

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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THE HARVEST

ALL day have the fields been ringing
With the sound of reapers singing
Many a harvest strain;
And the wheat-sheaves hourly growing
Told the work their hands were doing,
With the golden grain.

Now the shades of evening, creeping,
Find a quiet landscape sleeping
In the waning light.
Shadows lengthen; day is dying;
Soon the wheat-fields will be lying
'Neath the solemn night.

Life's great harvest-time is nearing,
And at our dear Lord's appearing,
On that wondrous day,
May I come with joy and singing,
In my hands a few sheaves bringing,
At his feet to lay.

VIOLA E. SMITH.

THE OLD MISSIONS OF CALIFORNIA

VERY soon after the discovery of America, active missionary work was begun among the Indians by different Catholic orders, and priests who had no backing but unbounded zeal and faith. So far as history reveals, the latter seemed to accomplish no permanent good, though the number of their baptisms was usually large. But where the work was carried on by some order, and the missionaries acted under instructions from their superiors, who secured for them financial assistance and military protection, the results were generally of a more stable character.

In most cases the "father's" authority over his converts was entirely of a spiritual nature. The Indian was given religious instruction, and taught some of the ways of civilization, while he still remained subject to the laws of his tribe. In California and New Mexico, however, a considerable number of missions were established upon different principles, and conducted in an entirely different manner.

In California the work was begun by the Jesuits, and the principle upon which they acted was that the children of the forest were not competent to decide what was best for them; in fact, were not entitled to exercise the power of choice. Therefore, they reasoned, it was perfectly justifiable to put them under restraint as far as that course was practical. A great deal of tact was necessary in beginning the work in a new place; but once firmly established, it grew and prospered in a way that seemed, for a time, to indicate that this principle was the correct one. Whether or not it was, however, can best be judged by the final outcome of the work.

In beginning the work in a new place, the usual plan was for two priests, accompanied by several families of converted Indians, to establish a colony. A church was erected, cottages were built for the Indian families, land was plowed, and farming and stock-raising on a large scale were

begun. Then, chiefly through the Indian colonists, others were induced to sever their relations with surrounding tribes, and join themselves to the mission.

Once baptized, the convert was no longer free. He was assigned to some band, whose chief led all his men to prayers and to work, gave to each his task, and sternly enforced the severe discipline of the colony, punishing the offenders with prompt rebuke and often with blows. Against this, the proud spirit of the Indian usually rebelled, and many of the converts promptly deserted the colony, and returned to their tribes. Others, however, soon became accustomed to their new life. Their work was never severe; neither were their hours of labor long. They received religious instruction; they were taught to farm, to make adobe bricks and build them into substantial houses, to spin and weave both cotton and wool, and to practice many other simple trades and handicrafts. They never lacked food. The flocks and herds supplied them with mutton and beef; the mission granaries were always filled with wheat and corn; and an abundance of fruit and vegetables were obtained from the orchards and gardens. Grain, wine, wool, and other produce were exported, often in ship-loads; and in return the colony received tools, farming implements, and such articles of food and clothing as they were unable to raise or to manufacture.

A band of soldiers was stationed in a fort near each mission to protect the colonists and priests from the attacks of hostile tribes, but often they served rather to excite the attacks. The priests were nearly always honest, faithful men, who had the interests of their protégés at heart; but the soldiers were usually the riffraff of Spain, and by their overt acts of treachery and rapine provoked the Indians to retaliation, and brought about the death of the very men whom they had been sent to protect.

The work was only thoroughly established in California when the Jesuit order became so odious to the government of Spain that its priests were all expelled, and their places filled with Franciscan Fathers. They, however, continued the policy of their predecessors; and the colonies continued to grow until 1824, when the first Mexican governor was sent to California.

At that time the Mission Indians numbered over thirty thousand. They owned nearly half a million head of cattle, over three hundred thousand head of sheep, and about sixty thousand horses. Their yearly wheat and corn crop averaged a hundred and twenty-five thousand bushels. These figures, of course, do not represent the entire wealth of the colonies, but they will give an approximate idea of what it was. By assigning to each member of the colonies his proportionate number of live-stock, you will see that there were then no poor Mission Indians.

The Mexican government was unfriendly to the church; and when its first governor took charge of affairs in California, he began at once to curtail the power of the priests. Some of the latter resented this intrusion upon what they considered their rightful authority, but the most determined of them were promptly expelled from the country. Personally, the Fathers had nothing to lose, as they were bound by vows of perpetual poverty. But they were well aware of the inability of their charges to cope with the more shrewd Spaniards, and resisted every advance of the latter as long as there was any hope of success.

It was not till 1834 that the power of the priests was entirely broken. Three years later, Congress decreed a change of the policy upon which the missions were conducted. All the personal property held by the missionaries was then turned over to the civil authorities, who assigned to each family in the colonies its proportionate allotment. A few of the missionaries were able to cope with the intriguing whites, and, for a time at least, save much of the property given to the families in their charge; but the greater portion of it quickly went to enrich the Spaniard, while the poor Mission Indian was left in abject poverty.

In 1842 several of the missions were entirely abandoned, and their once substantial buildings fell rapidly into ruin. The stock that were wont to graze upon the surrounding hills had all disappeared; the farming implements and craftsman's tools were idle, broken, and rusting; the farms and gardens were overgrown with weeds; the orchards and vineyards were running wild, and rapidly dying for want of care. At other stations there was still a handful of Indians surrounding some faithful priest, who was doing his best to keep them together under the new order of things. In

very few of the missions was even a small measure of their former prosperity retained.

At that time the Mission Indians had decreased to four thousand five hundred. Their cattle numbered fewer than thirty thousand, and the other live-stock had decreased in proportion. The remainder of the Indians were scattered, and living in abject poverty. Unused to the ways of the world, and untrained in self-reliance, they could not live as the white men did; and equally unaccustomed to the woods and the mountains, and strangers to the arts of the chase, they could not subsist as their ancestors had. No alternative was left them but beggary and petty thievery. They were a source of constant trouble to the authorities. True, they never rose in open rebellion; for their lives of semi-slavery had tamed the fierce spirit that reddened the tomahawks of their ancestors with the white man's blood, and left the Mission Indian but a cringing dolt. Had the change of policy been more gradual, history might have written a different record, but of that we can never be sure.

Most of the Indians themselves were strongly opposed to giving up the socialistic plan. That the Fathers were almost universally loved and respected, is proved by the following statement of a writer whose personal observation qualifies him to speak intelligently: "The best proof of the good conduct of the Franciscan Fathers is to be found in the unbounded affection and devotion invariably shown them by their Indian subjects. They venerate them, not only as friends and fathers, but with a degree of devotion approaching adoration. When their pastors have been removed for political reasons, the distress of the Indians knows no bounds. They entreat to be allowed to follow them in their exile, with tears and lamentations, and with all the demonstrations of true sorrow and unbounded affection."

When I read this, I was reminded of a story told of the late Mr. Moody. He was walking down the street one day, when he was accosted by a man who was partially intoxicated.

"How do you do, Mr. Moody?" said the man, extending his hand.

Mr. Moody took the proffered hand, and asked the man's name.

"Why, don't you know me?" was the reply; "I'm one of your converts."

"I thought as much," said the great evangelist. "If you had been one of the Lord's converts, you would not now be in this condition."

So it was with the Mission Indians. Had they been converted to God, they would undoubtedly have been sorry to lose their pastors, but they would have bidden them Godspeed, and claimed the promise: "I will never leave thee, nor forsake thee." But when the Indians lost their priests, they lost the head to whom they had been taught to look, and were left as sheep without a shepherd.

J. EDGAR ROSS.

THE JOYOUS CICADA AND ITS ENEMY

EVERY one knows the cicada (or harvest-fly), often improperly called "locust," that continues its shrill music from the middle of June till autumn. This music, or "noise," as some would call it, is somewhat similar to the sound produced by whirling a cardboard attached to a string. The best-known members of the *Cicada* family are the periodical cicada, or seventeen-year locust, as it is called, and the dog-day harvest-fly, or "lyreman." The first spends many years in the ground, and the other only about two years. Both suck the juices from roots while they live in the ground.

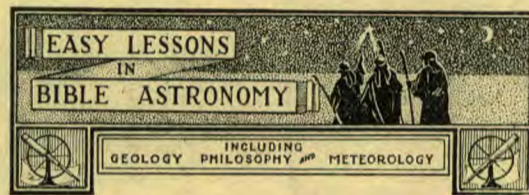
The music is so monotonous, and so associated with the heat of summer, that it even makes one drowsy. It is produced by a curious apparatus in a form that we may well call a pair of drums. This may be seen just back of the hind leg, on the under side of the body. By the aid of a lens, you can see the folds in the parchment-like

heads of these drums. Strong muscles are attached to these heads, and throw them into vibration, which, with a complex arrangement of cavities and sounding-boards, produces a noise that is surprisingly large when we consider the size of the insect, and especially the small size of the musical drums.

It will be of interest to every young observer to examine this apparatus.

Perhaps the greatest enemy of the cicada is the large sand-wasp known as the "cicada-killer." Many a cicada song is suddenly silenced because the singer is pounced upon by this fierce, large, and handsome wasp, and carried away to be buried in a den in the ground. Sometimes the wasp is not able to carry the cicada, and during the struggle in mid-air both tumble to the ground, and may be caught in a net.

The wasp stings the cicada so as to paralyze it, and then drags it down a hole in dry soil into a cell, and deposits on it a long, white egg. The little wasp that hatches from the egg feeds on the cicada in the same manner that the young of the burying-beetle feed on a buried snake or bird.—*St. Nicholas*.



DIVISION I—CHAPTER I

Geology

§1. WHEN we consider that this earth has been, for six thousand years, the battle-field between Christ and Satan, and that during that period the eyes of the universe have been constantly turned hither, watching not only the working out of Satan's scheme, but also the developing of the plan of human salvation, we realize something of the importance of the study before us, and of the truths we hope to have unfolded to our view. During all this time the earth has been, in one sense, the *lesson-book of the universe*.

§2. To the geologist this world is merely a globe composed of a given amount of earth and water, containing certain evidences of prehistoric conditions; but to the child of God, it reveals his wonderful creative power, and his dealings with this race.

§3. To the astronomer the stars are only suns and worlds, each of a given distance, size, weight, and density, performing certain revolutions that excite his wonder and speculation; but to us they become the places of principalities and powers, thrones and dominions (Col. 1:16), each one of whose subjects is personally interested in, and carefully watching, the events that occur on the earth.

§4. To the philosopher, light and electricity are merely manifestations of vibratory force; but to the student of the plan of salvation, these manifestations become the medium through which he learns of the conditions surrounding these beings, who were "subjected in hope;" who are, with us, suffering some, at least, of the results of our transgression; and who also—

§5. Look forward to the time of deliverance from bondage; for "whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:26. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For

we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." Rom. 8:18-23. That this applies not only to our own earth, but in a certain degree to the other planets of our system, will be fully brought out in the proper place.

§6. When Lucifer, that mighty angel who sealed "up the sum, full of wisdom, and perfect in beauty," said in his heart that he would exalt his throne above the stars of God, and "sit also upon the mount of the congregation, in the sides of the north," and "be like the Most High" (Isa. 14:13, 14), he—

§7. Chose this world as the seat of his rebellious government. Having accomplished the downfall of Adam and Eve, and so gained possession of the earth (Luke 4:5, 6), he hoped to make easy his conquest of the entire universe. His statement that if Adam and Eve would but obey him, and disregard the law and government of God, their eyes should be opened, and that they should "be as gods, knowing good and evil," set forth the principles upon which he hoped to win to his side every intelligent being in God's creation. He advocated a government in which every being is his own god and master,—a government without law and without restraint.

§8. This was an entirely new principle. The inhabitants of other worlds looked on in wonder and amazement. This earth became the great center of serious consideration. Here was destined to be worked out a great, untested problem. Jesus laid aside his heavenly glory, and undertook the vindication of his Father's government against the attacks of the mighty rebel, Satan. As the plan of salvation began to be worked out, it was watched by the inhabitants of every unfallen world. This earth became the great theater of the conflict; and we were made, indeed, "a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9.

QUESTIONS

In what respect has this earth's experience differed from that of other worlds? Who are interested in this great conflict? Why is the study of geology of greater interest to the child of God than to the unbeliever? In what respects is the study of astronomy of more importance to the Christian than it possibly can be to the infidel? Of what use to us will the study of philosophy be? Is the study of the conditions of our sister planets of importance to us? Why does the whole creation look forward to the time of our deliverance? Who was Lucifer? What is said of his wisdom and beauty? Did he at first openly state his purpose to have a throne of his own? Whom did he purpose to be like? Could there be two supreme rulers of the universe at the same time? How did the conflict in heaven result? 2 Peter 2:4. Where did Satan then go with his followers to establish his kingdom? Rev. 12:7-9. How did he obtain possession of this earth? How far did he propose to extend his domain? Did he ever expect to regain heaven? Isa. 14:13. Then where did he propose to place his throne? Verse 14; also Ps. 97:2. What would then have become of God? What were to be the principles of his proposed government? Did God leave this world to Satan's entire control? Who undertook to vindicate the established principles of God's government? Why were the angels of heaven especially interested in this matter? They having already taken their stand against Satan, and having assisted in casting him and his followers from heaven, what would have been their fate had the Saviour failed? Were the inhabitants of other worlds concerned in this conflict? Judging from our sad experience, what would have been their fate had Satan triumphed? How far-reaching, then, is the plan of salvation? Why is our world called the "lesson-book of the universe"? What great problem is here being worked out? Who are the participants? Could the inhabitants of other worlds study the unfolding plan of salvation if we were cut off from their view?

DR. O. C. GODSMARK.

Louisville, Ky.

IN THE
CHRISTIAN
PATHWAY

SOMETIME

"SOME day! Some day!" And over again
The promise rings itself in the brain,
Soothing the heart so tired to-day,
Smoothing with music the weary way,
Till life's hard reading is set to rhyme
With the fond refrain: "Sometime! sometime."

A new day comes. Is the heart at peace?
Nay, nay! it murmurs, and will not cease;
It listens and longs for the soothing chime
That lulls its longing: "Sometime! sometime!"
And over, and over, and over again,
It makes of possession a subtle pain.

The day that we look for still recedes,
Leaving the soul alone with its needs;
And none shall have it to clasp and to hold
But he whose spirit is strong and bold;
Who sets his life to a wiser rhyme:
"To-day, to-day, is the glad sometime."

—Selected.

A SABBATH BY SINAI

I SPENT a beautiful Sabbath day not long ago, within full view of Sinai. Coming up from Bombay through the Red Sea, our ship passed closely along the Arabian coast. The first sight that caught my eye as I looked out of the cabin window that Sabbath morning, was the mount of God. Far ahead of us, it rose above the morning mists of the foothills, a sublimely grand monument.

Until the early evening I watched the changing colors and shadows move across its face. How real the story seemed to me that day, as I read again and again the narrative of Israel at Horeb. In fancy I could almost see the tents of the camp through the mists, and hear the sound of the trumpet calling to solemn assembly. Up which of these rocky defiles did Moses press, as he "drew near unto the thick darkness where God was"?

Here and there on its lower slopes, the glass showed grassy plots, with trees and shrubs. Above, all was apparently rocky and barren. The summit is cleft in twain, as if by the power that one day, so long ago, shook not this mountain only, but all the earth, as God's law was spoken from this majestic pulpit.

Most of my fellow passengers were French soldiers. They were interested in the sight for but a moment. Some who knew explained the history to their comrades. But without doubt the general impression was that Sinai represented an extinct power.

There is a common tradition in the Orient that there are no ten commandments east of Suez. A passing glance, a wondering interest, and the soldiers were again at their games, or handling and trading the loot which they had taken in the China war. Does not this fitly represent the attitude of the world? Under the very shadow of the mount that burned with fire at the presence of the living God, our little world on shipboard devoted the holy hours of the Sabbath to pleasure and gaiety. They cared as little for its sacred associations as the Bedouin Arabs who still watch their flocks, as Moses did those of Jethro, at the base of Sinai.

As for myself, all day long I thanked God for the peace of the Sabbath, with its associations of Eden and of heaven, spent within the range of the holy mount. I thanked him, too, for the hope of the promise that the voice than once shook the world from Sinai's summit will soon speak again, shaking not the earth only but the heavens. The Near East is full of the sacred associations of the past. We must hasten into it with the living message of God for the present.

W. A. SPICER.

A PERFECT IDEAL

CHRIST is the ideal for all humanity. He has left a perfect example for childhood, youth, and manhood. He came to this earth, and passed through the different phases of human life. He talked and acted like other children and youth, except that he did no wrong. Sin found no place in his life. Ever he lived in an atmosphere of heavenly purity. From childhood to manhood he preserved unsullied his trust in God. The word says of him, "The child grew, and waxed strong in spirit, filled with wisdom." He "increased in wisdom and stature, and in favor with God and man."

In the sanctuary of the home, Jesus received his education, not merely from his parents, but from his Heavenly Father. As he grew older, God opened to him more and more of the great work before him. But notwithstanding his knowledge of this, he assumed no airs of superiority. Never did he by disrespect cause his parents pain or anxiety. He delighted to honor and obey them. Although he was not ignorant of his great mission, he consulted their wishes, and submitted to their authority.

Christ had been Commander of the heavenly host; but he did not because of this excuse himself from labor, allowing his parents to support him. While still quite young, he learned a trade, and faithfully discharged his daily duties, contributing to the support of the family.

Christ was the light and joy of the family circle. How many children and youth are seeking to be like him,—kind, thoughtful, and obedient? How many, by following his example, are making

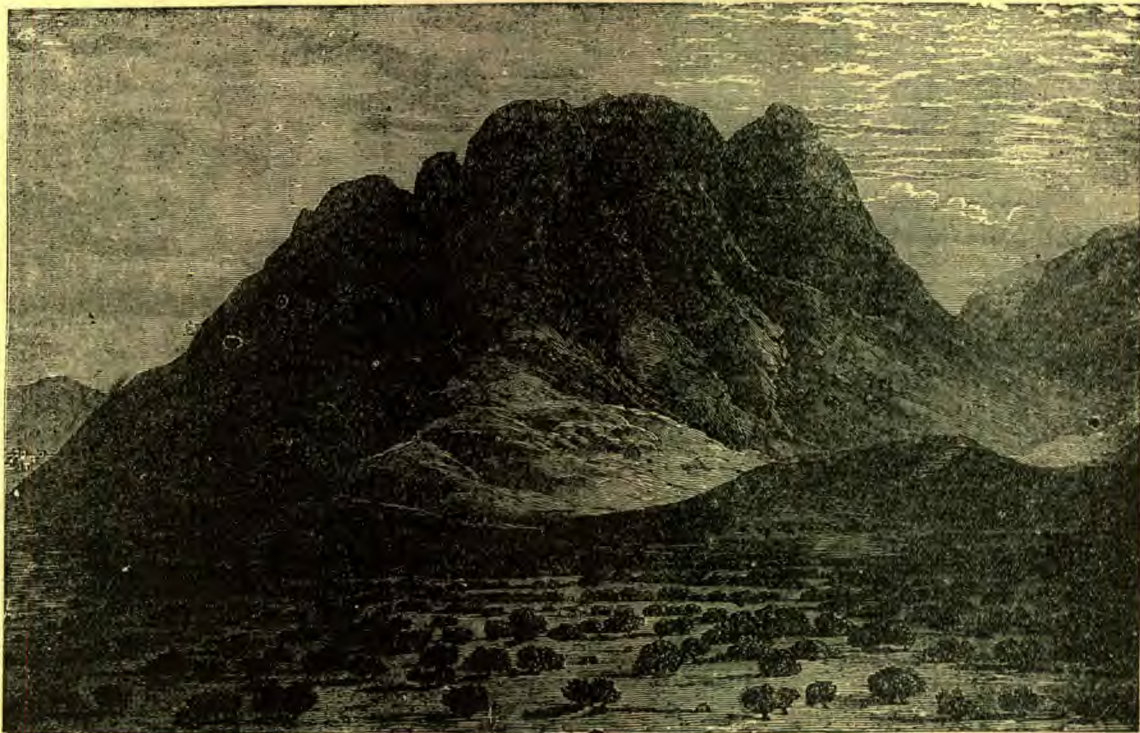
heaven to be in his presence. Day by day he met trials and temptations, yet he did not fail nor become discouraged. He was surrounded with transgressors, yet he kept his Father's commandments. He was always patient and cheerful, and the afflicted hailed him as a messenger of life and peace and health. He saw the needs of men and women, children and youth, and to all he gave the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

What a wonderful example Christ has left for us in his life-work. Who of his children are living, as he did, for the glory of God? He is the Light of the world; and the one who works successfully for the Master must kindle his taper from that divine life.

To his disciples Christ said: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." How careful, then, we should be to follow the example of Christ. Unless we do this, we are worthless—salt which has lost its savor.

Only by following Christ's example can we find true happiness. When he is accepted, the heart is subdued, and its purposes are changed.

Young friends, remember that in order to grow in favor with God and man, you must follow the example Christ has left you. He loves you. It was because of this that he came from heaven to



THE MOUNT OF GOD

their characters attractive? Those who seek to do this will enjoy the favor of God and man.

There is a great difference between Christ and the youth of to-day. Many youth are restless and selfish, content to spend their days in idleness while their parents toil for them. They are disobedient, unthankful, and unholy. Whatever natural ability such youth may have, they are not increasing in wisdom and in favor with God and man.

The youth may think to find happiness by seeking their own pleasure; but true happiness will never be theirs while they pursue this course. The Saviour lived not to please himself. We read of him that he went about "doing good." He spent his life in loving service, comforting the sorrowing, ministering to the needy, lifting up the bowed down. He had no home in this world, only as the kindness of his friends provided one for him as a wayfarer. Yet it was

show you how to live a pure, true life. He knows every trial and sorrow of childhood and youth. He was once just your age. The temptations and trials which come to you came also to him. The sorrows which come to you came to him. But he was never overcome by temptation. His life held nothing that was not pure and noble. He is your helper, your Redeemer.

MRS. E. G. WHITE.

THERE are two words so short that they are uttered before reflection has time to repress them; so light that they flutter from mouth to mouth, without our even knowing from whose lips they came; so powerful that they justify slander, authorize calumny, reassure the most timorous consciences, and circulate without contradiction the gossip which destroys reputations, and prepares the ruin and despair of families. They are called, "They say."—*Golden Sands*.



TO-DAY

GIFT of Thy love, untried, a golden day.
Here in the dawn it lies.
What treasure bides within it, who shall say,
Of joy or sacrifice?

Perhaps to-day thy voice will call on me
To suffer grief or loss.
This opening path may end on Calvary
Beneath the cross.

I know not; yet I say, "Thy will be done,"
And lift my thanks to thee,
Since all this day, from dawn till set of sun,
Thy love will walk with me.

— Mabel Earle.

WHAT CAN YOUNG PEOPLE DO?

THERE is a helpful ministry within reach of every one, that is seldom entered into fully, and that is a sympathetic association with those who are in need of encouragement. Very often a group of young people will band together in our churches, and form a friendship so exclusive that all who are not of this favored class are shut out as completely as if separated by bars of iron. I remember particularly one instance that came to my notice. A class of girls in the Sabbath-school were great personal friends. They studied together, worked together, and took their recreation together. They finally became so extremely selfish in their friendship that an attempt to place another girl of their own age and attainments in their class, was resented as an intrusion. They were happy and satisfied in their companionship, and all others were made to feel that they had no part with them. To a greater or less degree this spirit is manifested among us in many places. It is the spirit of the world. It can only harm those who cherish it, and discourage those who are wounded by it.

What can our young people do?—They can break down the barriers that confine their sympathetic helpfulness to a favored few, and extend it outside their circle of intimate friends, even to those who are less fortunate and more needy. You who are leaders among the young people should eliminate every form of favoritism that would set aside in any degree the youth who are dull, or awkward, or disagreeable, or poor, or friendless. Let your first work be an effort in behalf of the youth of your own company. Not one should be allowed to feel that he is "not wanted." Seek the Lord earnestly for the Spirit of Christ, whose tenderest sympathy and kindest ministrations were extended to the poor, the down-trodden, the unfortunate, the oppressed, the friendless.

Recently I was told of a company of young people who would like to organize for work if they could do so without taking in certain ones of their number whom they did not like, but who would be sure to want a part in the work. Is it possible that this company could expect the blessing of the Lord in a movement founded in such selfishness? Certainly the true spirit of the work was entirely lost sight of. Let it be understood that this is a call to the highest and noblest work,—a work in which childish favoritism and silly sentimentalism have no place. It is a call to our young people everywhere to consecrate themselves wholly to God, and to engage heart and soul in his service. And they who answer the call shall be led of the Spirit, and do a work which no other can do in carrying the Advent message to the world in this generation.

MRS. L. FLORA PLUMMER.

THE WORK AND THE LIFE

Read "Steps to Christ," Pages 96-105

(August 25-31)

Heavenly beings work—

1. God the Father. John 5: 17.
2. Christ the Son. John 10: 32; Matt. 20: 28; Luke 4: 18.
3. The angels. Heb. 1: 14.

Christ's love in the heart will lead its possessor to do such works as he did. John 14: 12; Gal. 6: 1, 2, 10; Rom. 15: 1.

The Christian will always work—

1. Willingly. 1 Peter 5: 2.
2. Faithfully. Matt. 25: 21; Col. 3: 23.
3. Zealously. Titus 2: 14.
4. Constantly. Eccl. 11: 6.
5. Prayerfully. Eph. 6: 18.

Will not labor alone. John 14: 23; Matt. 28: 20; 1 Cor. 3: 9.

Will not overlook the "little things," or the work near at hand. Eccl. 9: 10; 1 Cor. 7: 24; 3 John 5.

Examples of personal labor for souls. John 3: 1-21; 4: 7-26; Acts 8: 27-39.

SUGGESTIONS

In reading the chapter, notice—

1. What will constitute the real Christian's joy.
2. Reasons why God has chosen us to be laborers together with him.
3. The sure effect of unselfishly working for others.

Find answers to such statements as the following, often heard from the backslidden:—

"There is nothing I can do."

"I can not talk to people about their souls."

"I am not good enough to help others."

"There is so much to be done I do not see how the little I can do will amount to anything."

"I can not leave home to engage in missionary work."

"I have no ability."

If one should ask you the meaning of Paul's words, "Work out your own salvation," how could you explain them?

ORGANIZING YOUNG PEOPLE VERSUS ORGANIZING YOUNG PEOPLE'S SOCIETIES

VERY often the machinery connected with a soul-saving enterprise becomes so cumbersome and elaborate that it seriously interferes with the object of its existence. The organization of a society for doing missionary work will in no way help those who are not already missionaries to do missionary work. If those who compose the society are individually missionaries, it may be possible that an organization of their efforts will result in so harmonizing and uniting their plans as to effect a saving of both time and means.

I would not be understood as depreciating the value and helpfulness of organization in connection with young people's work. On the other hand, I desire rather to emphasize the importance of the young people's being *individually* organized. In other words, we should advocate the organization of the YOUNG PEOPLE, rather than the organization of young people's *societies*.

An instance which came under my notice to-day will serve to emphasize this thought. A certain young people's band, with a membership of from thirty-five to forty, in handing in its weekly statement, reported the sale of forty-seven copies of the *Signs of the Times* and five tracts. At the same time a report was read from a little boy ten years of age, who was absent from the meeting. This little fellow had sold two hundred and seventeen *Signs of the Times* and fifty-eight tracts. What a contrast— one little boy, organized within himself (he is also a member of the young people's organization), seeking God for wisdom and courage each morning, going out, as he was heard to say, "To get the truth before the people, and not

to sell the papers or make the money;" and being able to dispose of four or five times as many papers as the entire organization of which he was a member! This is nothing against the organization; for the other members would probably have done no more had there been no organization, but it is everything in favor of individual organization of the young people themselves, and an illustration of what even the youngest can do when filled with the true missionary spirit, and endued with power from on high.

Oh, let us lay hold of heaven with the hand of living faith, and with the arm of loving service reach forth and touch those who sit in darkness and the shadow of death! W. S. SADLER.

SPIRITUAL RHEUMATISM

OFTEN when a person eats unsuitable food, or even overeats of good food, he becomes afflicted with rheumatism. This is especially likely to be the case if he neglects active physical exercise. There is a similar spiritual disorder, produced by violating the corresponding spiritual principle.

The more severely a patient is afflicted with rheumatism, the more pain there is produced by the least exertion; likewise, one who is suffering with an attack of spiritual rheumatism finds it extremely painful to exert himself even sufficiently to pray with an associate who needs just that help. One who has had rheumatism in his joints for some time, eventually becomes accustomed to an inactive condition, and ceases to attempt any physical exertion. So the longer the young Christian remains in a spiritually rheumatic condition, the more he loses the inspiration to work for God and humanity.

Sometimes it is possible for a surgeon to loosen a stiffened joint. This is a painful operation, and for the time being leaves the joint in a condition of greater suffering than it was before, but frequently it is the only thing that will secure its old-time mobility. So the Lord sometimes allows the spiritual rheumatic to pass through experiences which "break him all up," and often cause for a season great anguish of soul. And as when a stiffened joint has been broken loose, it is necessary for the patient himself to move daily, or to have some one else assist him in so doing, in order to prevent its becoming stiff again, so when the backslidden worker has, through some trying experience, been brought back to God, and his spiritual activity has been restored, he must persist in daily spiritual activity, no matter how painful the process, or it will be only a short time before he will relapse into his old condition.

When others observe that it is difficult for a reclaimed worker to accomplish what he is trying to do, they should carry out the spiritual admonition, "We then that are strong ought to bear the infirmities of the weak," and, "Strengthen ye the weak hands, and stumbling knees make ye firm." DAVID PAULSON, M. D.

THE SABBATH MEETINGS

Of the Young People's Company at Battle Creek continue with excellent attendance and increasing interest. Sabbath, August 10, the meeting was opened with a song service, followed by the reading of two of the articles written by Mrs. Plummer for this department, entitled "What Can Young People Do?" Attention was called to the fact that the object of these meetings is twofold,—to renew the spiritual strength of those who attend, and to reach out a hand of love and help and courage to all who are disheartened, afflicted, or in any need. The regular study was then given, and the sweet Spirit of the Master accompanied the word spoken. By the most touching, simple illustration those present were made to see how desirous the Lord is that all shall accept his priceless gift of pardon and sonship, and have the deformity of sin replaced with the perfection of Jesus.



CHILDREN'S PAGE

MOTHER'S HELPER

SINGING above the washtub,
Wielding duster and broom,
Cheerily "doing" the dishes,
Tidying up the room,—
This is the way she labors,
All for the good of others:
What could we do without her,—
This right-hand woman of mother's?

Reading aloud to grandpa
News from the Golden Street;
Giving a cup of cold water,
Easing the weary feet;
Lovingly, joyfully caring
For younger sisters and brothers:
What could we do without her,—
This right-hand woman of mother's?

ELIZABETH ROSSER.

CALEB'S ACRE.

Two things bothered Caleb Miller not a little. These were: What sort of trade should he choose, and make himself proficient in? and how could he pay the mortgage on his mother's cottage?

Most boys work hard, in school or out, to perfect themselves in their chosen profession or trade. Caleb Miller worked hard, if any boy ever did, to locate himself; but up to the present he had found himself a jack of many trades. This bothered him not a little. Going over the list of the capacities in which he had shown himself willing if not permanent, he had found that he had been an errand boy, a grocer's boy, a plumber's boy, and a farm boy. He congratulated himself that his employers had not found fault with him because he had not worked hard or faithfully enough for them. The new employer had always offered higher wages or an easier grade of work than the preceding. Finally, the farmer had moved away, and Caleb was a farm boy without a job. What next?

He pondered the matter seriously for a day or two, and all of a sudden a bright plan came to him. It did not take him long to make up his mind that he would put it into practice, if he found himself able to overcome some of the difficulties that lay in the way. He also arrived at the sensible conclusion that he had not been a farm boy for nothing.

Caleb's Uncle Job owned plenty of land, and carried on a prosperous farming business; but he had never thought enough of his sister or his nephew to give them any assistance, even to offer Caleb work. The latter determined that the first step toward the fulfillment of his plan would be to break through this unnatural reserve, if possible, and the inspiration that had come to him was the direct means of his making an attempt toward friendliness, which he might never have undertaken otherwise.

So Uncle Job Waite was surprised out in his potato field one day in the very earliest part of the spring by that nephew of his, who, up to that time, had known pretty well how to keep his distance.

"Uncle Job, will you let a piece of land to me?"

"I dunno, young man. I'm goin' to use most o' my land this year," was the not encouraging reply.

"Are you going to plant that corner acre next to our house, sir?"

"Wall, I dunno. Hadn't thought much on't. What ye comin' at?"

"I thought you might be willing to let me hire it, so that I could plant it, and help mother out a bit this season."

"You plant? I don't b'lieve you know how. But there, I hain't nothin' to say, ef ye think ye kin manage it, an' ef ye're willin' to pay what I ask fer it;" and he named a good, round sum.

Under ordinary circumstances, Caleb would have gone away from his uncle disheartened; but, to the surprise of the latter, he eagerly accepted the terms, and made a stipulation that the rent be paid the following October.

Caleb's mother was surprised at the burden he had taken upon his shoulders; but she thoroughly believed in her boy, and knew he must have some sort of substantial secret that was bound to secure his transaction against failure.

As for Caleb, he believed that he had discovered the right road to a vocation. He had a few dollars laid by. With some of his little store,



he hired a needy young farmer to turn his acre over with his plow, and to harrow it thoroughly. He also bought a large quantity of seed. Then the boy took off his coat, and carefully planted the acre with the seed he had purchased.

Uncle Job looked over toward the corner acre occasionally, but he did not come very near. He was once overheard to say: "I dunno how that fellow expects to raise vegetables, or anything else, the way he's goin' to work, an' I dunno how I'm goin' to git my rent, come October. But I sha'n't say nothin', on'y I won't stan' no nonsense."

Caleb kept on, working steadily and perseveringly from morning till night, giving constant and

anxious care to the young shoots that began to come up as the season advanced, and June appeared.

Uncle Job did not take the trouble to look over in the direction of the corner acre for several long, busy weeks. When he did, he could not at first believe his eyes, and rubbed them in amazement. What had happened? The place was covered with pansy blossoms of all shades and colors, from deepest purple to purest white, a dazzling array of beauty; and they nodded their thousands of strange little faces at the old farmer, as if to say: "We're going to see Caleb through this. You needn't give yourself any uneasiness."

And the pansies did save the day. Caleb got the idea while at the city market one day, and determined to try an experiment on his own account; and the results solved many a problem for him thereafter. There was not the slightest trouble about selling all the blossoms he could raise. The marketmen and fruit dealers of the neighboring city had already made an agreement to buy him out, and they kept their word. All summer long Caleb was a busy boy,—so busy that the young farmer who helped him plow had his services called into requisition several times.

In October, Caleb met his uncle with a happy face; for, after paying his rent, he had an encouraging sum left over.

Uncle Job relented when he saw that his nephew had both brains and push.

"Say, Caleb," he said, "I guess ye're goin' to make suthin' out'n yerself. I'll take half off'n the rent of this acre, an' ye kin hev it next year at that rate."

Caleb owns that acre now, and more besides. He has gained his uncle's respect, paid the mortgage,—and found his vocation.

FRANK WALCOTT HUTT.

THE JANET-LOUISE LETTERS

II

DEAR COUSIN JANET: How did you happen to know just what to write to me? Did some little bird whisper in your ear that I was found asleep in my chair one morning, with my lamp burning brightly, my school-books before me, and one in my lap? Mama had called and called, but no answer came; and by and by papa rapped, and then opened the door. He looked very sober, gave me some good advice, and went away. Now they have arranged for me to have

as many hours as I wish to take before breakfast, undisturbed, for my study. I am trying to get into the habit of rising early. It's a little hard now, but mama helps me, and I think I shall succeed.

I must tell you what I am doing. I have a little book that gives directions very clearly how to raise flowers. We have many different kinds of seeds, and I have been much interested in preparing soil suitable for each kind, and then watching them grow. It is a delightful pastime, yet it takes hard work, too. After studying to see in what way our soil was deficient, we set about to remedy it, and the result is charming. Some of the seeds were sown where the plants

are to remain; but I had a number of boxes and old basins prepared in which to raise some kinds in the house. I learned how to transplant them, and mama and I were very careful in changing them to their permanent places. I will tell you more another time. Your loving cousin,

LOUISE.

THE TEENTY-WEENTIES

Across the fields I see her go;
My hat she's heaped with flowers,
The sweetest, wildest flowers that grow
In rainbowed April showers.
"Now, auntie," soon her clear voice rings,
"That's all the flowers you get!
The rest's such teenty-weenty things
Their eyes aren't open yet!"

—Little Folks.

INSIDE OUT

"I HAVEN'T said good-by to Miss Mary yet. I'll run over now, if you don't need me, mother," said Alice Ray, hurrying on her hat as she spoke.

"Yes, go now, daughter. I stopped on my way from down town. I am so glad Miss Mary is to have this little trip. It fairly rests me to think of the rest she is to have. Give her my love and congratulations again. The whole neighborhood rejoices with her, I am sure."

Miss Mary Campbell was the neighbor of her neighborhood, and every one loved and leaned on her; for, with a "heart at leisure from itself," she was always ready to help other people. Now, a long-wished-for journey to her old home was to be taken, her younger sisters—for there were three Miss Campbells—undertaking to do without her for a season. It was beautiful to see how

has been ill, and asks if she may come for a while and be coddled up. It won't do for me to go now, and I don't wish to."

"But the disappointment! O Miss Mary! it does seem too bad," cried impetuous Alice, who knew how tired the good friend was. And the loving, sympathetic girl lifted eyes that would fill with tears to Miss Mary's face.

"Why, child!" exclaimed Miss Campbell, "don't let the clouds and rain come like that. It is all right and best, I am sure."

"But it seems to me that everything is clouded over," said Alice, in a troubled tone; for all the neighbors had been afraid their good friend would break down if she had not a speedy rest.

"How can you be cheerful about it?" the young girl asked in the next breath. It seemed impossible to her to bear disappointment so brightly.

"Well, I have a secret worth much, if you want to hear it. We can't help the clouds, that is true; but I learned this by heart long ago, and have made it true, every word:—

"The inner half of every cloud
Is bright and shining;
I therefore turn my clouds about,
And always wear them inside out,
To show the lining."

"I am so sure that everything God orders is best that I take it for best; and by making the best of it, I turn my clouds all inside out, to show the lining."

Alice went home soon, but she carried a lesson for life with her,—a sermon lived, not preached.

The coming of niece Mary, and the detention resulting, proved in the end to be the best thing

SPRING SONG

ELIZABETH ROSSER.

ALBERT ROSSER.

1. The birds are sing-ing in the tree-tops tall; A-long the brook and on the
2. The flow'rs are bloom-ing gai-ly ev-'ry-where; Each bud and blos-som does his
3. The sun is shin-ing all the long, long day, A bless-ing bring-ing with each

gar-den wall I hear the rob-in and the sparrow call: I'll be a lit-tle song-bird, too.
lit-tle share To fill with sweetness all the sum-mer air: I'll be a lit-tle blos-som, too.
cheer-ing ray; He smiles the shadows and the clouds a-way: I'll be a lit-tle sun-beam, too.

all who knew her rejoiced in the prospective outing for the good neighbor.

When Alice went in, however, instead of finding the stir of preparation she unconsciously expected, she felt the usual quiet of the cheery home.

"I've come to say good-by, dear Miss Mary," she said. "I know that you will be too busy in the morning to see anybody. Are you all packed up and ready?"

"Well, dear, I'm not going, after all," was the cheerful reply, as if it were nothing worth mentioning, except as an incidental.

Alice fairly gasped, and Miss Mary went on to enlighten her: "You see, some one is coming, instead. I had a letter a little while ago that made me want to stay. My niece and namesake, Mary Campbell, from B—, writes to say she

that could have happened; for aunt and niece went together, and because of the delay met friends whom otherwise they would have missed. But before she knew this, Miss Mary made brightness about her by wearing her cloud inside out, to the lasting good of one at least. Will you thus "turn your clouds about, to show the lining"? —Selected.

A CHILD'S PRAYER

LORD, make my life a little light
Within the world to glow,—
A little flame that burneth bright
Wherever I may go.
LORD, make my life a little hymn
Of tenderness and praise,
Of faith that never waxes dim
In all thy wondrous ways.

—The Day Star.



HEALING THE MAN WITH AN UNCLEAN SPIRIT, IN THE SYNAGOGUE

INTRODUCTORY

Preceding Events.—The healing of the demoniac in the synagogue seems to be the next step in the Saviour's work, immediately following the miraculous draft of fishes and the final calling of the four.

Main Reference.—Mark 1: 23-26.

Other References.—Luke 4: 33-36.

Bible Story of the Miracle.—"And they go into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught: and they were astonished at his teaching; for he taught them as having authority, and not as the scribes; for his word was with authority. And straightway there was in their synagogue a man that had a spirit of an unclean demon; and he cried out with a loud voice, saying, Ah, what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, tearing him, and crying with a loud voice, he came out of him, having done him no hurt. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching? What is this word? for with authority and power he commandeth even the unclean spirits, and they obey him, and come out. And the report of him went out straightway everywhere into all the region of Galilee round about." (The foregoing is an interwoven story of the miracle, gathered from Mark 1: 23-26 and Luke 4: 33-36, but told in the exact language of the Bible.)

Place.—Capernaum.

Circumstances.—This miracle was performed in the synagogue during the Sabbath service of teaching. The people were greatly astonished at Jesus' doctrine, and even as he was speaking, the man possessed with an unclean spirit "cried out." This miracle was worked without the request of the one who was benefited by it. On the other hand, he, or rather the spirit that possessed him, besought Christ, saying, "Let us alone." It would seem that the miracle was performed without even the requisite of faith on the part of the unfortunate man. It made a profound impression on all who witnessed it; for the fame of Jesus "spread abroad throughout all the region round about Galilee."

Great Lesson.—God sometimes works great miracles for no other reason than that his heart of infinite pity and love is touched with the sorry plight of intelligent beings, wholly possessed with the evil spirits of impurity, jealousy, and bitterness. This miracle shows God's willingness and power to deliver men from the grasp and bondage of the evil one.

STUDY OF THE MIRACLE

Was in Their Synagogue.—This man, although possessed with an unclean devil, was permitted to attend public worship. Evidently he did not belong to the class that would be regarded as violently insane, whose behavior would disqualify them for admission into the public congregation. To-day, many who intrude their presence into the house of God are perhaps just as much under the influence of an evil spirit as was this poor creature. This man is a type of one of the most hopeless class of sinners the Christian worker ever meets,—those who have seen the light, who know the character of Christ, who are often

found at religious gatherings, yet whose lives are still controlled by sin. Though these are apparently the most hopeless cases, this miracle teaches that the power of God's word and the light of his grace can reach even such. This poor man is a type of the sinner whom no amount of preaching, praying, and singing is likely to affect. He must have a word spoken direct from the Master's lips to the evil one within, before he will be able to decide whether or not he will serve God.

W. S. SADLER.

(To be continued)



WORK OF THE JUDGMENT

(August 31)

MEMORY VERSE.—REV. 20:12.

1. Why are all men to be brought to judgment? Rom. 14:12.
2. Of what things must each one give an account? 2 Cor. 5:10; note 1.
3. How much of a person's life will be judged, or tried? Eccl. 12:14.
4. What did Jesus say to show that even the smallest things will receive careful notice? Matt. 12:36, 37.
5. How will people's thoughts, words, and acts all be known? Jer. 2:22; Mal. 3:16.
6. In what is this record of men's lives kept? By whom will it be examined? Dan. 7:9, 10; note 2.
7. How many books are used in the judgment? Rev. 20:12; note 3.
8. What is written in the book of life? Rev. 13:8; Luke 10:20; note 3.
9. To whom does Jesus promise that his name shall remain in the book of life? Rev. 3:5.
10. Will some names be blotted out? Ex. 32:33; note 4.
11. What will be blotted out in the cases of those who overcome? Isa. 43:25; 44:22.
12. When does the blotting out of sin take place? Acts 3:19, 20; note 5.
13. How fully will the sins of God's people be blotted out and destroyed? Jer. 50:20.
14. What must we now do, if we would have our sins thus destroyed? 1 Tim. 5:24.

NOTES

1. God will call every one to account for what he has "done in his body." The thoughts and words and acts of the life we live here on earth are the things for which we must answer when our names are called in the great judgment. Many think it matters not what they say and do, because they think God is so good that he will not punish. But the Bible says God will not pass by any sin. Ex. 34:7, first part. We must reap what we sow. Gal. 6:7. Day by day, by our works, we are building up a house of character, either good or bad. If it is good, if it is composed of "gold, silver [and] precious stones," it will be accepted in the judgment. But if it is "wood, hay [and] stubble," it will be rejected, and the fire will destroy it. "If any man defile the temple of God, him shall God destroy." See 1 Cor. 3:12, 13, 17.

2. The angels of the Lord are constantly with us, taking note of all we say, do, and think; and the record they make is carried to heaven, and there written down in the books which are ever open before God. To those of the young who foolishly live in sin, the Lord says: "Words and actions and motives are recorded: but how little do these light, superficial heads and hard hearts realize that an angel of God stands writing down the manner in which their precious moments are

employed. God will bring to light every word and every action. He is in every place. His messengers, although unseen, are visitors in the work-room and in the sleeping apartment. The hidden works of darkness will be brought to light. The thoughts, the intents and purposes of the heart, will stand revealed." And the angels who make this record are to stand in the judgment, as witnesses for us or against us. Our record, found in the books, will be examined by angels, by God, the Father, and by the Lord Jesus,—by all who have been working for our salvation.

3. We are told that in heaven there is a book of life and a book of death. In the book of life are written the names of all who ever entered the service of the Lord Jesus. Rev. 21:27. In the book of death are written "the evil deeds of the wicked, and the names of the wicked and their punishment."—"Early Writings," pages 43, 150. The "book of remembrance" contains the record of the life of God's faithful ones.

4. Not all who have started to serve God, and whose names have been written in the book of life, have remained faithful. Some were like the seed sown in stony places, which sprang up, but soon withered away because it had not taken deep root. They did not "endure unto the end." Matt. 24:13. They closed their life in sin; and God can not accept them in the judgment. They must be counted as sinners. Eze. 18:24. Their names are therefore blotted from the book, and their sins stand recorded against them. But to him who overcomes, who refuses to allow his sins to lead him again into wrong, Jesus says, "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

5. The sins of God's people will be blotted out when the investigative judgment closes. When every case has been examined, when the work in the sanctuary is finished, Jesus "will come to the door of the first apartment, and confess the sins of Israel upon the head of the scapegoat. . . . Then the plagues come upon the wicked. . . . While the plagues are falling, the scapegoat is being led away. . . . I saw that it would take time to lead away the scapegoat into the land of forgetfulness after the sins were put on his head." Satan is the scapegoat. The sins will be placed upon his head, and he will be kept here in the earth for one thousand years, after which he and all his followers, and the sins which he bears, will be destroyed. This is the blotting out of sin. It begins when Jesus closes his work in the heavenly sanctuary, and is completed when the earth is made new.

PINE SCENT

I WALKED in the elm trees' pleasant shade
One summer morning in warm July,
When the fiery sun was scorching down
On the dusty wayside, parched and dry.

And soon I came where the lane spread out
In a wider space; and the elm boughs blent
With maple, alder, and oaken branch,
That the greensward arched like a leafy tent.

And then an odor, so faint and sweet
That it seemed a part of the still, hot air,
To me was wafted; and all about
I looked for the flowers that shed it there.

But never a blossom met my eye,—
They had died long since in the drought and sun;
But above I saw where the cool, green arms
Of a pine tree moved, and their shadows flung.

And knowing then whence the fragrance came,
I passed on, thinking of spring scents sweet;
But best, thought I, is the faithful pine,
That fragrance sheds 'mid the dust and heat.

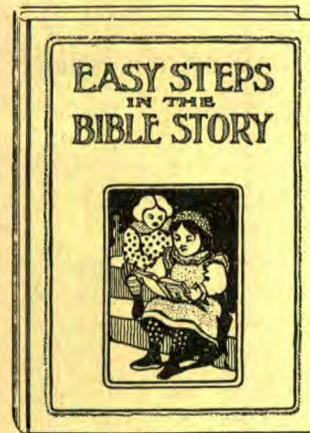
And brave is the heart that doeth good,
When weather is fair, and clouds float high;
But the bravest heart sheds grace abroad
Through drought and tempest and burning sky.
MINNIE ROSILLA STEVENS.

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No. 5, International Express.....	2:17 A. M.
No. 75, Mixed, to South Bend.....	7:30 A. M.
Nos. 9 and 75, daily, except Sunday.	
Nos. 1, 3, 5, and 7, daily.	

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FOR EVERY DAY OF THE WEEK.

SUNDAY:

Cultivate forbearance till your heart yields a fine crop of it. Pray for a short memory as to all unkindness.—*Spurgeon.*

MONDAY:

Your daily duties are a part of your religious life just as much as your devotion.—*Henry Ward Beecher.*

TUESDAY:

We must not dream of postponing our heaven. We must prepare to enter in now by loyal service to God every instant.—*Channing.*

WEDNESDAY:

The book to read is not the one which thinks for you, but the one which makes you think. No book in the world equals the Bible for that.—*Dr. McCosh.*

THURSDAY:

Would you infuse a new vigor into your lagging desire for good, and once more set forth your aspirations after holiness upon an upward flight, forget yourselves in toil and prayer and hope for mankind.—*Charles Beard.*

FRIDAY:

The persistent habit of making the best of circumstances, the practice of noticing pleasant things, recognizing small services, and appreciating even fruitless efforts, will fringe a week-day dress with brightness.—*Selected.*

SABBATH:

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Hosea 14:5.

God never requires of his children anything that will separate them in any degree from him.

The small, everyday courtesies of life have been well called "the small coin of love." That is coin in which the poorest may be rich.

The first article in Dr. Godsmark's new series on Bible Astronomy is given this week. Those who expect to use these lessons for future study would do well to preserve their papers.

By request we reprint this week, for the benefit of church-school teachers, the little Spring Song which appeared in the INSTRUCTOR something over a year ago. It is the intention to have a number of songs suitable for the children to learn in school printed in the INSTRUCTOR from time to time. Copies of this and other numbers will be sent to church-school teachers at the following rates: One to five copies, two cents each; ten or more copies to one address, one cent each.

THE PEACE HE GIVES

PEACE was the Saviour's parting legacy to his disciples, and to all who should, through their word, believe on him. Is it not a most precious inheritance? How the heart reaches out after peace! how nations strive for it! at what unreckoned cost it has often been purchased! One does not have to live very long in this world before he begins to realize something of the value of peace.

But notice for a moment the words of Jesus as he spoke to his disciples on that sad evening so long ago: "Peace I leave with you, *my peace* I give unto you: not as the world giveth, give I unto you."

You see, there are two kinds of peace,—his peace, the peace that he gives, and the peace promised by the world. Many make the mistake of thinking that the two are the same,—that what the world looks upon as peace is the gift promised in these words of the Saviour.

But what is the peace of the world? Do we not all know it well,—the pleasing of self,—the permission to acquire and to enjoy, unhindered, the things that minister to one's sense of ease or pleasure or enjoyment? Beautiful homes, friends, gratified ambition,—how these allure him who seeks the peace of the world!

But the peace of Jesus—outwardly how different it is. Think of his life,—how poor he was—no place to lay his head; how his lowly birth was scorned—"Is not this the carpenter's son?" how his efforts in behalf of sinners were misunderstood and held up to ridicule—"This man receiveth sinners, and eateth with them;" how his deeds of love were rewarded with ingratitude—only one of the ten lepers returned to offer thanks for his healing; how his chosen and sworn friends forsook and denied him; of that dark hour in the garden when even his Father's face seemed hidden from him. A very different picture, is it not? from that of the peace promised by the world.

But look at the other side. Is it not true that those who enjoy to the full all that the world can give, find that, at the first hint of disaster, or loss, or failure to work out their own purposes, the peace of the world spreads her bright wings and departs, leaving them uncomforted in the darkest hours?

But the peace that Christ gives is a peace that abides with its possessor at all times; in fact, no hour can be wholly hopeless to him who has this peace in his heart. It makes the weakest strong in endurance and faith, takes away every selfish motive, and gives to the life a serenity and poise and happiness that can be enjoyed or attained by no other means.

And this peace, which passes all understanding, which is able to keep the heart and mind from the snares of the evil one, like all life's most precious things, is a gift. It is *left with us*. We have only to reach out our hand, take it, and it is ours.

RURAL DELIVERY AND THE PARCELS POST

ONE of the most potent arguments in favor of the parcels post is the order, recently issued by the Post-office Department, forbidding the delivery of express and other packages by the mail carriers on the respective rural delivery routes.

The circumstances which brought about this ruling are, briefly, as follows: As soon as the rural delivery system was fairly started, a large number of farmers saw the possibility of saving both time and money by getting the carriers, for a small fee, to deliver at their doors any packages that might be waiting for them at the express office. This was readily agreed to, and the business soon assumed such proportions that there was scarcely room for the mail matter in the wagons prepared for its transfer.

Of course it is understood that the rural delivery should not take upon itself the delivery of parcels as a private enterprise; still, the

residents along the routes where this has been done have had a practical illustration of the saving and convenience that a parcels post would be to them.

England, Germany, and other European countries already enjoy the benefits of a liberal parcels post; but in this country, if a farmer needs a package of any kind of merchandise, or if a part of a machine is broken or lost, he has to purchase it at his village, or send to some distant city for it. The merchant from whom he purchases has to send the articles by private express companies, at an average cost varying from sixty-one cents, if the farmer lives near a railroad line, to \$3.89 or more if he lives at a distance, for an eleven-pound package; yet if he had the privileges of the parcels post arrangement that exists to-day in Germany, the same package could be delivered at his post-office, no matter where he resided, at a cost of *twelve cents*, or at his door, if he had both rural free delivery and parcels post.

As an idea of the extensive benefits that will be conferred by a parcels post, it is only necessary to call attention to the manifest disadvantage to which the people of Pennsylvania are subjected by being obliged to get their packages at an express office rather than at their post-offices. The millions of packages delivered to residents of that State can be delivered only through nine hundred and nineteen express offices; yet if a domestic parcels post were in force, there are over five thousand two hundred post-offices at which the same packages could be received and dispatched. This is true in a greater or lesser degree of every State in the country.

GLEANINGS FROM THE HARVEST FIELD

Is the name of a new paper for youth that has recently come to our table. It is edited by Miss Waggoner, daughter of the editor of *Present Truth*, and published monthly. It contains short, live contributions, on questions of interest to the Christian, and a number of reports of missionary work done. No doubt there are many who would appreciate the privilege of welcoming this little periodical into their homes once a month. Size, eight by four and one-half inches; sixteen pages. The price to subscribers in the United States is forty cents a year. Address *Gleanings*, 53 Mercers Road, Holloway, N., London, England.

INK POWDER PACKAGES

MRS. M. I. ADAMS, of Ord, Neb., has prepared an Ink Powder, which she puts up in envelopes containing sufficient of the preparation to make three bottles of black ink, one of red, and one of blue. The packages sell for ten cents apiece, her profits to be divided between the fund for the relief of the schools and the work in the South. She wishes the names of those who would like to sell this preparation, and offers several inducements to agents. Those who have sold the powder have had excellent success. For further particulars write to the address given above.

REMEMBERED AGAIN

OUR India Mission Fund is remembered this week, with three contributions—two of one dollar each, and one of fifty cents. They come from Mary C. Hurlock, of Church Hill, Md.; Brice Morrow, of Lead Hill, Neb.; and Esther Culver, of Dunlap, Iowa. May the blessing of Heaven rest upon these gifts, to the enlightenment and salvation of souls.

THE INSTRUCTOR BIBLE

Is still sent out to our readers, and continues to give good satisfaction. A sister in Brainerd, Minn., has ordered three of these Bibles for different members of her family, and is well pleased with them. She says: "It is a splendid Bible. I am thankful for the privilege of getting a good Bible so reasonably."