty as a faithful member of our brotherhood."

"One young man who had typhoid fever was forbidden by his doctor to use tobacco, but he was so in love with it that he kept a bunch of us and some matches hidden under his mattress, and smoked us secretly, although he admitted that we greatly hindered his recovery. He said he would give much to be able to stop using us, but we had so weakened his will that he would make no effort to do so."

"My resemblance to Cigar is easily seen, and my relationship is as easily proved; for I am largely composed of Cigar Stubs gathered up on the streets."

Just as Cigarette stopped speaking, a wet, ill-smelling, disgusting wad of some dark substance fell among the delegates, who frowned at the intrusion. The newcomer looked at the others, and said: "You evidently do not recognize me as one of your number; but without me you would not have existed. My name in general is Tobacco, and in my present state, Quid. But a moment ago, I was in the mouth of a man who loves me better than his daily bread; yes, better than his own wife and children."

"I exert such a weakening effect on the will power that but few men, after thoroughly learning to love me, have ever given me up; and when they have, it has been only after the severest struggles. One old man of seventy-five years had long tried in vain to part with me. At last he made a vow concerning me; but, being very forgetful, the vow soon passed from his mind; then such a fear to break his vow came upon him that he never dared touch me again."

"But let us consider a few figures. A pound of tobacco will cost forty cents; and a man who uses a pound in a week is not thought extravagant. That makes twenty dollars and eighty cents in one year. Suppose he begins at the age of twenty years, and chews until he is seventy; he will have used two thousand six hundred pounds,—over one and one-quarter tons, at a cost of one thousand and forty dollars."

"But suppose, instead of chewing, he smokes three ten-cent cigars every day; he will burn up, in the same length of time, fifty-four thousand seven hundred and fifty cigars, at a cost of five thousand four hundred and seventy-five dollars. And these are very moderate figures indeed."

But how much more might have been said will never be known; for just at this point they were all hustled off by the street-cleaner.

AUNT BETTY.

It is easier not to begin than to stop.



#### THE FIRST MIRACULOUS DRAFT OF FISHES

(Concluded.)

*And When They Had Brought Their Ships to Land.*—The disciples were required to forsake all, and follow Jesus. However, the Master sanctioned their efforts to exercise a reasonable care over their material possessions. The boats were brought to land; that is, they were beached, and proper arrangements probably made for their care or disposal. On one occasion the Master said, "Let the dead bury their dead;" and from this and other similar references, many have argued the uselessness of giving attention to temporal matters when called into the service of God; but this act of the disciples teaches us properly to care for the things that we are about to forsake.

*They Forsook All, and Followed Him.*—The Master asked his disciples to forsake all, and follow him. This was Christ's third miracle, and at the first, where he turned water into wine, it will be remembered there were present with him Peter, John, Andrew, Philip, and Nathaniel. Although these are not specifically mentioned, the record states that he was bidden, and his disciples, and they were the only disciples he had at that time. To a certain extent, therefore, they had already forsaken the world, and were following him; but now the great test comes,—will they forsake *all*, and become his disciples?

Just so will this supreme test come some day to each one who confesses Christ. It is not enough to be a professed Christian; we must be true followers of the Lord. We must have learned to follow him before we can lead others into a knowledge of his saving grace. Many are in darkness because, like light-ships at the mouth of a harbor, they are so securely anchored that they themselves are unable to enter the harbor into which they seek to guide others. Many fail to "walk in the light, as he is in the light;" and in the last great day they will appear before the Lord, saying, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7:22. But such, having perhaps pointed many to the gate of heaven, yet failing to walk in the light themselves, will not be allowed to enter. Peter was a fisherman, but he was taken from among his fellow fishermen to become a fisher of men, as David was taken from the shepherds to become a shepherd of the Lord's heritage. Ps. 78:71, 72.

*Comparison with the Second Miraculous Draft.*—There is a lesson to be learned by comparing this first miraculous draft of fishes with the second miracle of the same kind, wrought immediately after Christ's resurrection. John 21:4-11. The first draft, in which many nets and boats were used, and in which a great multitude of fishes were taken, represents the church of God, or heaven's soul-saving agencies here on earth, as they are seen by the eye of man. There are many divisions of the work, some apparently not working in the greatest harmony with one another. There are many boats into which the fish are gathered,—one denomination or one branch of the work does not get all. The nets break, representing the occasional apparent failure which we encounter in prosecuting the organized work of the Lord in the earth. We understand that this is the way in which human eyes must oftentimes be compelled to view the Lord's

work; but in contrast with this, the second miracle brings to our view but one boat, and only one net,—a net that does not break. Moreover, the fish were not put into the boat; the net itself was dragged to the shore.

Thus we learn that while the eye of man may recognize many boats and many nets engaged in the work of catching souls, God recognized only one boat and one net; and while man may detect what appears to be the breaking of the net, the invisible net that God recognizes does not break. Not one fish is lost: all the one hundred and fifty-three of the second draft were saved alive. We may sometimes think the fish are escaping, that souls have been lost; but God himself is managing the gospel net (we are only his assistants), and every honest soul will be safely brought by it to the eternal shores.

W. S. SADLER.



#### THE MARRIAGE

(August 17)

MEMORY VERSES.—Luke 12:35, 36.

1. What did a certain king do for his son? Matt. 22:2.
2. Who is the son for whom this marriage is made? Rev. 19:7.
3. To what is the Lamb to be married? Rev. 21:9, 10.
4. When the wedding has taken place, what will Jesus do? Luke 12:36.
5. When did the people of God first look for him to return? Matt. 25:1; note 1.
6. When he did not come at the time expected, what did they do? V. 5; note 2.
7. What wonderful message soon was given? V. 6; note 3.
8. What did all then do? V. 7.
9. What request did certain of the virgins make? What answer did they receive? Vs. 8, 9; note 4.
10. While they went to buy oil, what took place? V. 10.
11. To what place did the Bridegroom come at this time? For what purpose? Dan. 7:13, 14; note 5.
12. When Jesus finished his earthly work, he returned to heaven. What was his purpose in going? Luke 19:12.
13. When he comes again to earth, upon what will he be seated? Matt. 25:31.
14. When he thus comes, from what is he returning? Luke 12:36.
15. What, then, is the marriage? Note 6.

#### NOTES

1. The word "then" of Matt. 25:1 points out the time in 1844 when God's people in all parts of the world looked for Jesus to come to the earth. We have already seen how William Miller and other faithful men first preached that the twenty-three hundred days would end in the spring of that year, and how they were disappointed. The parable of the ten virgins tells us of their experiences through the summer, and shows us what really took place when the second disappointment came in the fall.

2. Jesus was first expected in the spring of 1844. He did not come. He "tarried." To those who had looked for him the disappointment was so severe that many gave up their hope, and went again into the world; they went to sleep in sin. The others did not give up, but were much discouraged. They lost a great deal of their zeal and earnestness, and so they, too, are spoken of

as having gone to sleep. "They *all* slumbered and slept."

3. The night of the disappointment began in the spring, and ended in the fall, of 1844. Midnight, the middle of the night, was therefore the summer of that year. It was in the month of July, about half-way between spring and fall, that the message, "Behold, the bridegroom cometh; go ye out to meet him," began to sound, and was soon carried throughout all the world. The disappointed ones again began work for the Lord. The wise virgins—those who had not given up to the world—again found full joy and peace in him. They took their "lamps,"—their Bibles,—and in their "vessels"—their hearts—they stored the precious "oil" of God's Holy Spirit, and went forth to save their fellow men. But the foolish—those who had been backslidden and careless—could never again find the joy they had so foolishly squandered. They had their Bibles, but the Spirit of the Lord was not with them to guide them into the truth.

4. "Give us of *your* oil," said the foolish virgins. But this the others could not do. One person *can not* give to another his experience. Each must receive the blessing of God's good Spirit direct from heaven.

5. In the fall of 1844 Jesus came, not to the earth, but to the Ancient of Days, his Father, who is in the most holy place of the heavenly sanctuary. He entered there to perform his closing work as our great High Priest. That work is the work of judgment, the work of atonement, the work of cleansing, at the close of which he is to be married to the New Jerusalem. Now "they that were ready went in with him to the marriage." Those who went in are those who understand the work of Jesus in the most holy place. By faith they see him standing before the ark, and they give themselves to him to keep his holy law perfectly, and prepare themselves for his coming to the earth when his work as High Priest is finished. They *see the meaning* of the marriage work, and thus they go in to the marriage. The door that was "shut" is the door into the holy place, where Jesus ministered previously to 1844. The door open to us now is the door into the most holy place. Rev. 3:8.

6. The nobleman, Jesus Christ, went to a "far country," to heaven, to receive a kingdom and to return. When he returns to the earth, he returns *from the wedding*. This makes it plain that the wedding is the receiving of the kingdom. And this is made more plain when we consider that the bride, the Lamb's wife, is the New Jerusalem. Jesus is to have a kingdom, and the capital of that kingdom is the city of God. When he finishes his work in the sanctuary, God will give to him the New Jerusalem and all the kingdoms of this world, and he will take his seat upon his own throne, the throne of his glory. He will then come to the earth. The marriage of the King's Son is therefore the seating of Jesus upon his throne, the crowning him as king of all the earth. The ceremony takes place in heaven just before he comes to take his people thither.

PRESERVE this paper for the next Sabbath's lesson, given below.

#### TIME OF THE INVESTIGATIVE JUDGMENT (August 24)

MEMORY VERSE.—Luke 21:36.

1. Where must all men finally stand? Rom. 14:10, last part.

2. What are the two divisions of the judgment work? Note 1.

3. That all might know the time of the solemn day of judgment, what announcement did the Lord make concerning it? Dan. 8:14.

4. When the day was near at hand, what message was given to the world? Rev. 14:6, 7.

5. When did the twenty-three hundred days end? When, therefore, did the Lord begin to investigate men's lives?

6. With whose cases did the work of judgment begin? 1 Peter 4:17; note 2.

7. What does God wish every one of his people now to do? Lev. 16:29; note 3.

8. If one does not do this work, what will be the result? *Id.*; Rev. 20:15.

9. When the investigative judgment closes, what will the Lord say? Rev. 22:11.

10. When the Lord Jesus comes the second time, what will he begin to do? Jude 14, 15, first part.

11. What are some of the things to take place in the *executive* judgment? Note 4.

12. Before one can have any of the blessings of the executive judgment, what must have been done for him? Luke 20:35; note 4.

13. That this may be done, what should each one do? Luke 21:36.

14. As we pray, for what should we especially seek? Acts 3:19; note 5.

#### NOTES

1. The work of judgment always consists of two parts: First, the *trial*; second, the *execution*. The first may be known as the "investigative judgment," because its purpose is to find out the facts; the second may be termed the "executive judgment," because it has to do with carrying out the sentence that has been rendered.

2. The work of investigation in heaven begins with those who have been in the service of God, and probably takes up the names in the order in which they are written in the Book of Life. The first name written down is that of Adam, and so with his case the work began. He was one of those who belonged to the "house of God,"—the church of Christ. Adam will be saved, because he proved faithful, and died in the Lord.

3. We are living in the antitypical, the *real*, day of atonement, day of judgment. When the sanctuary was upon earth, God expected his people to afflict their souls; that is, they were carefully and earnestly to search their hearts, to be *sure* that no sins were left unconfessed. And their very lives depended upon being faithful. Now if it was important then to do as God said, *how much more important* it is to obey him fully at this time. To fail now means to be "cut off" from God's people forever. Oh, let us seek with prayer the assurance that we are just right before him!

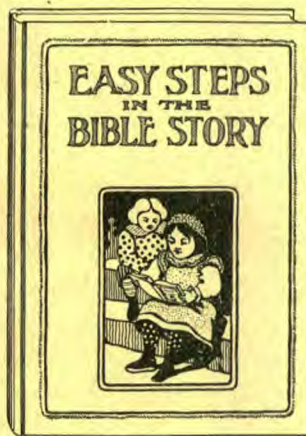
4. The execution of the judgment has in it *all the blessings* which God has for his people. The resurrection; the crown, the harp, and the mansion; the tree of life and immortality; the earth made new; the privilege of seeing God and dwelling with the Lord Jesus and his angels,—these and untold other blessings will be given to the saints when the decrees of the judgment are executed. But it must first be decided who are "worthy." It will first be made plain that all who are to have a part in the kingdom have been faithful. So Jesus says that those who "obtain that world" must "be accounted worthy." Luke 20:35. "Accounted" here means judged, or decided. They are judged, or decided, worthy. Their cases have been investigated. Thus it is that when Jesus comes, he knows just whom to bless and whom to curse. He does not need to investigate then; and in a moment, in the twinkling of an eye, he changes the faithful to immortality. 1 Cor. 15:52. It is very plain, therefore, that the investigative judgment takes place in heaven before Jesus comes. It is *very* plain, according to the Bible, that away back in 1844, the investigative judgment began. For over fifty-six years it has been going forward. Soon it will be said in heaven, "It is done." Dear young friend, get ready, get ready, get ready. And GET READY NOW.

5. We need to be absolutely sure that we have repented of all sin, and that we are thoroughly converted. We are to seek now for the blotting out of sin; but this can never be until the sin is put away from the life.

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#### FOR EVERY DAY OF THE WEEK

##### SUNDAY:

In company guard your tongue; in solitude, your heart.—*Spurgeon*.

##### MONDAY:

It is right to be contented with what we have, but never with what we are.—*James Mackintosh*.

##### TUESDAY:

There is something in every act of prayer that for a time stills the violence of passion, and elevates and purifies the affections.—*Jeremy Taylor*.

##### WEDNESDAY:

The highway of holiness is along the commonest road of life—along your very way. In wind and rain, no matter how it beats, it is only going hand in hand with Him.—*Mark Guy Pearse*.

##### THURSDAY:

A man who might carve statues and paint pictures spending his life in making mock flowers out of wax and paper, is wise compared with the man who might have God for company, and yet shuts him out, and lives an empty life.—*Phillips Brooks*.

##### FRIDAY:

In time of disheartenment give double thanks. First, that the ground of our confidence is out of reach: "Our life is hid with Christ in God." Next, that our Elder Brother is never out of reach. We can not touch our confidence to destroy it. We can not lose nor miss our Helper and Defense.—*From "Closet and Altar."*

##### SABBATH:

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

#### NEXT SABBATH

No INSTRUCTORS will be given out in any of our schools. But this paper contains *two* Sabbath-school lessons and *two* Studies in the Christian Life,—one each for Sabbath, August 17, and Sabbath, August 24. This paper, therefore, should be carefully preserved, in order that both may be studied.

In order that there may be no misunderstanding in regard to this matter, it will be well for the teachers to speak of it to their classes.

The omission of one number of the INSTRUCTOR is in accordance with the regular custom of the paper, one number being left out yearly at the time of the Michigan camp-meeting.

The next paper will be dated August 22.

#### "THANK YOU, SIR"

"WHEN I crossed the ocean in my boyhood to seek my fortune in America, all the English I knew was, 'I thank you, sir,'" said a gentleman who is now a highly prosperous and respected American citizen. "That one sentence served me in good stead. The captain and crew of the vessel were Englishmen, and it was marvelous how my, 'I thank you, sir,' won smiles and kindness from them. It was the same when I reached New York. When other words failed me, I could always say, 'I thank you, sir.' It was my passport, and it opened many a door and many a heart to me."

When one reflects on the ease of saying, "I thank you," he is surprised at the number of persons he meets to whom these simple words are as an unknown tongue. It is as natural to be glad to serve and please those who cheerfully and promptly acknowledge a kindness, as it is to pass by those who are so rude or thoughtless as never to show, by word or look, that they appreciate what has been done for them.

Not long ago a little boy went to a busy woman to ask a favor, the doing of which took an hour that she could ill spare from her work. But, always glad to be of use to others, she accepted the commission willingly, and set a time for him to return. He met the appointment promptly, and she reviewed the whole matter with him, explaining why she had not been able to get just what he desired in every case. If he had been her own son, she could not have been more faithful and painstaking in carrying out his wishes. But her own little boy would have said, "I thank you, mama; you did the best you could for me, I know;" while this lad left the room without a smile,—only the words, "Well, that'll be all right."

What was the difficulty? Was it that he did not appreciate the kindness of his friend?—Hardly, though it is doubtful if he did realize all it cost her. You see, he had not trained his mind and tongue to thank others for the little things done for him every day; and so, naturally enough, he failed when this greater service was rendered.

And while his busy friend may, indeed, be ready to assist him again, you can readily see that she will not *enjoy* it as much as she would if she were quite sure that her former effort had pleased him, and that he appreciated it.

As the little foreigner, whose vocabulary was limited to the words, "I thank you, sir," found them a sort of magic key that opened doors and hearts to him, so will every one who makes it a habit to acknowledge pleasantly the courtesy and kindness daily received, find friends and good will wherever he goes.

#### SPECIAL ANNOUNCEMENT

BEGINNING with the next issue, August 22, the INSTRUCTOR will print the initial number of a series of articles by Dr. O. C. Godsmark, on Geology, Meteorology, Philosophy, and Astronomy, the first three subjects being only an introduction to a correct understanding of the fourth. These will be taken up in a simple, popular way, easily understood by all the older readers of the INSTRUCTOR, and will be especially adapted to use in the home and the church school.

As many of our readers know, Dr. Godsmark has had a series of general articles on the subject of Astronomy, occasional numbers of which have appeared at intervals during the last two years. From correspondence and in other ways we learn that these articles have been of general interest to our readers, and have received a cordial welcome. Indeed, it was the urgent request of teachers who had used them in their schools, incomplete and desultory as they were, that led Dr. Godsmark to prepare the present series, which will take up this subject in a way to give all who study a very complete understanding of it.

The four divisions already noted of the general subject, Bible Astronomy, will be divided into chapters as follows: Geology, twelve; Philosophy, eight; Meteorology, ten; and Astronomy, thirty, making sixty chapters in all. These chapters are again divided into sections, under which each topic introduced is fully treated. Thus under Chapter VII (under "Geology"), entitled "Internal Condition of Our Earth," we have the following: Temperature of the Earth's Crust; Mines; Artesian, Salt, and Gas Wells; Snow-capped Poles; Deep-sea Soundings; Is It Solid Fire? Are Volcanoes a Proof? Is the Earth a Hollow Ball or a Solid Sphere? The Earth's Foundations; Rocks Compared to Bones. By reading this brief outline of one chapter, and then remembering that these subjects will be taken up in sixty such chapters, it will be easy to form an idea of the general scope of the work.

Questions for the aid of pupil and teacher will be printed beneath each section.

We believe that these articles, which are the result of years of research and study on the part of the author, and which have been prepared for no other object than to benefit the young people of this denomination, and to give them a correct understanding of the great subjects treated, will be very valuable to our church-school teachers, and to all others interested. While it is not the purpose of the author to enter fully into all mathematical details of these subjects, he will so lay the foundation truths, bringing in a sufficient number of actual facts and illustrations, as to fortify the mind against the prevailing infidel theories so often to be met in studying astronomy and its related sciences.

The attention of our church-school teachers everywhere is called to this series; and we would ask that those who are planning to use these articles in their work, write soon to the publishers of the INSTRUCTOR, giving them an idea of the number required. This will enable them to have a sufficient quantity printed to meet all demands.

#### "ALL WRONG"

"WE now know," says Edward Everett Hale, "that all the theses which the first class of Harvard defended in 1642 are false. Their astronomy was all wrong, their logic was all wrong, their metaphysics was all wrong, and their theology was all wrong." Yet no doubt these young men, and the teachers under whom they studied, were as sure that they were all *right* as are those of the same class to-day. And if time were to last, is it not possible that four hundred years from now, men might look back at the sciences taught in the great schools to-day, and declare with as much propriety that they were "all wrong"?

A BABE is lulled, not forced, to sleep. A sweet, gentle voice has more power over the little one than a blare of trumpets. And we never wholly outgrow the child in our natures. There is strength in gladness, in every sphere of human influence.

"The song most sweet  
Is that which lulls, not thrills, the ear."

—*S. S. Times*.

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