

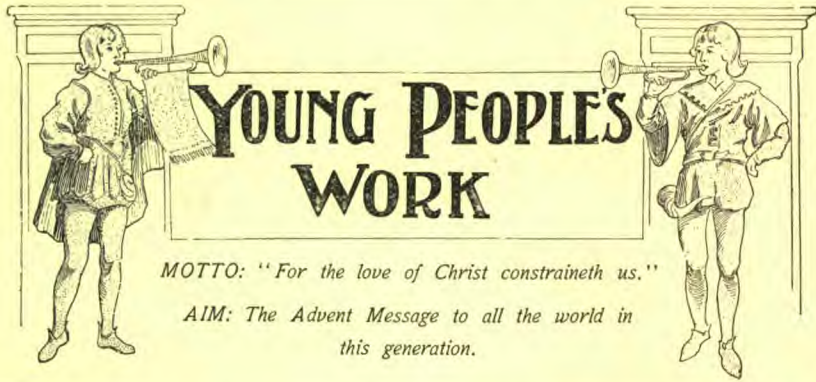
THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH.

Vol. XLIX.

BATTLE CREEK, MICH., DECEMBER 5, 1901.

No. 48.



MOTTO: "For the love of Christ constraineth us."

AIM: The Advent Message to all the world in this generation.

YOUNG PEOPLE'S SOCIETY OF SEVENTH-DAY ADVENTISTS

EVER since the last General Conference, the Young People's Work has been the subject of most careful consideration by the committee appointed to have the oversight of that work. The instruction given by the spirit of prophecy has been faithfully studied. In some of these Testimonies, reference is made to the work of similar societies connected with popular churches. As further light upon these statements, we were told that it is the spirit and energy, and the far-reaching efforts in behalf of all classes of people and all lines of Christian work, that are worthy of our imitation, rather than the plan of their organization.

It seemed quite clear that the plans for our work should not follow the idea of an organization wholly separate from the church, or independent of it, but rather that it should bear the relation of a department to the church work. The following extracts from the Testimonies on this subject, furnish the basis of the organization that is recommended:—

"Young men and young women, can not you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith?"

"Let young men and women and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Can not you form a band of workers, and have set times to pray together, and ask the Lord to give you his grace, and put forth united action? You should consult with men who love and fear God, and who have had an experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you can work in earnest for certain results."

It is certain that here is a definite call to our young people to do a certain work. The success of this movement requires that they commit themselves definitely to it. It is a call to activity,—a call for burden-bearers. While the meetings of the young people are for the unconverted as well as for the converted, and a part of the work of members is to secure the attendance at these meetings of all who could be benefited by them, there should be a *clear enrollment of those whose hearts respond to the call that is made, and who are willing to enlist in active service.*

The following plan of organization is recommended by the committee:—

Young People's Society of Seventh-day Adventists

OBJECT.—Association for Bible study and mutual encouragement in every good work.

MEMBERS.—Young people who love Jesus and desire to engage in active service in his cause may be members. Membership implies the duty of faithfulness in all that tends to promote the object of the Society.

MANAGEMENT.—The church and Sabbath-school officers shall form an Advisory Committee to act with the officers elected by the Young People's Society, in arranging for the meetings and work of the Society.

OFFICERS.—The officers of each Society shall be a leader, an assistant, a secretary, and a treasurer. If desired, one person may be elected both secretary and treasurer. In large companies, where divisions of the Society are necessary, department officers may be elected as may be necessary.

TERM OF OFFICE AND MANNER OF ELECTION.—The terms of office shall not be for a longer period than six months. Two weeks before the expiration of the term, a Nominating Committee shall be appointed to bring before the Society at the next meeting nominations for officers for the ensuing term. This Committee shall be expected to counsel with the elder of the church and the superintendent of the Sabbath-school, in making up its report, so that in all things the work of the Society may be under the guidance of the church with which it is associated.

REPORTING.—The Secretary of the local society shall report to the State Secretary of the Young People's Department, who shall, in turn, report to the Corresponding Secretary of the Sabbath-school Department of the General Conference.

This plan guards carefully the relationship of the Young People's Society to the church with which it is connected, and is flexible enough to be adapted to the needs of large or small companies.

A Membership Card has also been provided. The conditions of membership are as simple as the statements used in the Testimonies quoted. It is to the young people "who really love Jesus" that this call is made. They are asked to "organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those not of our faith." Those signing the Membership Card simply identify themselves with the company who love Jesus, and desire to work for him. The one signing the Card should retain it, and a complete list of the members should be kept in the secretary's book. Or two sets of cards may be used, those signed being kept by the secretary, and duplicates issued to the members.

Membership Card

No. _____

Young People's Society of Seventh-day Adventists

Motto.—"For the love of Christ constraineth us."

Aim.—The Advent Message to all the world in this generation.

Loving the Lord Jesus, and desiring to be of service in his cause, I associate myself with the Young People's Society, to take an active part in its work, and, by the grace of Christ, to do what I can to help others, and to send the gospel of the kingdom to all peoples, at home and abroad.

Dated _____ Name _____

Address _____

It is very encouraging to know that quite a number of societies have been organized, and many of these are doing excellent work. Now that a definite recommendation is made as to a simple form of organization, none need hesitate from lack of information as to how to proceed.

The Membership Cards may be obtained, postpaid, at a cost of one cent a card. These cards have the form of organization printed on the back. The secretary of each society should order a supply. Address the writer at 705 Northwestern Building, Minneapolis, Minn.

MRS. L. FLORA PLUMMER.

Cor. Sec. S. S. Dept. Gen. Conf.

IN THE CAUSE OF MISSIONS

THE young people have just now a splendid opportunity to do good service in the cause of missions. The annual offering for the mission fields will be taken up during the week of prayer, December 21-28. The development of the work demands the largest offering in the history of our people. All of us must do our part.

The young people may have no great financial resources; but there

are many ways of earning and saving the littles that swell the sum total. And of one thing, moreover, our youth have an abundance. They can throw into this cause all their enthusiasm and earnestness. This will influence others to do and to give.

Our workers in every field will be watching the reports from the annual offering, to learn if advance moves can be made. More than this, Heaven will be watching to see if we really mean to act on the motto of this Young People's work, "The Advent Message to all the world in this generation." Do we mean it?—Certainly we do. To this grand cause we are ready to devote every interest of our lives, and life itself, if God calls for it. Talk about ways by which the youth and children can join the older members in making this annual offering a grand success because of the spirit of devotion and sacrifice represented in it. Begin *now* to plan for it.

W. A. SPICER,
Sec. Mission Board.

HOW SHALL WE KNOW?

How shall we know that what we say
Or what we sing
Brings peace to souls that go their way
In suffering?
We know because the gentle word
And grateful song
Have soothed us when, with hope deferred,
The way seemed long.

How shall we know that kindly thought
Or breathed prayer
Is balm to souls whose paths are fraught
With ceaseless care?
We know because our darkest days
Unbidden shine
With cheering gleams—reflected rays
Of light divine.

Go thou, then, forth with song, with cheer;
Go forth with prayer;
For souls bowed down with woe and fear
Are everywhere;
And not one thought nor act of love
Or tenderness
But will return a homing dove
Your soul to bless.

— Christian Work.

THE YOUNG PEOPLE'S WORK AT COLLEGE PLACE, WASHINGTON

THE Young People's work at College Place is still on the aggressive. During the summer, while school was not in session, the attendance at the meetings was necessarily smaller, but a good interest was maintained throughout. As so many of the active young people were students at the college, it was almost feared that when school closed, there would be very few left to carry forward the work; but every one was agreeably surprised at the success of the effort put forth by these few; and the beginning of another school year found all ready to take an advanced step.

By a backward glance over the summer's work, we are forcibly reminded of the statement in a recent Testimony, that success in the cause of God does not depend upon numbers, but rather upon a firm trust in his power to guide and save. And truly God has been with the young people of College Place during the last few months.

Most of those who remain here during the summer are kept very busy, and get little opportunity to do outside work; but some have found time for occasional missionary visits, and have been greatly blessed in ministering to both the spiritual and physical needs of those who know not Christ. Several have been actively engaged in the canvassing work in the conference, and the rest of us have been doubly blessed in reading their reports, and praying that they might be sustained in the trials that we knew were theirs to encounter. A number of these canvassers have now returned to their studies in the college, and we are glad to hear their cheering testimonies of courage in the Master's service.

A good interest was manifested in the studies from "Steps to Christ" during the summer months. Many, although they had read the book before, some of them several times, expressed themselves as being greatly benefited by the lessons as they were presented from week to week.

Since the new studies have been introduced, we have taken them up as outlined in the INSTRUCTOR, and have found them very helpful. Our plan is to have some one appointed each evening to conduct a lesson on the topic given. This study is usually followed by a prayer and social meeting. The social service has always been a strong feature in our work here, as we believe the Lord is well pleased to have us "speak often to each other" of the hope we have in him.

Last Friday evening, October 11, after a brief study on the lesson subject, the meeting was changed to a missionary service, and several of the members gave interesting three-minute talks on different foreign fields and their need of help. A short season of prayer was followed by the usual social meeting, in which a good number of those present spoke to the effect that their only aim in life was to be workers in the Master's vineyard. "Anywhere, dear Saviour, to work for thee," seemed to be the tenor of their testimonies.

The next day, after the morning preaching service, a number of the active members met in one of the college recitation rooms for a special consecration meeting. Several of these meetings were held last year, and proved a source of strength to those who took advantage of them. At this meeting, after reading a short paragraph on consecration from the Testimonies, a number took part in an earnest sentence-prayer service, asking God in a few words for the present special needs; then every young person in the room bore testimony to a renewal of determination to give all to God, and be a worker together with him. It was a blessed occasion.

There is an excellent class of young people in attendance at the college this year. They take an active part in the missionary meeting, and a number are regular attendants at the weekly church prayer-meeting, which has never been the case in years past. A continuous effort is made to enlist the interest of the older members of the church and school in behalf of the Young People's work, and we are glad that both young and old are seeing more need of co-operation along this line.

Of course there are perplexing things to meet each day, but we have no discouraging report to bring. "If God be for us, who can be against us?"

CLAUDE CONARD.

MISSIONARY STUDY

Why the Spirit Is Given

(December 8-14)

1. WHAT work has been committed to the church of the last generation? Matt. 24:14.
2. How extensively will the third angel's message be preached? Rev. 14:6-9.
3. In what way alone can this message be given effectually? 1 Cor. 2:4, 5.
4. To how many is the Spirit promised? Acts 2:32, 39.
5. In what encouraging words has the Lord reiterated this promise to us? Note 1.
6. Then, primarily, for what purpose is the Spirit given? Acts 1:8; note 2.
7. Then why has God been expressly calling our attention to the need of the Holy Spirit at this time? Note 3.

NOTES

1. "Just prior to leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them. . . . This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be

given liberally to the people of God. . . . The power of God awaits their [the church's] demand and reception. A harvest of joy will be reaped by those who sow the holy seeds of truth. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' . . . He who is endowed with the Holy Spirit has great capabilities of heart and intellect, with strength of will and purpose that is unconquerable." — Mrs. E. G. White.

2. "Ye shall be witnesses unto me." This gift prepares for service. "The promised gift of the Holy Ghost was first formally given in connection with the command to testify to all nations. Standing with his disciples just before his translation, Jesus said to them: 'But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' In this declaration there is both a promise and a command. The promise is an endowment of power; the command is that the gospel be preached unto the uttermost parts of the earth."

3. From these texts it is plain that the message, "Receive ye the Holy Spirit," is intended to prepare God's people for the last service, both in the home land and in the more needy regions beyond. Without it all our efforts are vain. And yet we have reached the time when the work is to go speedily in the demonstration of the Spirit and of power. Now, *just now*, is the acceptable time individually to seek that preparation which will fit us as young people to occupy the place God would have us occupy in these momentous times.

SUGGESTIVE PROGRAM

OPENING EXERCISES.—Missionary hymn, and missionary prayer service. Fifteen minutes.

BIBLE STUDY.—Why the Spirit Is Given. Twenty minutes.

FIELD STUDY.—Fifteen minutes.

(a) Palestine—Beginning; difficulties; progress; the Lord's providences.

(b) The Women of India—Their number; condition; opportunities; privileges and needs.

(c) Russia—Needs of field; nationalities represented; calls for help.

(d) Matabeleland—Describe the school and its success; opportunity to open new stations; what has been done.

(e) Map Exercise—Locate different points mentioned, giving in one sentence some fact concerning the work in each place. Let several take part in this exercise.

SOCIAL MEETING AND CLOSING.—Ten minutes.

NOTE.—As the week of prayer so soon follows this service, when for a few days the attention of all will be turned to the regions beyond, the prayer service to-day might be devoted to seeking God that his people may take the advanced step he would have them take at that time; that his light and truth may be carried speedily to all the nations; that means to advance the work may be forthcoming; and that men, whom God has called, may be chosen for the needy fields; and in seeking him that our own hearts may be fitted for this service.

The study is based upon the December number of the *Missionary Magazine*. Every one should have access to this journal.

E. H.

LITTLE self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations,—these are the threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar.

IN THE
CHRISTIAN
PATHWAY

LOVE OF JESUS

NONE have told, nor ever can,
All of dark Gethsemane,—
How was wrought the wondrous plan
Of redemption, full and free.

None can tell the story here;
We shall know it by and by;
When the shadows disappear,
Understand love's mystery.

We shall see the wounded hands,
And the sorely piercèd side;
Hills of light, and glory land,
Ne'er the shameful cross can hide.

Love, redemption's corner-stone,
All the structure grand completes.
Jesus' love will be our song
When we walk the golden streets.

MRS. P. ALDERMAN.

THE NEBRASKA CAMP-MEETING

IN the older geographies, the larger part of Nebraska was marked off as a section of the Great American Desert; but the enterprising settler has demonstrated that the so-called "desert" can bud and blossom as the rose. It is true that Nebraska, in common with other States far removed from large bodies of water, is liable to periods of drought. During the last season, the State suffered seriously from this cause, the later crops being almost a failure.

Several of our important institutions are situated within the borders of Nebraska. One of the largest schools in the denomination has its headquarters at College View, a suburb of Lincoln, the capital; and in close proximity to this school is the Nebraska Sanitarium. These two enterprises have grown up side by side, both being organized at practically the same time. A city mission has been in operation in Lincoln for several years, also a health café, where wholesome and palatable food may always be secured at moderate cost.

The camp-meeting this year was held in a city park. While camping on this spot, so luxuriously supplied with timber, one could scarcely make himself believe that he was in the heart of the great prairie country. An attractive corner of this park is shown in the accompanying picture. One impressive feature of this camp-meeting was the unusually large number of mature young people in attendance. They presented excellent material for various missionary operations if they will only sincerely dedicate themselves to God.

The meeting was more or less broken into by unusually severe thunderstorms. One evening the large pavilion was blown to the ground, and only prompt attention in lowering it prevented a repetition of the disaster the following evening. Water fell in torrents, and hundreds of the campers became more or less wet; but a general spirit of good cheer was manifested on the part of all.

As a matter of fact, there are very many persons to whom it is in reality a far more serious matter to attempt to digest the average Christmas dinner than it would be to become soaking wet in a rain-storm. There were no serious cases of illness brought to my attention as a result of this experience, while it frequently happens that a large percentage of those who have feasted unreasonably are compelled to call a physician the following day. The majority of persons have not yet advanced sufficiently in civilization and Christian growth to endure hardness for the Lord as cheerfully as they will sacrifice themselves for the gratification of appetite.

DAVID PAULSON, M. D.

THE REWARD OF FAITHFUL TOIL

LET the youth remember that the indolent forfeit the invaluable experience gained by a faithful performance of the daily duties of life. He who is indolent and willingly ignorant, places in his pathway that which will always be an obstruction. He refuses the culture that comes from honest toil. By failing to put forth a helping hand in behalf of humanity, he robs God. His career is very different from the career which God marked out for him; for to despise useful employment encourages the lower tastes, and effectually paralyzes the most useful energies of the being.

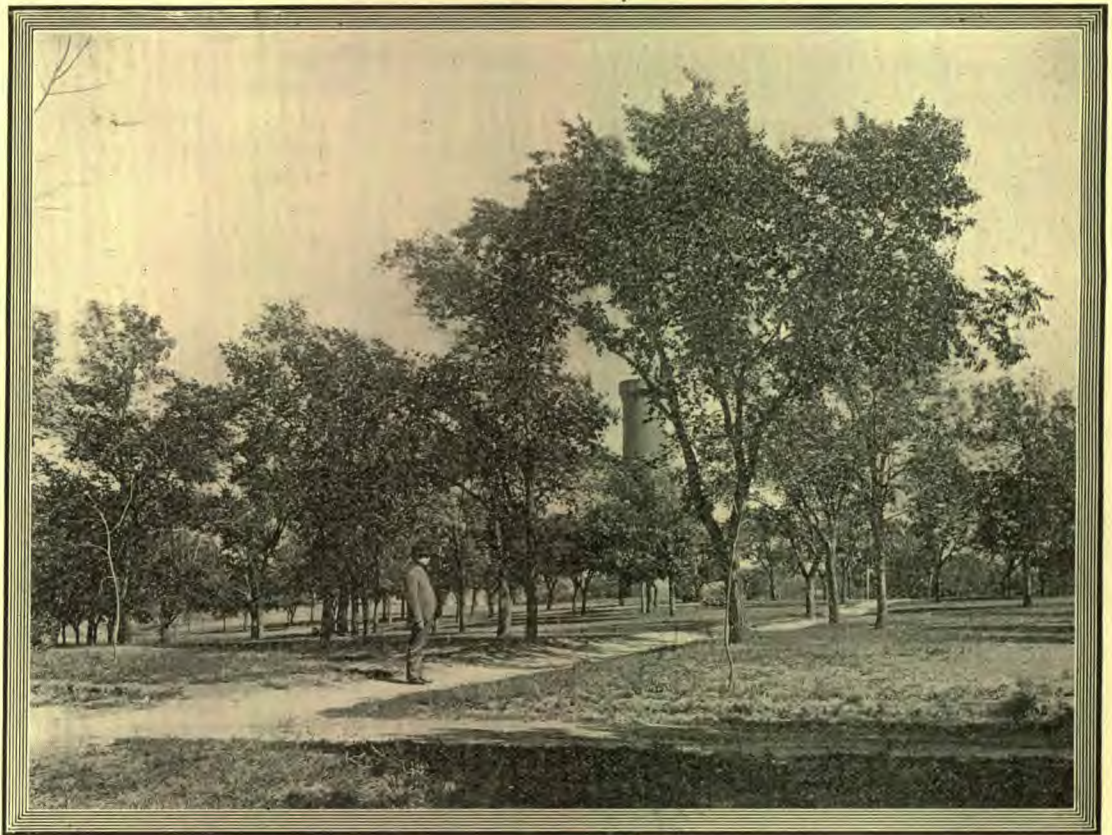
Not a few, but thousands, of human beings exist only to consume the benefits which God in his mercy bestows on them. They forget to bring the Lord gratitude offerings for the riches he has intrusted to them in giving them the fruit of the earth. They forget that God desires them, by trading wisely on the talents lent them, to be producers as well as consumers. If they had a realization of the work the Lord desires them to do as his helping hand, they would not feel it a privilege to shun all responsibility and be waited on.

Real happiness is found only in being good and doing good. The purest, highest enjoyment comes to those who faithfully fulfill their appointed duties. No honest work is degrading. It is ignoble sloth which leads human beings to

earth a man among men. To all Christ has given the work of ministry. He is the King of glory, yet he declared, "The Son of man came not to be ministered unto, but to minister." He is the Majesty of heaven, yet he willingly consented to come to this earth to do the work laid upon him by his Father. He has ennobled labor. That he might set us an example of industry, he worked with his hands at the carpenter's trade. From a very early age, he acted his part in sustaining the family. He realized that he was a part of the family firm, and willingly bore his share of the burdens.

Children and youth should take pleasure in making lighter the cares of father and mother, showing an unselfish interest in the home. As they cheerfully lift the burdens that fall to their share, they are receiving a training which will fit them for positions of trust and usefulness. Each year they are to make steady advancement, gradually but surely laying aside the inexperience of boyhood and girlhood for the experience of manhood and womanhood. In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence.

Remember, dear young friends, that each day, each hour, each moment, you are weaving the web of your own destiny. Each time the shuttle is thrown, there is drawn into the web a thread which either mars or beautifies the pattern. If



VIEW IN CITY PARK, LINCOLN

look down on the simple, every-day duties of life. The refusal to perform these duties causes a mental and moral deficiency, which will one day be keenly felt. At some time in the life of the slothful his deformity will stand out clearly defined. Over his life-record is written the words, A consumer, but not a producer.

From all the vocations of life, useful spiritual lessons may be learned. Those who till the soil may, as they work, study the meaning of the words, "Ye are God's husbandry." In the human heart the seeds of truth are to be sown, that the life may bear the beautiful fruit of the Spirit. God's impress on the mind is to mold it into graceful symmetry. The crude energies, both physical and mental, are to be trained for the Master's service.

The youth who is studying for a physician has before him the very highest example, even the example of him who left heaven to live on this

you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, unchristlike habits will bind you with bands of steel. And as you walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave efforts to overcome selfishness, allowing no opportunity to pass for helping those around you, the light of your example will guide others to the cross.

MRS. E. G. WHITE.

HOW HE WON

THE principal of a school in which boys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him.

Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used. "Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question," replied the teacher, thoughtfully. "Two of my pupils — Charles Hart and Henry Strong — will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance. They are so nearly equal that I can not tell which is the better scholar."

"How is it as to deportment?"

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has not gone ahead of the other, send them to me, and I will decide."

As before, at the closing examinations the boys stood equal in attainments. They were directed to call at the lawyer's office, no information being given as to the object of the visit.

Two intelligent, well-bred boys they seemed, and the lawyer was beginning to wonder greatly how he should make a decision between them. Just then the door opened, and an elderly lady of peculiar appearance entered. She was well known as being of unsettled mind and possessed of the idea that she had been deprived of a large fortune which was justly hers. As a consequence, she was in the habit of visiting lawyers' offices carrying in her hands a package of papers which she wished examined. She was a familiar visitor to this office, where she was always received with respect.

This morning, seeing that the lawyer was already occupied with others, she seated herself to await his leisure. Unfortunately, the chair she selected was broken, and had been set aside.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to laugh.

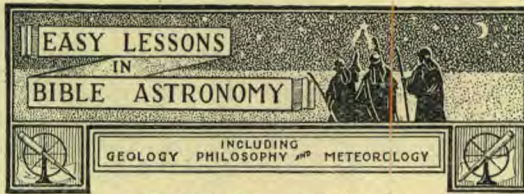
Henry Strong sprang to the woman's side and lifted her to her feet. Then, carefully gathering up the papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles's amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door, and she departed.

Then he returned to the boys, and, after expressing pleasure at having formed their acquaintance, dismissed them. The next day the teacher was informed of the occurrence, and told that the scholarship would be given to Henry Strong. "No one," said the lawyer, "so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest." — *Selected.*

COMPANIONSHIP WORTH WHILE

DOING God's will is an introduction to the best society on earth. "He is my brother," says Jesus. Stop and take that in. Say it over to yourself. "My brother Jesus." But more, even, than that. "He is my sister," says Jesus. That adds something more. But more still. "He is my mother," said Jesus. Can more be said? What "brother," "sister," "mother," means to me, nay, more, what they meant to Jesus, I mean to him. The tenderness that went out from the cross to Mary, when he said to John, "Behold thy mother," and to Mary, "Behold thy son," goes out to me. The gentle hand that stroked the dark hair of Mary is on my head. That is companionship worth while.—*Robert E. Speer, in S. S. Times.*



DIVISION I—GEOLOGY

Chapter XII—Rivers, Lakes, and Inland Seas

§116. RIVERS are only the channels through which the waters of the earth return to their home in the sea. By the process of evaporation a body of water comprising no fewer than 13,140 cubic miles, is annually drawn up from the lakes and oceans. This water, in the form of clouds, is carried inland by the air currents; falls in the form of rain, hail, sleet, and snow; and is returned by the streams and rivers to its original home. Much of it soaks into the hills and upper table-lands, and again gushes forth from the lower strata of soil in the form of springs.

§117. The streams partake largely of the chemical nature of the soil through which they pass, forming in some places very remarkable combinations. Salt rivers and streams are known in nearly all parts of the world, especially in Australia and the Argentine Republic. These usually have their rise in salt springs. Eastern Oregon has her alkaline streams, while the Rio de Vinagre of Central America is, as its name indicates, a river of vinegar, made sour by the sulphuric acid it contains. The Orange River of South Africa is decidedly poisonous in parts of its course, so much so that animal life can not be sustained therein. In Algeria there is a river of real ink, formed by the union of two streams, one of which contains iron in solution, and the other, gallic acid, drawn from the large peat-beds drained by the river. Streams containing sulphur and petroleum are very common. Thus you see that when we speak of heat being produced within the earth by the washing together of various chemicals, which, in turn, set on fire the beds of coal and deposits of oil and gas, we refer merely to matters of common occurrence, which we might have understood before, had we but opened our eyes to the workings of nature.

§118. It is estimated that the combined rivers of the earth empty, daily, thirty-six cubic miles, or 165,597,696,000 tons, of water into the various oceans, lakes, and seas. Some streams are very rapid in their movement, making five or six miles' progress within an hour's time. An ordinarily swift stream will flow two miles an hour. The River Nile, save at the time of its overflow, is scarcely more than a strip of stagnant water, having a fall of but six inches in a thousand miles, as compared with the level of the sea.

§119. Were it not for the centrifugal force produced by the rotation of the earth, the Nile as well as the Mississippi would drain off the very waters into which it now flows, in place of feeding them; that is, it would actually flow in the opposite direction. The mouths of these rivers, as well as many others that flow toward the equator, are actually much farther from the center of the earth than are their sources. Should the earth's present rate of rotation be materially reduced, many of the rivers that now flow toward the equator would cease to flow, or, rather, would flow in the opposite direction. On the other hand, should the present rate of speed be materially increased, many streams and rivers that now flow toward the poles would reverse the direction of their present movement. See "Early Writings," page 145.

§120. In proof of the statement that the rivers flowing into the various oceans, seas, and gulfs near the equator are farther from the earth's center than their sources, notice how the waters in these great bodies are actually piled up, by the whirling motion of the earth, along the line of the equator. That this is so can be readily seen by comparing the sea-level at these places with

the bodies of water in the same locality that are not directly connected with the oceans themselves. For instance, the Black Sea, being connected directly with the Mediterranean, and thus with the ocean, has its waters crowded up to a height of eighty-three and one-half feet above its nearest neighbor, the Caspian Sea, which, being inland, is not thus influenced. Approaching still nearer the equator, we find the waters of the Mediterranean standing fully 1,388 feet higher than the near-by Red Sea, which, like the Caspian Sea, is not connected with an ocean.

§121. Our inland waters, such as springs, lakes, and inland seas, besides being of all degrees of saltness, and containing various minerals differing one from another, present a most difficult problem, and one seemingly impossible for the wisdom of man satisfactorily to explain; namely, the difference of elevation of the waters upon the globe. It is a common saying that water will find its level. The term "level" to the scientist means more than merely being at right angles to a perpendicular line. For small measurements, that definition will do; but when considering a body the size of our earth, it is altogether too meager. For all the waters of the earth to be "level," they must all be the same distance from the earth's center.

§122. We all know that the surface of the earth is exceedingly porous, and that water, in streams large and small, flows freely among the rocks beneath its soil. Why, we ask, does not the whole mass settle to one common level, all being the same distance from the earth's center? True it is that the atmosphere is continually transporting millions of tons of water from the oceans and seas, lifting it to the higher elevations, also that the rotation of the earth causes many rivers actually to flow up-hill; but this does not explain the problem. Speaking of the waters of this earth, David says, in Ps. 104:8, "They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them." We all understand how it is they go *down* by the valleys; but who can explain how it is they go *up* by the mountains? Why does the water go *up* in place of *down* on the *inside* of the mountain? The fact is that a spring will actually gush out of the top of a high mountain, and then, of course, "go *down* by the valleys" on the *outside* of the mountain. But how did it get up there in the first place? This occurs in places where there are no higher mountains within hundreds of miles, showing that the answer to this question, as given in our geographies, is incorrect.

§123. Upon this same point we ask, Why do the waters in our inland seas remain for centuries with such a difference in their altitude? The Great Salt Lake has an altitude of 4,280 feet above sea-level; Yellowstone Lake has an altitude of 7,740 feet; while Shoshone Lake is 7,870 feet high, being one and three-fourths' miles above the level of the Dead Sea. Were it not for the porosity of the earth, we could easily account for this difference; but when we consider how easily the water seeps and runs, even in streams, through the soil beneath the actual surface of the earth, we are simply left without an answer to our question.

QUESTIONS

Explain the travels of the waters upon our globe. Explain the philosophy of mineral springs and rivers. Why does the River Nile flow in the direction it does? Explain why, although it has a fall of six inches as compared with the level of the sea, that is not an actual fall. How can you prove that these rivers that empty into the ocean near the equator actually flow up-hill? State definitely how each of the principal rivers of our globe would be changed should the present speed of our earth's rotation be either increased or diminished, describing each river separately.

DR. O. C. GODSMARK.

2005 Magazine St., Louisville, Ky.



CHILDREN'S PAGE

THE LOST MAPLE

"ON the border of the wood it beckoned where he stood,
That very young and tiny maple-tree;
It was scarcely one year old, and its leaves were red and gold,
And he said, "I think I'll take it home with me."
But while he went to play, they softly blew away—
That pair of red and yellow leaves. And then,
As it wasn't very big, it looked just like a twig,
So he never found his maple-tree again."

TWO REASONS

"PAPA growls like a bear to-day,
'Cause the wind is east, I know;
And Fred is mad as a hornet, 'cause
His grades at school were low;
And Sister Marjory mourns like a dove,
'Cause Johnnie's gone off to the war;
And Baby snarls like a poodle dog,
Nobody knows what for;
And my dearest dolly has lost an eye,—
Her sawdust is running out, too,—
But I must be merry as merry can be,"
Said dear little Mollie Loo,
"For we couldn't stand another cross beast
In this criss-cross-krankum Zoo."

"Papa is gay as a lark to-day,
For the air is clear and cool;
And Fred is blithe as a cricket, 'cause
He had the best grades in school;
And Marjory sings like a nightin-gale,
'Cause Johnnie is ordered home;
And Baby is meek as a kitten,
'cause
A cunnin' new tooth has come;
But I'm in compound fractions now,
And they're snarly as snarly can be,"
Says dear little, brave little Mollie Loo,
"Yet I must be cheerful, you see,
For we must not have a single cross beast
In this happy menagerie."
— Sunday School Times.

BOB AND FRISKY

BOB and Frisky are two pet squirrels belonging to two of my little neighbors. They were taken from the nest before their eyes were open, and fed on warm milk from a spoon until they learned to drink. Then they lapped it like a dog. They were greedy little fellows, and grew very fast. Soon they were old enough to care for themselves.

Bob has only one eye. When he was a baby, the little boy got in a hurry to see his eyes, and tried to open one of them, but only succeeded in putting it out.

Bob and Frisky sometimes find it hard to agree in everything, and for a long time she would whip him a dozen times a day. Now he is stronger than she, and is "paying her back," as the children say. If she goes into the nest, he will chase her out immediately, and even in the night he will sometimes get out of humor, and make her go off to the other part of the cage, and sleep alone. They have a very cozy nest built in a box in the top of their cage, but they fight so much every day that they have to carry the leaves for their bed back every evening before they can go to sleep.

Sometimes they get tired, and lie down flat on their backs, sleeping for an hour or two with their legs spread out, and their long tails lying flat on the floor. One would never think that

they were alive. I have seen one of them, making a jump for a limb, lose his foothold, and then pass it off as if he intended to do just that. I have even seen them lie in all sorts of absurd positions rather than let any one know that they had missed their hold. One day Frisky had a nut which she was afraid Bob would take from her, and it was amusing to see her hide her face behind a cup of water, imagining that she was out of sight. At times the two would play by the hour, jumping back and forth over each other like two acrobats tumbling.

They are not strict health reformers; for they like jelly or preserves better than anything else. If given a buttered bun spread with jelly, they will first eat the jelly, then the butter, then the brown crust; but the rest they always throw away. A squirrel likes butter almost as well as does a blue jay. But of course nuts are the stock food of squirrels. It is amusing to see one take a hickory-nut in his hands,— for a squirrel is as handy with his fingers as a monkey,— and gnaw his way into a nut in a surprisingly short time. Squirrels like corn, too, but will eat only the germ unless forced to by hunger. If obliged to live on a starchy diet for a while, squirrels will

it then. One sunny morning when Dora sat on the sidewalk, holding her doll and swinging her legs, all of a sudden she saw what she thought was a big rat, peeping out and looking around. She was afraid to stir at first, but soon she ran into the house to tell mama. When Dora told what she had seen, her mama said, "We will watch for it from the window."

After a little while it came out again, and this time it sat back on its haunches and began to crack a nut which it held in its hands. The color of the little animal was a ruddy brown on the back, and a grayish white on the under portions of the body. "Oh! what a pretty bushy tail!" said Dora.

"Why, Dora," said her mama, "that is not a rat, but a cunning little squirrel, which would not hurt you. Just see it nibbling."

"O mama!" said Dora, "let's call it Nibby, and try to tame it."

"Very well, Dora, treat it kindly, and it may prove your friend."

So every morning Dora brought out some crackers and nuts, and scattered them all around the home of the little squirrel, taking care never to go too near. One day what do you think she saw?—Two cunning little baby squirrels just peeped out from under the sidewalk, and quickly drew back out of sight.

Afterward, Nibby came out, and walked right up on the sidewalk toward Dora, and began eating out of her hand, as you see in the picture. Ever after that, they were great friends, and Nibby would follow her all around the back-yard, just as a little pet puppy might do. She would even come to the kitchen door, sit on her haunches, and wait patiently for Dora to come out.

Captain Salem was greatly interested in his little daughter's pet. He told Dora all about the habits of the squirrel,—how it can climb to a great height, and jump from branch to branch. When it is afraid, it makes its way toward the trunk of a tree.

One day Dora and her father examined the stump under the sidewalk where Nibby made her home, and found a very neat nest, made of leaves, moss, and grass, in the hollow trunk, where it was well hidden from view.

The captain told Dora that the squirrel's babies come to her during the middle of summer, and that she cares for them until the next spring; after that they must look out for themselves. When the fall comes on, the squirrel always provides a storehouse of food for the coming winter. Usually this place is filled with nuts, acorns, and seeds.

Summer had nearly passed, and Dora was helping mama prepare a winter box with young plants, to be left in the dining-room. One day she said to her papa, "I have just one thing against our Nibby, she nibbles at the young flowers mama is starting for us in the window box." Although she felt sorry, Dora did not tell how she had slapped the little creature for this, and that the squirrel had not been seen since morning. The next day the squirrel was still missing. Search had been made everywhere for the pet, but it could not be found. The two baby squirrels were seen running in and out of their home at the



DORA AND NIBBY

eat eggs or even meat. This is doubtless the reason they are sometimes accused of robbing birds' nests.

In the spring, squirrels eat the buds of trees, especially buds of the elm tree. They will even resort to leaves of roots when nothing else can be had.

Bob and Frisky are very tame, and enjoy getting out of their cage for a scamper through the trees, but always come back to the children. They sometimes romp and play with the children like dogs. They are in good health, and I hope that they will learn not to quarrel so much as they grow older.

FLOYD BRALLIAR.

NIBBY—ANOTHER PET SQUIRREL

SEE this little girl feeding the squirrel with crackers! Dora Salem is her name, and she is five years old. She had a hard time to tame this little creature, but she did, and two baby ones besides. It all happened in this way: Dora's parents went away out West to live, and chose a place near the woods. In their back-yard a sidewalk had to be built, and when Papa Salem made it, he built it over an old stump which was the home of a squirrel, though he did not know

stump of the old tree under the sidewalk, but Nibby was gone.

The third day's absence brought tears to Dora's eyes, and she confided to her father all about the whipping she gave poor Nibby, who had not been seen since. She felt sure Nibby would never come back to them, but in this she was mistaken; for, to her great joy, her father found Nibby in the barn, cracking a lot of nuts which had been gathered for the winter nights. Dora took her pet up in her arms, and somehow they quickly became friends again.

As they walked to the house, Dora's papa said, "My dear little girl will remember, after this, always to be kind and gentle to animals, for their feelings may be easily hurt."

Dora hung down her curly head, and pressed her cheek against her father's brown hand. He thought he felt something very like a tear, and although neither spoke, they both understood.



WHAT'S TO HINDER?

WHAT'S to hinder, when a boy
Once makes up his mind
That the surest travelers
Never look behind?
When a boy discovers that
All our noblest men
Kept a steadfast goal in sight,—
What's to hinder then?

What's to hinder, when a boy
Climbs each ladder-round,—
Since a prize is seldom won
At a single bound?
When a boy sets out to win,
Like our truest men,
Step by step, and day by day,
What's to hinder then?

FRANK WALCOTT HUTT.

THE MOUSE

BOTH the mouse and the rat are members—and typical ones at that—of the *Murinae*, a family that contains about two hundred and fifty species, grouped into no fewer than eighteen distinct classes. These, however, are so nearly alike that, except for scientific purposes, the name "mouse" or "rat" is a sufficient designation.

The *Muridae*, or rat family, of the order *Rodentia*, are divided into ten sub-families, the *Murinae* forming the largest of these subdivisions. The next nearest division is the hamsters, a small migratory rodent peculiar to Europe, and distinguished for having large pouches under each cheek.

Primarily, the *Murinae* are divided into the *Mures*, as the common rat, and the *Sigmodontes*, as the rice-rat of America. The main distinction is the size and shape of the molar teeth.

The *Mures* are found only in Europe, while the *Sigmodontes*, with the exception of four genera, peculiar to Madagascar, belong in America. It is believed, however, that the original ancestors of the *Murinae*, and possibly the *Muridae*, were the *Sigmodontes*, which, being of more slender build, and less robust than the *Mures*, gradually succumbed to their superior strength, and were exterminated. Madagascar, being an island, was protected from the incursions of the *Mures*, and thus their original type was preserved. W. S. CHAPMAN.

THE FERN BABY

We all know the grown-up ferns, regarded by many people as among the most beautiful objects with which nature decorates the shaded cliffs and the borders of streams and ponds; but how many

have ever seen a baby fern? Out under the oaks and maples are multitudes of their children, springing up among the fallen leaves where the trees have sown the seed; but under the ferns it is rare to find any fern children. It is as if nature reasoned that plants so beautiful in leaf would not need flowers, and therefore gave them none. But without some kind of flower we can have no seed, and we must have seed to raise a new crop of plants. Since the ferns do not bear flowers, their method of getting new plants once seemed very mysterious. In former times the people never found out how it was done, and to the end of their days ascribed many singular powers to this fern-seed.

While ferns do not bear true seeds, they must, of course, produce something that answers the purpose of seeds. These substitutes are found on the backs of the grown fern-leaves in many kinds, and appear like small dots or lines. Many people fancy them to be tiny bugs, without stopping to consider that no bugs would be arranged so regularly on all parts of the leaf. By placing a single dot under a magnifier, we may see at once that it is a cluster of tiny stalked globes. Within these globes are a great many still smaller one-celled bodies called spores, too small to be properly seen without a compound microscope.

When the spores are ripe, the globes open, and, with a sudden spring, scatter them upon the wind to shift for themselves. Each is capable of producing a new plant; but if all did so, there would doubtless be more ferns than other plants; for a single fern produces millions of spores every season. Many, however, fall upon unfavorable ground, and a host of tiny insects eat others. Those that escape and find a suitable place soon begin to grow by putting forth a tiny green thread that broadens into a heart-shaped green scale no larger than one's little-finger nail. This is as near as the fern ever comes to producing a flower. After a while a tiny frond appears at the notch in the scale, and later others follow, until the new fern is well started in life. It usually takes several months to get as far as the first frond, and often several years before the fern is completely grown up. This seems a long while when compared with many of our garden plants, which come to full size from seed in a few months.

The green scales from which the young fern plants grow are so small as seldom to be noticed out of doors, but it is a simple matter to grow them in the house, and experiment with them at one's leisure. All that is needed is a saucer or pan, a piece of clear glass, and a few handfuls of sand. To obtain spores one has only to collect fruited fern-leaves and place them between papers. The globes will very soon discharge the spores, which will appear on the paper as a fine powder. Before sowing the spores it is best to bake the sand, to destroy the seeds of other plants, as otherwise they might grow before the ferns, and choke them out, just as the weeds overrun neglected gardens. After the sand has been placed in the pan or saucer, it should be thoroughly moistened, and the spores carefully scattered upon it. The saucer is then covered with the glass, and set in a shady place. It must be kept moist, and prevented from getting chilled. In a few weeks a green film will appear on the sand, and the green scales slowly grow larger, and then one by one the young fronds will appear.—*St. Nicholas*.

We hear nowadays so much about "culture." Culture's all right when you have something to cultivate. If I should plant a watch, I wouldn't get any little watches, would I? Why?—Because the seed of life is not there. But let me plant some peas or potatoes, and I shall get a crop. Don't let any man or woman rest short of being born of the Spirit of God. Don't cultivate a dead and corrupt thing. First, make sure you have the divine nature; then cultivate it.—*D. L. Moody*.



RAISING THE WIDOW'S SON INTRODUCTION

Preceding Events.—This miracle immediately followed the healing of the centurion's servant.

Main Reference.—Luke 7: 11-16.

Other References.—None.

The Bible Story of the Miracle.—"And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about." Luke 7: 11-16.

Place.—Nain, just outside the city.

Circumstances.—Christ was just entering the city,—“coming down,” as the record would indicate, from Capernaum, where, the day before, he had healed the centurion's servant. The funeral train was passing out of the city to the burying-ground. They met—the Prince of Life, and death's captive. The Master spoke the word fraught with life-giving power; and the young man was immediately raised from the dead, and restored to his sorrowing mother.

Great Lesson.—"I am the resurrection, and the life."

STUDY OF THE MIRACLE

When He Came Nigh to the Gate of the City.—This miracle was performed at Nain, twenty-five miles from Capernaum. As the Master climbed the roadway leading to the gate of the city, he met the funeral train of the widowed mother's only son. What a spectacle at the gate of the city!—the procession of Death and the procession of Life! The funeral train is passing down the incline toward the tombs, while he who is the resurrection and the life leads his little band up the hill, and away from the tombs. Here they meet, and death is swallowed up in life. Thus we have a glimpse of that glad hour when the dead in Christ shall hear his voice, and come forth from their graves, shouting, "O death, where is thy sting? O grave, where is thy victory?"

When the Lord Saw Her, He Had Compassion.—Usually, when Christ had worked wonderful miracles of healing, either the sick person or his friends had asked for assistance. It was not so in this case. Unsolicited, Jesus stepped forward, and called the young man forth from death's embrace. It would appear that the Lord raised this young man to life largely because of the compassion he had on his mother. It is written that "when the Lord saw her, he had compassion on her, and said unto her, Weep not." It was after speaking these comforting words to the sorrowing widow, that he bade the young man "arise." Who can tell how many wanderers, dead in trespasses and sins, have been called out of darkness into light,—raised as it were from the dead, because of the sorrowing heart and faithful prayers of a godly mother?

Weep Not.—The widow of Nain was sorrowful of heart and broken in spirit, because she had lost her son; and to-day, throughout the length and breadth of the land, we may find praying mothers, whose hearts are full of grief as they think of their wandering children. The widow of Nain is only a type of a vast army of mothers and widows who mourn their sons and daughters who are away from Christ, *dead* to noble aspirations and true impulses. This mother at Nain wept in sorrow because she had been deprived of the companionship and help of her son; and to-day many a godly woman with tears beseeches God to spare the prodigal son, while in her heart she sorrows almost as one who has been forever robbed of his companionship, knowing well that unless a change comes, his sinful life will lead him farther and farther from the narrow path of the righteous, till they are separated for eternity.

He Delivered Him to His Mother.—The weeping mother and the mourning friends were alike powerless to help him who was in the grasp of death, but it took only one word from the Prince of Life to bring back the young man from the dead, and place him again by the side of his mother in the land of the living. Parents, friends, and others may work earnestly and perseveringly for a loved one who is dead in trespasses and sins; they may weep, mourn, and pray; but unless the procession somewhere can meet Jesus, the Life-giver, there is no hope of salvation. Let us seek to point the wandering and erring upward to the "Lamb of God, which taketh away the sin of the world." Let us encourage them to look and live; to call upon God in their depths of sin, and receive in response the life-giving message, "Arise!"

Who would not like to know how this young man spent his life after his resurrection? Would it not seem that so wonderful an experience would have brought him very near to God, and led him to live a most exemplary life? The answer to this question may be found all around us to-day,—found in the cold and indifferent experience of many a soul whom the Life-giver has raised from death in trespasses and sins, but who has used his life and liberty only as an occasion for additional sin.

W. S. SADLER.



PARABLE OF THE UNJUST JUDGE

(December 14)

LESSON SCRIPTURE: Luke 18: 1-8.

LESSON HELD: "Christ's Object Lessons," pages 164-180.

- To whom was the parable of the unjust judge given?
- With what object in view did the Saviour give it?
- What future events had he just been opening up before his disciples? See chapter 17.
- To what time, then, does this parable have special reference?
- What kind of scene is here pictured?
- Had Christ any special court in mind when he gave the parable? Read verse 2 carefully.
- What other parable have we had that is based upon fact?
- What kind of judge presided over this city?
- Who came to him for help?
- What was he urged to do? What is the meaning of "avenge"? How does this word read in the Revised Version?
- How many times did the widow press her case before the judge? What is there in the parable to show this?

- How did the judge treat her?
- For what reason did he finally grant her request?
- What one word in our lesson describes his character?
- To what special part of the parable does Jesus call our attention? Memorize these words.
- Whom does the widow represent? Read verse 7. What is the meaning of the word "elect"?
- In what respect may God's chosen people be likened to a widow? Note 1.
- From his work and position, whom did the unjust judge represent?
- In contrast with the character of this judge, how will the Judge of all the earth treat his people?
- In the parable, what brought the widow to the judge?
- Then what brings God's elect before him, crying day and night?
- Who is their adversary? 1 Peter 5:8; Zech. 3:1, margin.
- What does he do as our cases come up? Rev. 12:10.
- Even though we are guilty of that which Satan accuses us, what is our Advocate able to do for us? Jude 24.
- What part have we to act in this? Luke 18:7; note 2.
- In the days just before the coming of Christ, what great work is going on in heaven? Rev. 14:7. Who sits as the great Judge at this time? Dan. 7:9, 10. What lawyer pleads for us? 1 John 2:1. Who appears against us? Rev. 12:10.
- At what time, then, are God's people crying day and night?
- With what question did Christ conclude the parable? What does this question show as to the number of those who are found praying when Jesus comes?

NOTES

1. The prophet Isaiah says to God's people, Thy Maker is thine husband. But again and again they have rejected the tender love of their Maker, and in this condition the church is often described as a widow.

2. Each one of us has a case pending in heaven's court. Jesus is our lawyer, ready to plead at any time; but we must keep our cases before him day and night. In this work he does for us just what we ask him. It is true that God sends many blessings to the wicked, who never pray, but no sin is ever forgiven unasked. "It is a part of God's plan to grant us, in answer to the prayer of faith, that which he would not bestow, did we not thus ask."

PARAGRAPHS FROM THE LESSON HELP

The widow's prayer, "Avenge me"—"do me justice"—"of mine adversary," represents the prayer of God's children. Satan is their great adversary. He is the "accuser of our brethren," who accuses them before God day and night. He is continually working to misrepresent and accuse, to deceive and destroy the people of God. And it is for deliverance from the power of Satan and his agents that in this parable Christ teaches his disciples to pray.—Page 166.

The Lord's people can not, of themselves, answer the charges of Satan. As they look to themselves, they are ready to despair. But they appeal to the divine Advocate. They plead the merits of the Redeemer. God can be "just, and the justifier of him which believeth in Jesus." With confidence the Lord's children cry unto him to silence the accusations of Satan, and bring to naught his devices. "Do me justice of mine adversary," they pray; and with the mighty argument of the cross, Christ silences the bold accuser.—Pages 168, 169.

The character of the judge in the parable, who feared not God nor regarded man, was presented by Christ to show the kind of judgment that was

then being executed, and that would soon be witnessed at his trial. He desires his people in all time to realize how little dependence can be placed on earthly rulers or judges in the day of adversity. Often the elect people of God have to stand before men in official positions, who do not make the word of God their guide and counselor, but who follow their own unconsecrated, undisciplined impulses.—Page 171.

THERE is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of his light. There is no light so meager that the greatest and wisest of us can afford to despise it. We can not know at what moment it may flash forth with the life of God.—Phillips Brooks.



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W. C. CUNLIFFE, Agent,
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FOR EVERY DAY OF THE WEEK

SUNDAY:

Let there be many windows to your soul, that all the glory of the universe may beautify it.—*Wilcox.*

MONDAY:

"Every life, even the lowliest, which fulfills the divine thought for it, adds its little measure to the joy and treasure of other lives."

TUESDAY:

More dear in the sight of God and his angels than any other conquest is the conquest of self, which each man with the help of heaven can secure for himself.—*Dean Stanley.*

WEDNESDAY:

I look to thee in every need,
 And never look in vain;
 I feel thy strong and tender love,
 And all is well again:
 The thought of thee is mightier far
 Than sin and pain and sorrow are.

—*Samuel Longfellow.*

THURSDAY:

You must be sure of two things—you must love your work, and not be always looking over the edge of it, wanting your play to begin; . . . you must not be ashamed of your work, and wanting to be doing something else.—*George Eliot.*

FRIDAY:

"Education means a drawing out, and it is truly a 'higher education' if it draws one out of small prejudices, small prides, small desires, and small purposes, and leads one into the lofty life of large views, large tolerance, large aims, and large service."

SABBATH:

"Hold thou me up, and I shall be safe." Ps. 119: 117.

Two pages are given to the Young People's Work Department this week; but matters of unusual importance are introduced, and we are sure all will agree that it is space well bestowed. We would commend a careful reading of the different articles.

Has the power of Jesus "kept" you during the tempted hours of one long day from your besetting sin? Have you felt, in just one instant's uplifted prayer for strength, the divine help sent swift to your need? Then know that the same Power that hears your lightest call for reinforcements in your battle,—the same love that kept you *this* day,—will give you the victory all the days as they come—will *so* keep you, *so* watch over you every moment, that at last you may be among the shining number who will be presented faultless before the throne of God.

In the article on "The Reward of Faithful Toil," by Mrs. E. G. White, page 379, there occurs this statement: "If they had a realization of the work the Lord desires them to do *as his helping hand*, they would not feel it a privilege to shun all responsibility, and be waited on." Is it not a wonderful and beautiful thought that we may be as helping hands to Jesus in doing his own work in the earth?

THE INSTITUTE AT BERRIEN SPRINGS

NOVEMBER 15-18 it was the writer's privilege to attend the Institute of educational secretaries and Sabbath-school workers at Berrien Springs, Mich. The meeting was called in the interests of church- and Sabbath-school work, and to consider matters of importance in connection with the incorporation of the *Sabbath-School Worker* into our general educational magazine, the *Advocate of Christian Education*.

Though a small gathering, those present all felt that they enjoyed a rare privilege in meeting together in an informal way to talk over these matters, and to receive instruction. Professor Prescott, Elder Warren, and Dr. Paulson each spoke one evening to a well-filled house, many of the townspeople being present.

Among the subjects considered in the meetings of the Institute were the following: The essential qualifications of church-school teachers; graded Bible study for church schools; the duty of searching out young people who have ability to become teachers and business men in our various schools, and laying plans by which they may receive the necessary training; importance of connecting medical missionary work with the church schools; Young People's work, and Correspondence Study Department; Sabbath-school work—how to make it educational; study-books for church schools; a system of examinations for church and intermediate schools; church-school libraries—how to create and maintain them; etc. While it would be too much to say that all these questions were forever settled, it was good to see the earnestness, willingness to learn, and general spirit of consecration manifested by those present.

One matter of special interest to our young people was that of taking examinations. It has been decided that those, at least, who enter the college at Berrien Springs shall pass a fair examination before taking work in advance of that previously done in either church or preparatory school. "One ought not to forget his grammar overnight," was the way one teacher expressed it. Every pupil in the church and preparatory schools to-day should study so diligently the common branches that he would be willing to be examined in them every month if such a test were required. Those who are studying faithfully to do this now are those who, in a short time, will be able to do acceptable work in some department of the cause.

The Correspondence Study Department mentioned in connection with the Young People's work will be an interesting feature of that work during the coming year. Since the Institute the Educational Department of the General Conference has approved of the plan outlined then, and has asked the faculty of the college at Berrien Springs to plan for the work, arrange a regular course of study, etc., etc. Those who have this work in charge hope to be ready by the first of the year to offer something definite to the young people who wish to take up a course of home study. The work will be graded, definite, and thorough. Examinations at regular intervals will be given, and thus the subjects well fixed in mind. It is hoped that this plan of home study will enable hundreds of our young people who, for various reasons, are not able to go away from home to attend one of our schools, to take a preparatory course that will fit them to enter a training-school along with those who have taken the studies in the regular way. Of course hard study will be

required, but as only one subject will be taken up at a time, the student will be free to give all his time to that, and do his best work on it. More will be said about this Correspondence Study in early numbers of the INSTRUCTOR.

We were glad to see how comfortably the school is situated for its winter's work, and to notice the good feeling of courage and making the best of things that prevails with both teachers and students. The latter are a bright, earnest company, and nearly every one is in the school for a definite purpose—to enter some special branch of the Lord's work.

Through the kindness of Brother Christiansen we were able to pay a hasty visit to the college farm. He and his family are living there now, and under his supervision, the work of preparation for winter, and of clearing out the weeds and underbrush, is going forward. A drive around the place gave opportunity for observing the most beautiful outlooks over river and island and lowland; the knoll where it is hoped to begin the work of erecting buildings for the school next year; and the vineyards and berry and fruit orchards, the care of which, it is thought, will enable many an earnest student to help pay his way through school.

Altogether, the three days spent at the Institute were a blessing to those who were there, and it is hoped that the effects of the meeting will be far-reaching in their influence for good.

FOR THE INDIA MISSION FUND

MRS. W. A. TURNER, of Bryant, Colo., sends a draft for \$4.08 for the India Mission Fund. Three boys,—Peter, Christian, and Lewis Peterson,—of Houston, Minn., in renewing their own subscription, also send seventy-five cents for the Mission Fund. H. B. Wilson, of Bauer, Mich., sends fifty-five cents for the same purpose. Thus the fund grows. We are indeed glad to acknowledge these gifts.

In this connection we might say that the Congregational Society has lately ordered three additional copies of the INSTRUCTOR for the club it is sending to India.

THE HEALTH LIBRARY ASSOCIATION

Or Health Literature Club (Battle Creek, Mich.) has been organized by F. E. Belden, author of "Christ in Song," with the purpose of bringing together in one list the cream of all the health and purity publications in the world, to which end Mary Wood-Allen, M. D., Superintendent Purity Department, World's W. C. T. U., consented to examine everything submitted to her. For nearly a year this work has been in progress, and now a grand list appears, every book in which is scientifically and morally reliable, thus saving a vast amount of time, expense, uncertainty, and many mistakes on the part of parents and Christian workers; for it is a fact that even so-called Christian writers and publishers have now before the world books claiming to be both pure in influence and scientific in theory; but which fail in both points. Mrs. Wood-Allen, who stands at the head of 300,000 Christian women, in behalf of pure hearts and happy homes, stands also at the head of the Health and Purity Library, or Literature Club, as examiner of all publications *before they are listed*.

The purchase of the new, enlarged, illustrated edition of Dr. Kellogg's "Plain Facts for Old and Young," on sexual topics, is the basis of life membership in the Association. Every member may buy (at any time) publications from the approved list, and also select therefrom at the same time, premiums worth 10 to 20 per cent of the cash purchase. The premium privileges are life-long, with no expense or other obligation after the original purchase of one copy of the new "Plain Facts," advertised in last week's issue of this paper at a special 40 per cent discount to Seventh-day Adventists until Jan. 1, 1902. See particulars (in INSTRUCTOR dated November 28, and Review dated December 3) concerning the elegant 800-page edition, including the 350 illustrations, the 33-inch anatomical chart in nine colors, etc. A Certificate of Membership goes with every copy of the illustrated book, also the list of health and purity publications constituting the Library.

The *home* and the *Sabbath* are the two relics of Eden. Present truth concerning the first is vital, for there can be no spiritual rest without social purity.

A 24-page description of "Plain Facts" illustrated, will be mailed on receipt of a two-cent postage stamp sent to F. E. Belden, Manager Health and Purity Library, 112 Manchester St., Battle Creek, Mich.