

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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CHILDREN of the CRUSADE



A TRUE STORY

DURING the Dark Ages men believed it their duty to visit holy places, as the graves of martyrs and saints. It secured the favor of Heaven, they said; and the longer the journey, the greater the favor. So, while many never went beyond the tombs of their own land, all who could planned at some time or other to visit the far-off burial-place of the Saviour at Jerusalem. Thus untold numbers of pilgrims visited the City of David, which at this time had become virtually the church of nations.

Little wonder, then, that when Palestine fell into the hands of rulers who treated these pilgrims cruelly, Europeans should take up arms for the defense of the worshipers. And so had begun those wonderful wars known in history as the Crusades. Now for a hundred years, men had marched to the East, and fought, and failed. At times they had seemed victorious, but new armies of Mohammedans would drive them back; and it was a weary, useless struggle. The soldiers became discouraged; it was not right, they said, to wage these vain wars while their wives and children starved in Europe. So the fields were tilled again, and men forgot their anger.

THE POPE HAS A PLAN

The pope, however, was far from satisfied with this loss of interest, and cast about him for some way to revive it. He had noticed that the stories of war brought back by soldiers and pilgrims took on glowing colors in the imagination of children, many a bright lad dreaming of the time when he, too, might wear a Crusader's cross. In these dreams the crafty man saw his opportunity — at least to keep alive an interest in the Holy Land.

So one fine spring day in the year 1212, a keen young monk received a purse of gold from the pope's hand, and also a letter on fine vellum. With these safely wrapped in his girdle, the young man started northward to carry out the plan.

"CHRIST" APPEARS TO STEPHEN

A fourteen-year-old shepherd boy was eating his noonday lunch on the bank of the River Loire. Suddenly, as he sat munching his rye bread and cold mutton, he was startled by the presence of a stranger. The traveler asked where he might obtain food, saying that he was a pilgrim on his way from the Holy Land. Now this lad was the dreamer of the little village where he lived, and all the children loved him for the strange tales he told. But in that out-of-the-way hamlet of Cloyes, Stephen, for such was his name, had little chance to hear new stories to tell. So he hastened to divide his lunch with the supposed pilgrim, on condition of hearing stories of Palestine.

The young monk was an able story-teller, and with cunningly told tales of wars and miracles, he entertained the lad all that afternoon. The sheep were forgotten. Stephen was looking on the scenes of another land, his heart burning for the time to come when he might join the Crusaders, and take part in the wonderful adventures his entertainer described.

Making ready to depart as evening drew on, the stranger's attitude changed. He stood in his full height, strong and handsome, and casting aside the dusty cloak he had worn, displayed a rare suit of clothing inwoven with gold and silver. Then holding out his hands, scarred seemingly by the cruel nails of a cross, he said, "I am Jesus Christ!"

WHAT A BOY DID

An hour later all was excitement in the little home in Cloyes. Stephen, their Stephen, was to raise and lead an army of children to fight the battles of the Lord! There was the precious letter to prove it, there was gold to

help him on his way. Nor did Stephen himself lack words to make real the charge. How the other lads envied him! They had liked him before; now they worshiped him. And older people told strange tales. Men claimed to have heard him talking with spirits by the river at night. And soon it was noised abroad that he had power to cure fevers and headaches by the touch of his hand.

Cloyes, however, was too small a place in which to preach a crusade. The letter said, "Go to St. Denis," — a place of pilgrimage just north of Paris. Thousands of persons came to worship at the tomb of the saint, and the pope knew that a story started there would spread rapidly. So Stephen went. Success and excitement attended his words. "The strong hand of the Lord," he said, "is about to work through the faith of children." Had not the Bible said, "A child shall lead them"? And had not a prophet, speaking of this very time, written, "Out of the mouth of babes and sucklings thou hast perfected praise"? Knights and nobles who had trusted in their own strength, and had failed, must now stand aside. As Israel marched around Jericho, so would children march around Jerusalem, then to stand still and behold the salvation of God. And he doubted not, he said, that as the waters of the Red Sea and the Jordan had parted before the armies of Israel, even so the waters of a greater sea would now part as their feet touched the strand. And why not? he reasoned: is not our God the same yesterday, to-day, and forever?

Stephen was bold, and boldness won favor. He taught where he would — on the steps of a palace or by the door of a hovel, asking permission of none. He believed in his work, and his own belief inspired trust in the throngs that listened. It has always been so. Those who fully believe their message, convince others: likewise men fail according to the measure of their unbelief.

Pilgrims returning home from St. Denis carried the news, and Stephen himself sent bright lads to arouse the children in all parts of the country. The fanaticism spread like a contagion. In spite of mothers' tears and fathers' threats the children besought the youthful agents of Stephen to fasten on their garments the little red cloth crosses that would mark them as soldiers of Christ. And when the time came to gather in companies "even bars and bolts," history tells us, "could not hold them back."

ARMIES OF CHILDREN

It seems almost incredible to us that a mere shepherd boy could, by throwing his whole soul into the work, in a few weeks raise three great armies of children. Fifty thousand little ones in two divisions gathered in Germany, and thirty thousand in France.

We will say very little of the march of the German children who started for Palestine. With their child leaders they crossed the icy Alps, and reached Genoa, Italy, — but with such suffering and loss of life that, not finding the promised pathway through the waters, they abandoned the crusade.

The French army, however, led by the eloquent and now proud Stephen, had a much easier time on their march through France to its southern seaport, Marseilles. But when at last the cool breezes from the sea fanned their sunburned faces, they, too, were disappointed — the path through the water did not lay before them; and it took all the eloquence of their leader to keep even half the number with him. God would provide a better way, Stephen assured them. A week later some "merchants" offered seven vessels to carry them to their destination. "Now," said their delighted captain, "you see the path of God through the sea!"

So the fleet of seven vessels, with fourteen thousand deluded children on board, set sail for the East. Then eighteen years passed. Mothers had ceased to weep for their little ones, and the West had almost forgotten them, when there came a pilgrim from Jerusalem with the sad news that two of the ships had been lost, with all on board; while the others had reached Alexandria, where the unhappy children were sold as slaves. History concludes their sad story with the words, "To the sea of fools led the path of the children;" but in an old chronicle we find the remainder of their adventure.

AT BAGDAD, ON THE TIGRIS

A caravan leader, bound for the East, found three hundred of these children in the slave-market; and they pleased him so well that he purchased them to sell again at Bagdad.

It was a terrible journey for the little ones. Alone and friendless, not understanding the language of those around them, and seeing no sympathetic face, many gave themselves up to uncontrolled fear and grief. But as the days wore away, they thought of other captive children who had traveled the same journey, and, like them, many purposed in their hearts to prove true to God.

For a time after reaching Bagdad they were kindly treated and well fed, that they might be fair and strong for the market. But religious authorities at last hearing that the children still clung to their belief, advised the slave-dealer that before he could sell them, the boys must be forced to give up their religion, or else sold for a very low price to farmers, where the nature of their work would prevent them from mingling with others. "What kind of servants will these heathen dogs make to mingle with our children?" they said. So the merchant at once undertook the purging of his property from sin. Some, for fear, readily promised to give up their faith, and take the oath of Mohammed. They had not courage to do otherwise. But more than fifty refused to take the oath. They would not deny their religion for any cause, and the dealer, disgusted with their obstinacy, took them to the calif.

Would they yield now? was asked.

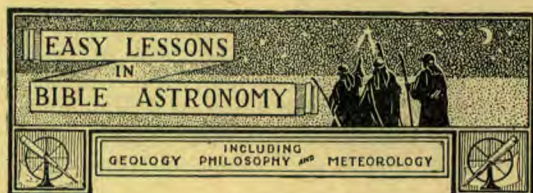
"No," answered the spokesman of the children; "we would rather die than deny Christ."

The magistrate was astonished at such a reply, and seeming inclined to pity, endeavored to show them how such a belief would make their lot only the harder to bear. But no flattery, praise, nor promise affected their firmness. They knew that in Christ was their only hope. And the ruler, seeing that kindness had no effect, gave way to anger and impatience. "Do you know," he cried, "what is done with dogs that will not obey? Raise me yonder stone."

Attendant soldiers did so, disclosing a deep cistern. Then taking the child who had spoken, they threw him head first into the water, holding his head beneath the surface. Still the children refused to yield, and one after another eighteen were drowned or strangled. Then the order was given to stop: he was tired of the fearful scene. Often had he seen men killed in battle, but never had he witnessed the like of this — children calmly meeting death.

"There is something more than obstinacy here!" he exclaimed. "Let these little ones be kindly treated." And there the record ends. Children had defied the power of Mohammed, and preached the truth in the heart of a heathen land where Daniel so fearlessly lived it long before.

EDISON J. DRIVER.



CHAPTER III

The Age of Our World

§30. WE commonly speak of our earth as being about six thousand years old, and evidently this is not far from correct. Usher's chronology, the one commonly used in the margins of our Bibles, places the creation at 4004 B. C., making the age of our world five thousand nine hundred and four years in the year 1900. But in Acts 13: 20, 21, we find an inspired correction of ninety-four years, as will be seen by comparing the statement there made by Paul with the dates Usher gives to those

NOTE.—These lessons, comprising a brief study of Geology, Philosophy, Meteorology, and Astronomy have been prepared in response to the many calls that have come for a simple treatise on these subjects, that shall be free from the many infidel theories and deductions that are unscriptural and untrue. They have been written with special reference to the fireside, and the home- and church-school. The author would be pleased to receive, by correspondence, any criticisms or suggestions that will help to make them better adapted to this field of usefulness.

events. Compare Deut. 34: 5, 6, with 1 Sam. 10: 1. According to this, our world was five thousand nine hundred and ninety-eight years old in the year 1900 A. D. This does not in any way change the reckoning of the two thousand three hundred days or other prophetic periods, for the reason that they fall this side of the dates involved in the correction.

§31. But as this text in Acts has been the basis of much discussion, and as that most excellent work, "Sacred Chronology," gives a very complete presentation of the difficulty, we quote therefrom, beginning with page 84; but be it remembered that this calculation is based upon the chronology of Rev. Mr. Bliss, and differs somewhat from that given by Usher:—

"It is possible therefore, but not certain, that the forty years were designed by Paul [Acts 13: 20, 21] to connect the four hundred and fifty years with the accession of David. The arguments for this conclusion are the following: If these forty years cover the space of time named, they complete the chain of inspired chronology from creation to the conquest of Jerusalem by Nebuchadnezzar. Did God design to furnish mankind with a chronology of the world? If he did not, why is any chronology given in the Scriptures? Why are all the breaks, unless this is an exception, in the chronology of the Old Testament so carefully supplied in the New? And why does the chronology of inspiration stop at the precise point of time where it is no longer requisite? . . . From the conquest of Babylon to the present time, profane records are so substantiated by astronomical phenomena that the time of Nebuchadnezzar is undisputed. . . . Leaving undecided the connection of the four hundred and fifty and the forty years, the former brings down the uninterrupted succession of inspired periods from creation to A. M. 3010. The latter commences B. C. 1110, and terminates at the death of Saul."

If we rightly understand and apply the reasoning suggested in the foregoing quotation, we have the time of Christ, or Anno Domini, placed at 4120 A. M., to which adding the number of the year 1900 A. D., would make this earth's age at that date six thousand and twenty years.

§32. The present method of reckoning all dates as being so many years either before or after the birth of Christ was invented by Dionysius Exiguus, a Roman abbot, in the year 532 A. D. But in later years it has been astronomically proved to a mathematical certainty that he had fixed his date at least four years this side of the actual event. This explains the discrepancy between the dates of the baptism and the crucifixion of Jesus as given by Usher, and the facts as we understand them; but in no way changes the time and relation existing between the actual occurrence of events as recorded in history. This method of so reckoning the Christian era was not brought into use until 730 A. D., and did not become general until 1431 A. D.

§33. Until some time this side of the flood, the year was reckoned as being exactly three hundred and sixty-five days in length; but it is now well understood to be longer by five hours, forty-eight minutes, and forty-six seconds. This caused the ancient calendar to gain on the real year about one-fourth day in each year. Attempts were early made to adjust this matter; but not until the days of Julius Cæsar was a definite move made to correct the calendar permanently. He found that they were celebrating the vernal equinox—the time of the sun's crossing the equator in the spring—in the middle of May, instead of the twenty-second of March, their calendar having gained nearly two months on the actual year.

To adjust this matter, Cæsar proclaimed a year of fifteen months, or four hundred and forty-five days. This year began October 3, in the year 46 B. C., and was so arranged that the following year was to begin Jan. 1, 45 B. C., after which time he inserted one whole day every fourth year. This

was much nearer correct; but now, in the place of there being a constant gain of five hours, forty-eight minutes, and forty-six seconds on each actual year, there was a loss of eleven minutes and fourteen seconds. This, in one hundred and thirty years, would amount to one whole day.

§34. In the year 1582 A. D. Pope Gregory XIII set about to remedy this loss, which in his time amounted to ten days. He accordingly decreed that Tuesday, Oct. 5, 1582, should be called Tuesday, Oct. 15, 1582, thus changing the number of the day of the month, but not changing the name of the day of the week. He then established our present method of reckoning, which differs from the Roman in that while it retains the plan of adding one day to every fourth year, making that a year of three hundred and sixty-six days, it yet requires the exception of such century endings as are not divisible by four. Thus the century year 1600, being divisible by four, was subject to the regular fourth-year addition of one day; while the years, 1700, 1800, and 1900 have each been considered ordinary years of three hundred and sixty-five days each.

§35. This Gregorian calendar was that year adopted by all Catholic countries. England, however, did not accept the change until 1752; and therefore had to add eleven days to her calendar, which she did by calling the third day of September, 1752, September 14. Sweden accepted the change in 1753, and Germany in 1777. Russia alone still holds to the "old style," as it is called, and is therefore now thirteen days behind the rest of the world in her reckoning of the days of the month, though her week corresponds with the week that is universal. In 1582, as we have already seen, there had been a loss of ten days; and since that time Russia has continued to fall behind one day for the following years: 1700, 1800, and 1900, making thirteen in all.

§36. We need have no fears of time having been lost by these various changes. Do we get all tangled up every four years because we have a year of three hundred and sixty-six days in place of the regular three-hundred-and-sixty-five-day year?—No, indeed. The weeks roll on, and the important events of history are recorded, just the same, and no one thinks of our getting mixed up, or of time being lost. There has most certainly been no loss of reckoning between the present time and some seven and one-half centuries before Christ; for quite recently the Assyriologists have deciphered from ancient tablets the statement that an eclipse of the sun was seen at Nineveh, June 15, 763 B. C.; and our astronomical table shows that there actually was a total eclipse of the sun on that very day, during which the shadow passed one hundred miles north of Nineveh. Had there been the gain or loss of so much as a single day in our present reckoning, the time would not thus have agreed.

QUESTIONS

Explain the correction in Usher's chronology. Why was the early history so carefully kept in the Scriptures? Explain the work and the error of Dionysius Exiguus. Why does not his error affect the correctness of historical data? Explain the correction, also the mistake, made by Julius Cæsar in regard to the method of keeping time. By whom, when, and in what manner was his mistake corrected? Tell just how, and in what respect, Russia comes to be behind in her reckoning. Show how recent discoveries substantiate the correctness of historical data.

DR. O. C. GODSMARK.

How inconsiderate we are in most of our complaints! What if the prospect from your window does not please? Back of that fact there are still two great causes for gratitude,—first, that you have a window; and, second, that you are able to look through it. Shelter and sight,—what superb blessings, both of them, when you count them at their worth!—James Buckham.



TWO SCHOOLS

I PUT my heart in school,
In the world where men grow wise.
"Go out," I said, "and learn the rule;
Come back when you win the prize."

My heart came back again,
"And where is the prize?" I cried.
"The rule was false, and the prize was pain,
And the teacher's name was Pride."

I put my heart to school,
In the woods where wild birds sing,
In the fields where flowers spring,
Where brooks run cool and clear,
And the blue of heaven bends near.
"Go out," I said; "you are only a fool,
But perhaps they can teach you here."

"And why do you stay so long,
My heart? and where do you roam?"
The answer came with a laugh and a song,
"I find this school is home."

—Henry Van Dyke, in the *Atlantic Monthly*.

JONAH, THE OWL

I WAS comforted after the death of Joe, by my brother's bringing me a great, silky, fluffy, white baby owl. His mother had been dead for an hour or two, shot by some merciless hunter, who perhaps thought he was doing a service to the community. I know he was only breaking up a home where love was as true, and life as sweet, as in any home in the land.

The baby owl was only a few days old, and might have been taken for a big ball of cotton but for his great, expressive, hungry eyes. He won my heart at once, so I gave him a meal of fresh Dutch cheese, warmed him behind the stove, and then took him to that patient mother of all my pets, my pet hen. She did not like him at first, seeming to fear that he might do violence to her babies of other races; but she finally took him into her family, which consisted of five or six species of birds. It was amusing to see him step around so stately, and blink his great eyes, and beg to be hovered. Within a week he began to feather out, and then I kept him on one of the limbs of a large crab-apple tree in the dense shade. Here he would sit very demurely, apparently sound asleep, until some one would come too near. Then he would ruffle up his feathers, and pop open his bill, as if to devour the intruder; but if he reached out his hand, the bird would simply step over on it, and beg for something to eat.

At first I fed him mice as often as I could catch them. He would take a mouse by the head, hold it in his mouth, and think about it for a minute or two; then he would blink his eyes, stretch his neck, and the mouse was gone. Sometimes I would feed him small fish. As he grew older, he ate larger fish, till he finally got so he would swallow one six or eight inches long. This is how he gained his name, for we said he could swallow a whale. I never knew Jonah to tear anything to eat it; what he could not swallow whole, he would not eat at all. About twelve hours after eating mice or fish, he would throw up the scales or fur and bones, made into a round ball.

Sometimes I would take Jonah to the barn for a mouse hunt. We would go into a dark corn-bin, and throw the corn from one end of the bin to the other. When I got the corn nearly all moved, and the mice began to run, Jonah would get down with the utmost dignity and strut about. If a mouse ran out, he would very deliberately and gracefully step over and catch him in his claws. He appeared to move slowly, and to be afraid that some one would see him off his dignity; but no mouse was quick enough to make a run of three feet with-

out his catching it. But he was no sportsman; it was all pure business; and when he had all the mice he could eat, he would let them run every way without noticing them.

Finally he gave up the use of meat entirely, and would eat nothing but Dutch cheese. My after-experience with owls and hawks has led me to believe that they are not meat-eaters from choice but of necessity. If they can get plenty of the right kind of food, they do not relish meat; but they can not cook, and the curse of sin has so altered foods that they must eat meat or starve. They have a true stomach instead of a gizzard, and are not capable of digesting raw starch.

Jonah knew his name, and while he often went far into the woods, he would always come to me when he heard me call. Even after he was grown, and was as large as a small turkey, he would come to me as far as he could hear my voice, and would insist on sitting on my finger, and having me stroke his head.

He was very fond of company, and almost every

Sometimes the wild owls would end the meeting by a raid on a neighboring roost, but our chickens were never once disturbed while Jonah lived.

Jonah had a habit of bathing and drinking in a tub of water that usually stood under his home, the crab-apple tree. One day some one set a tub of lye-water under the tree for a little while, never thinking of Jonah; but he drank largely of it, and although we fed him plenty of grease, he drooped a few days, and died—a very droll and much-regretted pet.

FLOYD BRALLIAR.

THE CITY OF THE SUN

HELIOPOLIS, "the city of the sun," so named by the Greeks because the sun-worshippers there had their chief and most sacred monument, stood on the bank of the Nile, near Cairo. To-day there remains nothing but an obelisk, the oldest and most wonderful in Egypt, standing alone amid green fields. It is built of rosy-hued granite,



A BABY OWL

dark night he would gather in his wild neighbors, — great owls and small owls, gray owls and white owls, barn-owls and screech-owls, owls of every tribe and denomination,—and they would sit on the house, the barn, and all the near-by trees, and have a regular meeting. They would shout and hoot and laugh for hours. Yes, an owl can laugh; and these birds would laugh and scream like a company of silly schoolgirls, till almost daylight.

beautifully sculptured. The archeologists now recognize it as the gravestone of the city of Bethshemesh, of Scripture. This is the famous On, memorable to all Bible readers as the residence of the priest of On, Potipherah, whose daughter became the bride of Joseph. The city was also the seat of the oldest university in the world, and students from the remotest parts of the earth came here to imbibe wisdom.—*Selected*.



THIS week the last of the studies based on "Steps to Christ" is given. Next week another practical Bible topic will be given on this page, and for the following Sabbath a Missionary Program has been planned. Further announcements will be made later. We shall be glad to hear from the young people in regard to what they are doing in their churches in this line of work.

NOTICE!

FOR the Young People's meeting to be held the second week in October a special Missionary Program will be prepared, and printed in the INSTRUCTOR of October 3. The material for study and reference will be found in the October number of the *Missionary Magazine*; and in order that all may be prepared for the service, the publishers of the *Magazine* have very kindly offered to send a copy of this number, *free*, to all who will send their name and address, plainly written, with a request for the *Magazine*, stating the purpose for which it is to be used.

We hope our young people everywhere who are interested in this work will write for a copy of the *Magazine* at once, and will encourage others to do so. Mention is made of the matter thus early, in order that all who wish may provide themselves with the material for a proper preparation of the subject.

Address the *Missionary Magazine*, 267 Main Street, West, Battle Creek, Mich.

WHAT CAN YOUNG PEOPLE DO?

I WISH that every one of our young people would carefully study the article by Prof. W. W. Prescott, entitled, "A Definite Work," in the September number of the *Missionary Magazine*. This article could very profitably be read in the young people's meetings. There are principles laid down in it that are so wholly applicable to the young people's work, that the entire success of this work depends upon a recognition of them. The real work of telling the people of the soon-coming Saviour must actually be done, and the Lord is calling upon the young people of this denomination to do their part of the work. No one can delegate his part of the work to another. So far, we have hardly touched the real work with the tips of our fingers. Attending young people's meetings, and listening to interesting programs, is not the real work we have undertaken to do. I greatly fear that many have no burden beyond this. Perhaps some have not access to the article above referred to; hence I quote a few sentences which should sink deep into every heart. The writer, speaking of the work that must now be done, says: "Let us before God take our own share of the burden, and inquire, 'What have I done? Suppose all the rest had done no more than I during the past year, how many would be in the truth to-day?' Let us arise to the work given us to do. Let us go forth, entering the homes right about us, giving to the people the literature that is provided, and helping them in every way we can. With the helps that God has placed in our hands, with our own personal experience, and with our knowledge of health principles, we may be a blessing to our neighbors and friends, by ministering to them the light that God has given to us. *Expect* to be used, *pray* to be used, and *consecrate* yourself to be used, to bring souls into the truth, and there will be no difficulty in finding opportunities."

Take the matter of scattering literature. What

a splendid work could be accomplished by our army of young people in this one line alone. The Spirit of the Lord has said: "It is a fact that the circulation of our papers is doing even a greater work than the living preacher can do." Let our young people who really love Jesus and wish to do something for him, make a beginning with this work. Take a copy of one of our papers (the *Signs* is perhaps the easiest one to work with), first read it carefully, then call upon either a neighbor or a stranger, and direct his attention to a few of the most interesting articles, then leave it with him, asking him to read it. The next week take another number of the paper, and call again. Continue this until you secure a subscription for the paper, or until it is evident that the family has no interest in it. Then try another. I am sure that there is not in all our ranks one young person who could not find the time and the way to use at least *one* paper each week. Make a beginning with just *one*, if you can do no more. Try it. Do not make excuses. Many are cold and indifferent to-day because they excused themselves from little things that they might have done. Others are now strong and efficient workers who began in just such a simple way, and thus gained experience and spiritual strength. Try it. Keep trying it. I do pray that God may move upon your hearts to lay hold of the real work of giving "The Advent Message to the World in This Generation."

MRS. L. FLORA PLUMMER.

ENTHUSIASM

It is certainly right and proper to become enthusiastic in a good purpose, a noble cause; to take it to heart, and let it become a part of the life. But first of all it is essential that the heart's door shall have been opened to admit the Saviour, and that the mind of God shall have been given control of the mind in the individual. Then enthusiasm in the soul will be a good thing. An enthusiasm born of God, out of love and sympathy for a certain cause, directed by the mind of God, kept within bounds by the Spirit which is given to teach every Christian in the things pertaining to God, — such enthusiasm would be a divine factor for good in the life. Who can estimate the good which a body of young people, filled with just such a divine zeal, could accomplish? — No one. But remember, it must be a consecrated enthusiasm.

On the other hand, too many, oh, too many, become possessed of an enthusiasm born of selfishness, — a wild something which makes its victims unsound in experience, superficial, heady, impetuous. Young people are more easily a prey to such an experience than those who are grown older, because their supply of energy is greater than the demand, and the surplus is often expended in an unwise zeal.

Too often have we seen those whose enthusiasm ran high during a camp-meeting, a revival service, or in some special effort which was being made to organize this or that, in a short time languishing, themselves in the background somewhere, their voices silent.

A young people's work is being established among us, a movement with which Heaven would accomplish a mighty work. Perhaps you are contemplating such an organization or movement in your church or company. That is good; but guard well from what source you gain your interest in the effort. Go before the Lord in prayer; obtain from him a *love* for souls — for "Love teaches the way;" ask him to give you a zeal from heaven to possess you in whatever part you may have in the young people's work, and his own *mind* in you to guide that zeal. Then be sure that you receive fresh supplies every day, else you will spend all he has given you, and your light will go out. Get your enthusiasm direct from heaven, enveloped in love; husband it carefully within the bounds of good judgment; and use it to the glory of God.

LAURA L. FISK.

REJOICING IN THE LORD

Read "Steps to Christ," Pages 146-163

(September 22-28)

THE source of all true joy. Ps. 16:11.

The Christian's legacy. John 15:11.

Causes for rejoicing —

1. Salvation. Ps. 35:9.

2. The word of God. Jer. 15:16.

3. Names written in heaven. Luke 10:20.

4. Opportunity to bless others. Luke 15:3-7.

Exhortations to rejoice in —

1. Temptations. James 1:2.

2. Persecutions. Matt. 5:11, 12.

3. Suffering and tribulation. 1 Peter 4:13; 2 Cor. 7:4.

The Christian should rejoice always. Phil. 4:4;

1 Thess. 5:16; Deut. 12:18.

His joy can not be taken away. John 16:22.

Scriptural examples of rejoicing. 1 Chron. 29:9; 2 Cor. 8:2; Acts 16:25.

SUGGESTIONS

1. This chapter in "Steps to Christ" dwells upon the Christian's *duty* of happiness. God's love has touched his heart, he has recognized his need, repented of his sins, made heartfelt confession, and consecrated his life to his Saviour. By faith he has realized his acceptance with Heaven, and has learned by blessed experience some of the privileges of prayer. Now he is urged to show his faith in, and represent, Jesus to the world, that others may be attracted to him. As you study the chapter, notice especially what is said concerning —

The Christian as God's letter to men.

The duty of looking on the bright side.

His influence on the doubting and the discouraged.

To whom his troubles should be confided.

The earthly life of Jesus.

2. Find answers to such statements as the following, which you may sometimes be called upon to meet, remembering always that this study is not simply to benefit and help and strengthen you, but so to build you up that you, in turn, may be a help to those who are halting and undecided, or in doubt and discouragement: —

"Christians are all so gloomy I do not wish to become one."

"I make so many mistakes the Lord can not love me."

"The Lord does not mean this for me. Perhaps he loves others, but he does not love me."

"I have so many troubles I can not be happy."

HAS YOUR CHRISTIAN EXPERIENCE MADE YOU HAPPY OR UNHAPPY?

CHRISTIANITY "does not quench the light of joy; it does not restrain cheerfulness, nor cloud the sunny, smiling face." Nevertheless there are multitudes who, while they imagine themselves to be traveling toward the city of God, are yet going on the road like a band of crippled mourners. How God views this attitude on the part of his children is well expressed in the words of Malachi: "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand."

The more thoroughly we succeed in comprehending the marvelous truth that in all our disappointments and sufferings, God *suffers with us*, — in fact, feels our pain much more keenly than we possibly can, — and in realizing that he has the power to preserve us from these troubles, the more shall we understand that he would not endure them with us unless in a *special* sense they were for our good. Even a reasonable appreciation of this marvelous fact will lead us to "rejoice in tribulation."

DAVID PAULSON, M. D.



BIRD CAROLINGS

CAROL, little birdie, sing,—
O how glad you are!—
As the joyous sun of day
Drowns the silvering star!

Joyous, bursting with your song,
As of swelling love,
So you warble to your mates
And to heaven above.

As this morning I have heard
Your glad song of praise,
So you greet, dear little bird,
Bright and cloudy days.

Carol! carol! let your song
Waft its melody
Over all the hills and vales,
Morning's jubilee!

Hark! how resonant with praise
Over vales and hills,
How the morning's choral song
Every spirit thrills!

O my heart! and shall the voice
Of a little bird
Shame your silence? Wake your song!
Let your voice be heard!

B. F. M. SOURS.

SCHOOL BEGINS TO-DAY

HARK! I hear a patter, patter,
As of dancing feet,
And a gentle, merry chatter,
As of voices sweet!
Here they come—a troop of posies,
Pink and blue and white;
Little maids with cheeks like roses,
Earnest, blithe, and bright.

Now I hear a clatter, clatter,
Like an army coming.
Dear me! what can be the matter?
Such a buzz and humming!
Here they are—oh, what a noise!—
Shouting, screaming, howling!—
Such a throng of happy boys!
Never one is scowling.

“Ding—dong—dong!” the bell is calling,
“School begins to-day!”—
Clearly on the laughter falling,—
“Do not stop to play!
Ding—dong!—come!” the tones seem plead-
ing,
“Summer has been long!
Now's the time for spelling, reading!
Ding—dong—dong! Ding—dong!”

—Selected.

CONQUERED BY KINDNESS

ELISHA was a prophet of the God of Israel. The king of Syria fought against Israel, but God showed his servant Elisha all the plans of the king of Syria, and he told them to the king of Israel. So the king was able to escape from his enemy, and did not fall into the traps that were laid for him.

When this had happened many times, the king of Syria thought there must surely be a traitor among his servants, who told the king of Israel his plans, and he asked them to show him who it was. Then one of the servants said: “None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.”

Then the king said, “Go and spy where he is, that I may send and fetch him.” And it was told him that he was in Dothan. So he sent a great host, with horses and chariots, to take Elisha captive.

When Elisha's servant saw the hosts of Syria,

he was very much afraid; but Elisha was not, for he knew that God was with him. He prayed that God would open his servant's eyes, and then the young man saw that there were horses and chariots of fire all round about Elisha.

Then Elisha prayed that God would smite the army of the king of Syria with blindness. So God smote them with blindness.

Then Elisha said to them, “Follow me, and I will bring you to the man whom ye seek.” But he led them to Samaria, where the king of Israel's army was. Then the Lord opened their eyes, and they saw that they were in the midst of their enemies.

Now it was their turn to be frightened, and no doubt they were; for they thought that they were caught in a trap, and would surely all be slain. The king of Israel thought so too, and he said to Elisha, “My father, shall I smite them? shall I smite them?” as if he were eager to begin.

But Elisha knew a better way of conquering

them with blindness, it was only that he might have the opportunity to do them good.

So Elisha said to the king of Israel, “Thou shalt not smite them: . . . set bread and water before them, that they may eat and drink, and go to their master.” And he prepared great provision for them, and when they had eaten and drank, he sent them away, and they went to their master.

We may be sure that the king of Syria was surprised to hear that they had been so mildly and kindly treated. Elisha's kindness quite conquered the enemies of Israel, and there was no more trouble with them; for we are told that “the bands of Syria came no more into the land of Israel.”

EDITH E. ADAMS.

THE OLDEST DOLLY IN THE WORLD

“SHE's so old!” Comfort said, a little crossly; “an' so 'lapidated all over!”

“Well, why not? She's been lap'ed so much,” remarked the big boy, who made jokes, and



“CAROL, LITTLE BIRDIE, SING”

his enemies than by killing them. He knew God's way, and he had read the words of the wise king, Solomon: “If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head.” When he prayed that God would smite

laughed at them himself. The big boy was Comfort's brother.

“I don't believe there ever was such an old doll as Diana is,” lamented the little mother voice, ruefully. She was holding the poor dolly up for the aunties to see, and the aunties both laughed,

The curly haired auntie held out her hand for the doll. "Poor Diana Smith!" she said, gently; "she does look old, and as if she had met perils by land and by sea —"

"Yes'm, she has — both of them," said Comfort, briskly. "She's been earthquaked and drowned, and once she caught a sunstroke. An' I guess she's 'most a hundred years old!"

"A doll I saw last summer was twenty-two hundred years old," the smooth-haired auntie quietly remarked.

"Twenty-two hundred years old!" Comfort's shrill, astonished little voice chimed in.

"Twenty-two centuries!" cried the big boy in big-boy language. The curly haired auntie looked just a little bit amazed too. Certainly that was a remarkably old doll.

"I s'pose she b'longed to Mr. Methuselah's little girls, but I shouldn't s'pose you'd have seen her," murmured Comfort.

The "smooth auntie" (that was Comfort's name for the aunt who had smooth, shiny brown hair) smiled. She took dilapidated little Diana Smith into her arms, and rocked her as if she had been a real baby.

"Yes, as old as that — possibly a little older. She wasn't very handsome, of course. You couldn't expect such an old, old dolly as that to be handsome. They told me (the people who take care of her) that she is the oldest doll in the world."

"Why, auntie! why!"

"Dearie me!" murmured the curly auntie.

The big boy whistled.

"Has she — is her little girl mama 'live to see her?" Comfort queried, in rather an awed tone. She always felt awed before very old people — and twenty-two hundred years old!

"No," auntie said, gravely. "Her little girl mama died three hundred years before Jesus was born, Comfort. She was a little princess, and lived in Egypt. When she died, they wrapped her little body in soft, strange wrappings, that kept it all these twenty-two centuries just the same."

"Little girl mummy," muttered the big boy to himself.

"Yes, a baby mummy. And when the people of this century opened her tomb, they found the old, old dolly held tight in the little princess's hand. She had held it there twenty-two hundred years."

"O!" breathed Comfort, very softly. She reached out for Diana, and clasped her in her arms. Her face was very tender and loving. Diana seemed suddenly very young indeed, and very dear.

The big boy was swinging his feet noisily, and he had turned away so nobody could see his face at all. Something about his eyes bothered him.

"The princess's dolly is made of wood, rudely cut out. It is little and homely, but the little princess loved it."

"Oh, yes, she loved it," Comfort whispered.

"It is in the British Museum now," the smooth-haired auntie went on. "They keep it among the relics; and there it lies under the glass, looking up at this queer, unfamiliar world of to-day. If it could feel, how it would wonder where its little dark-faced mother is!"

"An' how lonesome it would feel!" finished Comfort, softly. "Poor little dolly!" — *Annie Hamilton Donnell, in Primary Education.*

AS LITTLE CHILDREN

JESUS says that "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." The little child has the utmost confidence in its father's word. Man fell by doubting God, and can not be restored while he doubts. "In quietness and in confidence shall be your strength." We must ask for what we need, and believe that God does hear.

He tells us that "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

I once knew two little boys, aged nine and eleven years, who went out to pick wild berries. After they had filled their bucket, they set it down among the bushes, and went off to play for a while. When they were ready to return home, they could not find it. At first they cried, but the younger said, "God knows where our bucket is; let us ask him to help us find it." They knelt in prayer, and, as they said, "When we had prayed, we went straight to our bucket." They glorified God for helping them. Let us exercise the same childlike confidence in God. F. L. MOODY.



HEALING OF PETER'S WIFE'S MOTHER

(Concluded).

Simon's Wife's Mother Lay Sick.—Even the household of the apostle Peter was invaded by sickness. In this we are reminded of the message Martha and Mary sent to Jesus: "Him whom thou lovest is sick." Ofttimes must the message be carried to the divine ear that some loved one down here below is sick. Being the recipient of divine love does not in itself insure immunity from suffering and sickness. This is one of the most remarkable miracles that Jesus wrought. It is the one miracle which stands out clearly to show Christ as our sickness-bearer.

Peter's mother-in-law was probably a Christian. We may learn from this that the people of God are not exempt from sickness. Job was a man who feared God with all his heart, and eschewed evil, and yet he was afflicted in a most sudden and serious manner. Dorcas, with all her good works, did not secure immunity from sickness. And even Paul, in speaking of the troubles that came upon him in Asia, said that he despaired even of life. As a rule, in all our afflictions, the disposition to obey or disobey determines the rapidity with which we may receive and experience the blessing of divine healing.

They Tell Him of Her.—"Anon they tell him of her," says Mark. This is an example of what we should do in all cases of sickness,—simply tell Jesus about it; lay the case before him. They made no specific request; they simply told Jesus about the case. Luke says, "They besought him for her." After telling Jesus about the fever-stricken woman, they brought Jesus into the chamber. As the Christian worker visits the sick and stands by the bedside of the afflicted, he should feel his responsibility of bringing Jesus with him into the sick chamber, there to heal, comfort, and cheer. This he can best do by bringing in principles that will make clear the cause and object of sickness and suffering. It is the privilege of every Christian to be an interpreter of the language of disease; or, as Job says, "one among a thousand, to show unto man his uprightness ["what is right for him," R. V.]."

He Took Her by the Hand, and Immediately the Fever Left Her.—Many are stricken with spiritual fever,—afflicted with moral emaciation, suffering from mental disquietude. To heal these it requires the same all-powerful touch that it took to heal Peter's mother-in-law of the fever that had stricken her down. This was a great miracle,—the instantaneous healing of fever,—but there are even greater miracles. As one has said: "The greatest miracle of Providence is that no miracles are needed to accomplish its

purposes." Notice the use this woman made of her strength when it was regained. It was instantaneously restored, and she immediately began to minister to others. God restores strength, and heals, for service and ministry,—not to save us the trouble of taking treatment.

She Ministered unto Them.—True-hearted service is the great evidence of conversion or healing. The woman, when healed, did nothing unusual or demonstrative. She went at once about the necessary work of preparing food to satisfy the hunger of the Master and his co-laborers, who had been engaged all day in taxing work. She did not seek a large audience before whom publicly to announce her recovery. She did not go in excitement to her neighbors, and proclaim the wonder that had been wrought in her case. She restricted her serving to works of necessity, and manifested her gratitude by ministering to the One who had ministered to her. Christ could have miraculously provided food with which to satisfy the hunger of himself and his disciples with the same ease with which he raised the afflicted woman from her bed of suffering, but this he did not do. Here we learn that Heaven expects man to do his best, and that which man can not do, God will perform. The healing of the woman was beyond human power, and the work of restoration Christ willingly performed; but the preparation of food was a task in every way suited for human hands to perform, so it was reserved for the woman, so recently healed, to manifest her gratitude by this labor of loving service. It is not possible for those who have been healed to-day to minister to Jesus as did this woman; but it is possible to feed the hungry, clothe the naked, and otherwise minister to needy and suffering human beings, in every one of whom Christ dwells.

W. S. SADLER.

WHY DO WE NEED THESE OBJECT-LESSONS?

"I HAVE made up my mind to do one thing," said a woman just recovered from a contagious illness of several weeks; "when any of my friends are 'shut in' hereafter, I am going to write to them. You can't think what the mails meant to me when I was ill. The most simple little message from even a casual friend or acquaintance I read and reread. One dear friend just returned from the seashore sent me a Japanese pincushion in the form of a wee kitten made of silk—a souvenir of the trip—accompanied with a facetious little note: 'A kitty for you to play with till I can come to see you myself.' Illness brings us back to a second childhood, I suppose; for that little cushion gave me as much pleasure through those sick days as if I had been only five years old. Then another friend sent me a spray of climbing roses from the terrace of a neighbor who was traveling in Europe at the time, and of course knew nothing of my illness. 'I thought that, coming from her own bush, it would seem like a direct word from her,' was the message that came with it; 'you know she would be so sure to send it herself if she were here.' Those roses seemed to me to have a double fragrance."

"I know just how you felt," chimed in a listener. "A year ago, during that smallpox epidemic, I was unfortunate enough to be quarantined for some weeks, though I was perfectly well myself. Of course I could not send out letters or see my friends; and if it had not been for the messages that came to me, I don't know what I should have done. Sometimes they came from people I knew so slightly that it was especially touching and sweet. Some of the friends I expected most confidently to hear from never wrote me a line. Since then I have made a point of writing to my shut-in friends; before, I hardly thought of such a thing. I wonder why so many of us need these object-lessons to make us thoughtful?" — *Young People's Weekly.*



THE EXECUTION OF THE JUDGMENT

(September 28)

MEMORY VERSES. — Ps. 149: 5-9.

1. Who will be joined with Jesus in executing the judgment? John 5:27; Ps. 149:5-9.
2. At what time do the people of God begin this work? Dan. 7:22; Rev. 20:4; note 1.
3. What are some of the cases which they will be called to judge? 1 Cor. 6:2, 3; note 2.
4. How long time will be spent in determining the punishment of the wicked? Rev. 20:4.
5. When the cases have all been acted upon, what will take place? Jude 14, 15; Rev. 21:2; note 3.
6. To what part of the earth will Jesus and the saints and the city descend? Zech. 14:4, 5.
7. What will the Lord do for the sleeping wicked when he then comes to earth? Rev. 20:5; note 4.
8. What change will thus be made in Satan's condition? What will he do? Rev. 20:7, 8.
9. What do the wicked then do? What is the result? Rev. 20:9.
10. What is the fire which consumes the wicked? Heb. 12:29; note 5.
11. How completely will the wicked be destroyed? Obadiah 16; Mal. 4:3.
12. What effect will the fire of God's presence have upon the earth? 2 Peter 3:12, 13; note 6.
13. What wonderful honor will be shown this world which has been redeemed? Rev. 22:3, 4.
14. How many will then join in praise to God? What will be their song? Rev. 5:13.

NOTES

1. By reading Dan. 7:22 carefully we may learn the time when judgment is given to God's people. The prophet says that the wicked made war against the saints until certain things took place, and then he gives them in their order. First, the Ancient of Days came; second, judgment was given to the saints of the Most High; third, the time came that the saints possessed the kingdom. The work of judgment lies between the coming of the Lord and the taking possession of the new earth, and is therefore the work of the thousand years; for it is a thousand years from the time that God's people are taken to heaven until they return to the earth. They live and reign with Christ a thousand years. The work of judgment upon the wicked begins when the righteous are first taken to heaven.

2. The angels that fell into sin and were cast out of heaven, and who, with Satan, have been warring against Jesus and his people, will all be brought into judgment. They have been "reserved unto judgment." 2 Peter 2:4. The people of God, who have been tempted and persecuted by them, will know how to deal justly with them, and give them a merited reward. Satan himself will be tried by those who have overcome. The cases of all who have fought against God, of both angels and men, will be brought before the Lord Jesus and his people, and all the dark, hidden, crooked ways of sin will then be understood. 1 Cor. 4:5.

3. At the close of the one thousand years of examination, after it has been determined what the "wages" of the wicked shall be, Jesus and the saints will leave heaven, and come to earth, where the wicked are still sleeping, "to execute upon them the judgment written." Ps. 149:9. A careful record has been made, and the punishment will be dealt out just as it is written. The "book of death" will be carefully followed, and no mistakes will be made.

4. While Jesus and the saints are descending from heaven, Jesus "bids the wicked dead arise to receive their doom. They come forth a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death."

5. The glory of God is a "consuming fire" to all sin. And it is just as truly a consuming fire to sin now as it will be in that day when the wicked are destroyed. "In all who submit to his power, the Spirit of God will consume sin." When we confess our sins, turn from them and seek God for power to overcome all our wrong traits of character, the Spirit of Jesus Christ comes in and actually burns out and destroys all the results that sin has left behind. "But if men cling to sin, they become identified with it. Then the glory of God, which destroys it, must destroy them." The reason the wicked will be destroyed, is because they have become so full of sin, so sinful, that they can not live in God's presence. His presence, his glory, which devours sin, devours them also; for they are all sin.

6. The earth has been terribly defiled by sin and death. Isa. 24:5. In the flood the Lord buried sinners and their miserable, wretched works. Mountains were rolled upon their cities, so filled with crime and wickedness that God could bear the sight of them no longer, and monstrosities of all kinds were forever buried from sight. Therefore, when God begins to purify the earth, the fires will go down deep into it, and consume all the works of sin that lie hidden there. Deut. 32:22. There will not be one trace of sin left, and it will never rise again. God will "make all things new." And "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11.

THE MAKING OF CHARACTER

Do not let us suppose that character requires great circumstances for the making. Character can be made in poor circumstances. There are huge manufactories in this country, with magnificent machinery, with chimneys belching forth clouds of black smoke to pollute the air, where they turn out carpets of the most wonderful aspects, which would almost make you ill to look at, and which perish quickly in the using.

Far away in the East, in some poor little hut, an Eastern workman is working with threads of many colors beside him. He has been toiling for years; and when he has finished, he will have turned out a single square of such beautiful coloring and such perfect workmanship that when it comes to this country, it will be bought at a great price, and the owner's great-grandchildren will see it fresh and beautiful. So much for the great manufactory and the whirling wheels and the noise and the smoke; so much for the quietness and obscurity of a single workman!—John Watson, D. D.

THE less you exact of your friends, the more they will give you. For yourself, give as richly and as nobly as you want to—of your love and your confidence and your loyalty. Live up to your highest ideal of what a friend should be (and the higher you make that ideal, the finer woman you will be, and the more friends will flock to you); but never exact of your friends that they shall give you more than they choose easily to give. If some one you love disappoints you,—as many, many more will do in days to come,—do not hold up your ideal of what she should be and do as a mirror in which to count her imperfections. Let it pass, if you can, with a little smile that may be sad, but need not be at all satirical. And never be jealous of a friend, if you want to keep one. If anybody you are fond of forms other

friendships, or seems to be engrossed with other friends, do not let it make you unhappy, and above all, never offer comment upon her all-too-evident neglect of her old friends for new ones.—*Ladies' Home Journal.*



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FOR EVERY DAY OF THE WEEK

SUNDAY:

"What God wants is men great enough to be small enough to be used."

MONDAY:

Those who look for troubles will not be long without finding trouble to look at.—*F. B. Meyer.*

TUESDAY:

Seek to love nothing out of God. God re-makes a broken heart, and fills it with love. He can not fill a divided heart.—*Dr. Pusey.*

WEDNESDAY:

"O blessed life! the heart at rest,
When all without tumultuous seems;
That trusts a higher Will, and deems
That higher will, not mine, is blest."

THURSDAY:

As snow is itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, keep the soul of the Christian warm, and make it fruitful.—*John Mason.*

FRIDAY:

"There is a picture in the Louvre representing the interior of a convent kitchen. But instead of grave-faced monks preparing the mid-day meal, angels are putting on the kettle, and doing the other humble tasks, all looking as if they found the joy of heaven in the menial service. So it seems to me if we get the joy of heaven—unselfishness—into every common duty of life, we shall feel it is heavenly work."

SABBATH:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

SPECIAL ATTENTION

Is called to the note on page 292 concerning the study for the Young People's meeting to be held on Sabbath, October 12. Notice that the program for that Sabbath will be a missionary program, material for which will be drawn from the October number of the *Missionary Magazine*.

In a recent meeting of the Sabbath-school Department Committee it was planned to devote one study each month to missionary topics, material being drawn from the current issues of the *Missionary Magazine*.

Every young person who does not have access to this journal should subscribe at once. The periodical not only gives the subject-matter for the study, but treats every phase of our missionary work as a denomination, being a combination of the old *Missionary Magazine* and the *Medical Missionary*. The price is only fifty cents a year. Order of your tract society, or direct of the Mission Board, 267 Main Street, West, Battle Creek, Mich.

THEY STILL COME

THE contributions for the India Mission Fund still continue to come in. This week two further additions are made. Mrs. M. E. Ronald, of Williamson, Iowa, sends two dollars; and Brice Morrow, of Lead Hill, Neb., adds another dollar to his former gifts. Let us not forget to pray that the blessing of Heaven may water the seed thus sown, and make the papers a real blessing to those who read.

BE NATURAL

"We once knew a girl," says the editor of the *Young People's Weekly*, "who prepared for having a picture taken by making herself look as unnatural as possible." Others have doubtless known girls who were guilty of doing the same thing; and it sometimes seems as if the further the picture is from showing the every-day home face of the sitter, the better she is suited.

This habit of "putting on" is not confined alone to the occasions when she prepares to go to the studio. When making a visit, or receiving guests, or in the presence of her elders, how many a girl affects a wisdom she does not possess, wreathes her face in smiles that would excite wonder among her brothers and sisters, and even changes the very inflection and tones of her voice; in fact, makes herself into something entirely different from what she is,—thereby perhaps deceiving herself, but certainly no one else.

There is nothing, dear girls, more beautiful in this worn-out world, than a sweet, unaffected, perfectly natural girl. Your elders do not expect to hear from your lips the wisdom that comes only with years; they will be quite contented and pleased if you will be to them only what you should be in your own home every day,—a natural, sunshiny, happy-hearted, ladylike girl, who thinks of others before herself, and who does not affect anything, because she already has the greatest gifts this life has to offer,—youth, health, hope, and the happiness that dwells in a loving, unselfish heart.

THE LAST SIGN

That Jesus gave in the long line of prophecies in Matthew 24, by which we are to know that the end is near, "even at the door," is the sign of the falling stars, fulfilled Nov. 13, 1833.

A beautiful art luxotype picture, 22 x 29 inches, has been made, representing this last sign, as seen at Niagara Falls, where history states the display was grand beyond all description. The most wonderful thing that the Lord placed on earth is here united with the most marvelous thing he ever put in the heavens, and it is done so artistically that *the world must stop and look*, if the picture is hung up in our homes and in the waiting-rooms all over the land; and, looking, they will become as familiar with the last sign of Christ's coming as they are with the sight of the great Falls of Niagara.

To show conclusively the place of this sign in the chain of fulfilled prophecies of Matthew 24, a sixteen-page booklet is also being prepared, containing over thirty half-tone engravings, and on the face of each the very words of our Saviour predicting what the picture shows fulfilled. This booklet in a rack beside the picture, in the public waiting-rooms of the world, and in our homes, will convince thousands of the truth for this time on this point.

The price was advertised in the REVIEW at sixty-five cents, postpaid, in strong mailing-tube, with ten copies of the illustrated booklet; but the orders are coming in so that the price has been dropped to *only thirty-nine cents*, including the *ten booklets*. This is done in order to encourage the widest possible circulation. Those who have sent sixty-five cents will receive a second picture, mailed free.

Address the designer and publisher, F. E. Belden, Battle Creek, Mich.



"ONLY a tiny candle,
Lit by him;
Not lost, though he has many
Lamps to trim."

THIRTEEN thousand car-loads of oranges and nine hundred car-loads of lemons were shipped from California during the period from November 1 to April 1, 1900-01.

A SOUTH American physician recommends naphthalene as an antidote to the poison of mosquito bites. He declares that if a fresh bite is rubbed with the remedy, no swelling will follow; and even when the swelling is painful, it will neutralize the poison, and afford relief.

It has been estimated that, assuming the heart to beat sixty-nine times a minute, at ordinary heart-pressure, the blood travels at the rate of two hundred and seven yards in the minute, or seven miles an hour, one hundred and sixty-eight miles a day, and over sixty-one thousand miles a year. If a man eighty-four years of age could have one single blood corpuscle floating in his blood all his life, it would have traveled in that same time more than five million miles.

Not long ago the sultan of Turkey issued an edict forbidding the importation or use of typewriters in his realm; and following this comes another decree, forbidding Turkish girls to attend Christian schools, or the employment of Christian teachers and governesses in private Moslem families. If this order is strictly carried out, it will mean the suffering and perhaps the death of many noble missionaries, who will not forget the example of Peter "and the other apostles" when called to answer for their faith, nor to choose, with them, "to obey God rather than men."

TEAK, the most highly prized ship timber in existence, is described as a beautiful, dark-colored wood, capable of taking a high finish. Like india-rubber, another valuable product, it is found only in very restricted areas of the earth's surface, and in situations far removed from the great centers of population. There are only three ports from which teak is exported,—Rangun, Maulmain, and Bangkok. Its value in shipbuilding depends on its "strength, its durability, its resistance to both moisture and drought, its non-liability to be attacked by boring insects, its lightness in the water, and its resistance to the influence of iron when brought in close contact." As a backing for armor plate it is said to have no substitute in point of excellence.

INDIA-RUBBER and gutta-percha are often confused, but they may be readily distinguished if one will remember that the former is elastic, while the latter is not. According to Mr. Berkhout, formerly forester in the West Indies, gutta-percha is derived from only one plant, while india-rubber is obtained from sixty or more. "Three-fourths of the gutta-percha of commerce comes from Sumatra and Borneo. Of the total annual production of india-rubber, estimated at about ninety-nine million pounds, nearly two thirds comes from the Amazon Valley, about one third from Central Africa, and one twentieth from Asia. The total production of gutta-percha is about one twentieth as great as that of india-rubber. The gutta-percha tree is cultivated with difficulty, and the natives of the countries where it grows cut it down to get its valuable sap."