

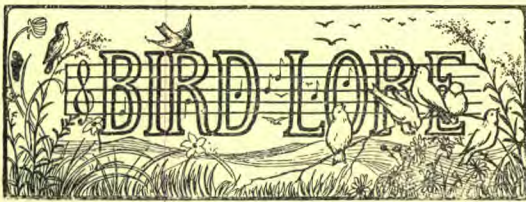
THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Vol. L.

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IN BLUE UNIFORM

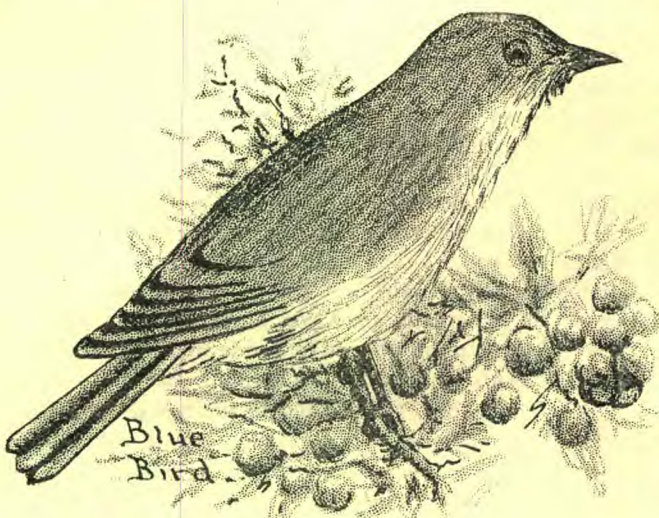


HERE are several birds which, by different people, are called "bluebirds," but only one of them is the Bluebird. The other two are the Indigo-bird and the Blue Jay. As well known as the Blue Jay should be, it seems rather strange that any should confuse it with the Bluebird. Its piercing, hawk-like cry alone should forever distinguish it from any other bird that wears blue clothes. Besides, it wears a crest, or topknot, and there are black stripes on its tail and wings, and it has a black collar. The Bluebird has none of these marks; it is blue above, reddish-brown on throat and breast, and the under parts are white. The Indigo-bunting is wholly blue, and is smaller than either of the others.

The Indigo-Bird

The Indigo-bird, or Indigo-bunting, sings late into the summer. His song is given by some as *Chritty-chritty-chritty-chrit, chrit, chrit, chee!* Florence A. Merriam says: "I well remember watching one Indigo-bird who, day after day, used to fly to the lowest limb of a high tree, and sing his way up from branch to branch, bursting into jubilant song when he reached the topmost bough. I watched him climb as high into the air as he could, when, against a background of blue sky and rolling white clouds, the blessed little songster broke out into the blithest roundelay that ever bubbled up from a glad heart."

The female Indigo-bird is not blue, like the male. When you see her, you will have found a small, sparrow-like bird, though unlike any of the sparrows. You will see a gleam of blue on



her shoulders and tail. Wait a little, till she calls her mate; when he comes, all dressed in indigo-blue, you will know you have not been mistaken. But Mr. Indigo-bird is the singer. His lady utters only a plain *cheep, cheep*, and nervously twitches her tail from side to side. You will find her very suspicious of you, and not at all willing to take you into her confidence. Her husband seems very happy, and sings when almost all the other birds have ceased, his clear notes ringing out even in the long, dry days of August.

Description.—Adult male: entire body deep-blue. Adult female: plain olive-brown above, dusky below; wings and tail black, with glint of blue on shoulders and tail.

The Bluebird

There is hardly any bird that will more fully repay our kindness than the Bluebird. He loves to live in our orchards and gardens or near our homes. If you make boxes for the Bluebird, be sure to put no perch at the entrance. Make the opening in the flat wall of the box; then the sparrows will be unable to dispossess the Blue-



Blue Jay

birds. Keep away cats and gunners. Plant a corner of your yard with sunflowers and wild-berry bushes, so that they will have food and tangled thickets for safety, and Bluebirds will build their nests there. Cans, gourds, and bird-houses will be further invitations for them to take up their abode with you. The mulberry, June-berry, shadberry, buckthorn, elder, choke-cherry, wild black cherry, Virginia creeper, dogwood, mountain ash, pokeberry, etc., are all valuable in enticing birds; and as the birds love wild berries better than cultivated, you will, by planting these, protect your own fruit as well.

As the Indigo-bird is the embodiment of good cheer, so the Bluebird is the type of amiability. He is so given to peace and good will that the pugnacious English Sparrows have driven him away from many gardens and orchards where once he was a permanent resident.

In the winter the Bluebird is a great rover, and travels in flocks through the Southern States; but in the spring he

is back to the North again, and soon sets up housekeeping.

As we study the birds, we find that each has some distinguishing characteristic or attribute, and generally it is something that we should



strive to possess ourselves. God has put for us in the Indigo-bird a picture of bubbling good cheer, of happy thanksgiving, which we should aim to embody in our own character; and in the life of the Bluebird we see an amiability and sweetness of temper that wins us in spite of ourselves, thus teaching us the wondrous power of a truly kind heart.

Description.—Adult male: upper parts, blue. Adult female: upper parts grayish-blue; under parts duller. Length about seven inches.

L. A. REED.

NATURE STUDY

It has been proved that the surest way to keep young is to live outdoors, take an interest in growing things, study the stones and rocks, associate with the beautiful birds, and listen to nature's thousand voices that speak of God.

This secret of perpetual youth seems to have been discovered by the naturalists; for, however venerable they became, their fresh hearts kept their eyes from fading, and the lines from gathering on their faces, and made them proverbially young both in manner and in spirit.

Nature study brightens faces and enlarges minds. Not only may one "go to the ant" and "be wise," but insects, birds, and beasts are our great teachers. They are always furnishing us with useful patterns and ideas, and some of our most wonderful inventions have been merely copies from their feats of engineering.

There is no such thing as a lonely forest or field. The city's activity is nothing compared with the life that is to be studied in nature's quiet places, where each leaf is a separate study; for no two of the countless billions that clothe the trees are exactly alike.

The great musicians of the world have put into their finest compositions echoes of the lovely bird-songs they have heard in their rambles, and the great artists have taken their fadeless colors from the numberless tints of the flowers. When we recall that there are fifty shades of red between crimson and scarlet, we are able to realize

dimly that the study of color alone could keep one busy a lifetime. No one can be low-spirited who opens his eyes, mind, and heart to the pure world of nature. A high, earnest, happy look must be on his face; and happiness is beauty always.—*Union Signal.*



IN HIS STEPS

DEAR Lord, perhaps within this very day
Which looks as earth's calm level to mine eyes,
Thou seest wide before my feet the way
Up thine own heights of love and sacrifice.

It may be there is space this day to bear
The sweet self-humbling of thy Bethlehem;
In Nazareth's grace of patient toil to share;
In desert hours the tempter's might to stem;

To turn love's daily drink to wine of joy;
To break love's bread, made blest and multiplied;
In help and healing still to find employ;
To lull the tempest-waves of wrath and pride;

To bear my cross, perhaps, up Calvary,
If I would keep beside thee all the way;
Dying to self as thou hast died for me;
Rising in thee. Dear Lord, is this my day?
—*Mabel Earle, in Christian Endeavor World.*

REMEMBER

A STAFF-OFFICER riding over the field of battle during the Civil War was attracted by a body lying under a tree; the figure was handsomely dressed, and a fancy sword lay near by. He removed the covering, and saw the sweet face of a boy of about twelve years,—a temporary aid to some officer. In his pocket was found a Testament, in which was written: "James Simmons. My son, 'remember now thy Creator in the days of thy youth.'"

Of all the wise sayings and excellent advice given by Solomon, none, dear young people, exceeds this. To hear and heed is to crown life with blessedness. It will, if followed, be a preventive from falling into many sins; but to neglect it is to court, through misdoings, remorse and repentance in the future.

These words are for you,—the youth. No period of life is so important as yours. "It is the time of the development of the faculties; the time when tastes are created, habits acquired, and character formed for future weal or woe." It is to you, and to you only, that the holy words can be applied: "Those that seek me early shall find me."

Now let us look at this passage in which the word "remember" is mentioned, and see what we can learn. Whom remember?—"Creator." Whose Creator?—"Thy Creator." How remember?—Why, his word, and believe it; for, "He that heareth my word, and believeth on him that sent me, hath everlasting life." Remember his work, and accept it; for "Christ died for our sins." Remember his love, and return it; for "herein is love, not that we loved God, but that he loved us." When should this Creator be remembered?—"Now." This is the most important moment, and the only moment we can call our own. Why should we remember?—Because there is not an hour but trembles with destinies, not a moment but is of infinite importance! Now glance at a few reasons as to why remember:—

1. That you may be safe. As we grow out of youth, we are apt to grow away from opportunities of salvation and the probabilities of being saved. Nine tenths of all who accept Christ, dear young friends, are said to do so before they are twenty.

2. That you may be happy. To remember God

properly is to lose ourselves in adoration of him, to be like him, to be holy as he is holy.

3. To be useful. God's promise to Abraham if he would follow him was, "I will bless thee, . . . and thou shalt be a blessing." It pays to live to do good as well as to be good. In fact, no one can be really good without doing good.

When Earl Cairns was a little boy, he heard three words: "God claims you." Then came the question, "What am I going to do with the claim?" He answered, "I will own it, and give myself to God." He went home, and told his mother, "God claims me." At school, in Parliament, and when he was made lord chancellor, he would always say, before he undertook anything, "God claims me." So does he claim you, young reader. What are you going to do with the claim? Answer, What?

WM. P. PEARCE.

GOD'S PURPOSE FOR THE YOUTH

WONDERFUL are the possibilities before the youth who grasp the assurances of God's word. Scarcely can the human mind comprehend the spiritual attainments which can be reached by them as they become partakers of the divine nature. Daily correcting mistakes and gaining victories, they grow into wise, strong men and women in Christ.

The Lord says to every one of you, "My son, give me thine heart." He sees your disorders. He knows that your soul is diseased with sin, and he desires to say to you, "Thy sins are forgiven." The Great Physician has a remedy for every ill. He understands your case. Whatever may have been your errors, he knows how to deal with them. Will you not trust yourself to him?

Before you are two ways,—the broad road of self-indulgence and the narrow path of self-sacrifice. Into the broad road you can take selfishness, pride, love of the world; but those who walk in the narrow way must lay aside every weight, and the sin which doth so easily beset. Which road have you chosen,—the road which leads to everlasting death, or the road which leads to glory and immortality?

The Lord has given you your life as a sacred trust. Spend it for him. Visit the sick; comfort the poor and sorrowful, speaking to them of the compassionate Redeemer. This work will bring to you health of body and peace of mind. Your countenance will reflect the joy that comes as the reward of unselfish service. The price of Christlike love is beyond computation; it makes human beings like Him who lived not to please himself.

In the history of Timothy are found precious lessons. He was a mere lad when chosen by God as a teacher; but so fixed were his principles by a correct education that he was fitted for this important position. He bore his responsibilities with Christlike meekness. He was faithful, steadfast, and true, and Paul selected him to be his companion in labor and travel. Lest Timothy should meet with slights because of his youthfulness, Paul wrote to him, "Let no man despise thy youth." He could safely do this, because Timothy was not self-sufficient, but continually sought guidance.

There are many youth who move from impulse rather than from judgment. But Timothy inquired at every step, "Is this the way of the Lord?" He had no specially brilliant talents, but he consecrated all his abilities to the service of God, and this made his work valuable. The Lord found in him a mind that he could mold and fashion for the indwelling of the Holy Spirit.

God will use the youth to-day as he used Timothy, if they will submit to his guidance. It is your privilege to be God's missionaries. He calls upon you to work for your companions. Seek out those you know to be in danger, and in the love of Christ try to help them. How are they to know the Saviour unless they see his virtues in his followers?

Take time to ask yourself, What am I doing for the Master? Work for him while the day lasts; the night is coming, and then you will not be able to work. Do not seek some great undertaking. Do the work nearest you, be it ever so humble. "He that is faithful in that which is least is faithful also in much." At the close of each day review your record, noting where you have failed to improve the precious opportunities that have come to you. Ask the Lord to pardon your neglect, and seek for strength to act with greater fidelity on the morrow.

Many youth are ready to make excuses for not entering the service of Christ. "I do not profess to be a Christian," one says, "and those who make a profession are no more Christlike than I am. If I professed to be a Christian, I would certainly do the works of a Christian." To the self-deceived ones who speak thus, come the words, He that knoweth his Master's will, and doeth it not, "shall be beaten with many stripes." If you have a clear understanding of the duties of the Christian life, and yet refuse to accept Christ, choosing rather to make yourself a stumbling-block by pointing to the errors of others, great will be your punishment.

At the eleventh hour the Lord will call into his service many faithful workers. Self-sacrificing men and women will step into the places made vacant by apostasy and death. To young men and young women, as well as to those who are older, God will give power from above. With converted minds, converted hands, converted feet, and converted tongues, their lips touched with a living coal from the divine altar, they will go forth into the Master's service, moving steadily onward and upward, carrying the work forward to completion.

MRS. E. G. WHITE.

YOUR NAME

"A GOOD name is rather to be chosen than great riches." Here is presented a worthy ambition for every young man and woman. The genuine ring of sterling worth lies back of every "good name." The name suggests the character of the individual. He may be without money, or in possession of great wealth; but of still greater worth than his riches, and beyond his poverty, he is valued for what he is.

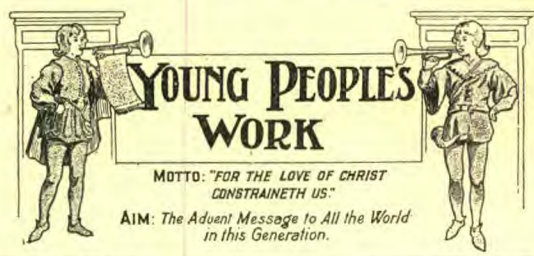
One day in conversation the remark was made that whenever one sees the name of a certain writer, he can count on good reading, genuine in every particular. I have pondered over this remark since. Such confidence comes not in a moment. It is the precious reward of hard work, an earnest devotion to that known to be just, lovely, and of good report. It is the result of strict adherence to principle.

Think not that after sowing wild oats a while, such a name may be chosen, and this confidence in you be realized. If wild oats are sown, a like harvest will be reaped. The good name should be chosen early in life. Once tarnished, it is almost, if not quite, impossible to remove the stain.

Do not prevaricate. When you undertake to tell something, tell it as it is. Don't color it for effect. At the time it may seem a desirable thing to do, but there is likely to be a reaction. If your name is attached to anything, may it be known to everybody that it is genuine in every particular. Put soul into whatever you do; that is, *yourself*; and know that as you do your work, whether you master a lesson, tidy a room, or make a bed, so are you. Let it be known that you are a genuine boy or girl, subject to *no discount*. Never let it be said, after you have told some happening, "It will be safe to divide that story by two."

This world needs such young men and women. They will be in demand in the home, the school, the ministry, the publishing houses, our offices, counting-rooms,—in fact, everywhere. Will you, dear young friend, count as one of them?

T. E. BOWEN.



A QUESTION

SHOULD the Young People's Society detract from the interest of the church?—Certainly it should not. A Society that in any sense draws the interest away from any of the regular services of the church is evidence that the members have not caught the true spirit of this movement. The banding together of our young people into companies of workers, means that they are to be church workers. It should mean that our young people "who really love Jesus" will be more faithful in their attendance at the regular church services, the prayer-meeting, the missionary meeting, and the Sabbath-school. And it should mean that these young people will be workers in all these lines of work. It should not mean a separation of interests.

Young people, the honor of the cause of God is at stake in this work. If you allow the Society to draw your interest away from any of the regularly established services of the church, it will be a serious mistake. Band together to take a more active part in the church work. Encourage one another in this. Otherwise, the Spirit of God will be grieved, church officers and members will regard the Society with disfavor, and the result will be a lowering of the standard, and consequent failure. Unless the organization of the Young People's Society has a direct tendency to encourage each member to be more faithful in all church duties, it would better never be organized.

A report of a Society in one city, says: "We have had unusually interesting meetings. Every young person in the church has taken a stand for the truth. All are deeply interested, and the Lord is greatly blessing the entire church." This report is only an example of what might be done in every place. "Press together" should be our rule of action. Let the church help the young people, and the young people help the church. How can it be otherwise if the work is on a right basis? The young people should be a part of the church, and of course the church should help its own.

MRS. L. FLORA PLUMMER.

TALENTS — LESSON II

Mental Faculties

(February 16-22)

PLACE the lesson outlines upon the blackboard, leaving space, not only for the references given, but for at least two others under each head. It would be well in addition to the Bible references to give those from "Christ's Object Lessons" and the Testimonies.

As a basis for the lesson read again the parable of the talents, as given in Matt. 25:14-29; also the last nine verses of the first chapter of Daniel, and that part of the chapter on "Talents" in "Christ's Object Lessons" given under the heading, "Mental Faculties," beginning on page 333.

Note

Minds are to be molded and character is to be developed by interested experiment. In the fear of God, every endeavor to develop the higher faculties, even if it is marked with great imperfection, should be encouraged and strengthened. The minds of many of the youth are rich in talents which are put to no available use, because they have lacked opportunity to develop them. . . . Aids to self-development must be given to the youth; they must be drawn out, stimulated, encouraged, and urged to action.

Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those in darkness may be enlightened by it. God requires that a zeal be shown in this direction infinitely greater than has hitherto been manifested. . . . We are not doing one twentieth part of the good we might, because selfishness prevails to a large extent among us. Cultivated intellect is now needed in the cause of God; for novices can not do the work acceptably.—"Testimonies," Vol. IV, pages 425, 426.

Lesson Outline

Show, by lesson scriptures and references, that God wants, for his work,—

1. Trained mental faculties.
2. Cultivated intellects, that are under the power of his Spirit.
3. Minds that are educated and stored with useful knowledge. See also Prov. 10:14.
4. Wise men and women. Read Prov. 4:7.
5. Men and women who know him, and understand his word.
6. Men and women who know how to discipline themselves.

Also that God wants to give to his children—

1. Wisdom. Ps. 19:7.
2. Knowledge. Dan. 1:17.
3. Learning (education). Dan. 1:17, 20.
4. Understanding (judgment). Dan. 1:17, 20.

A WORKING SOCIETY

MRS. JESSIE L. ADAMS, of Winnipeg, Manitoba, writes as follows of the Young People's Society recently formed there: "Our Young People's Society is now well started, though we have not a large membership. We are taking up the studies in the INSTRUCTOR with good courage and zeal. We have a club of Signs, and some of our number have already a good paper route. One of the boys has five copies that he sells each week, and others sell also. The older members were asked last week to go, two and two, to call on some of the members who had not attended meeting for a week or two. I think we shall form ourselves into a visiting committee to look after this class of persons,—see if they are sick, and if so, report it; then they may have help if they need it.

"The younger children are saving their papers; and when they get a few, we shall make another trip, as we did not long ago, and distribute them. As the result of our last trip with the papers, one lady has attended Sabbath-school and meeting regularly, and she now wishes to be baptized. She had heard the truth before, but had never attended meetings, and felt lonely. She seems so happy now, and we feel more than repaid for all our work thus far. Three of the older girls have been doing tract work on the envelope plan, and seem to enjoy it. We know that the seed will spring up and grow. In a city there seems so much to do, but we are trying to make a few people happier, and God gives to us double for our work in real happiness."

ENCOURAGING TOKENS

NOTICE the report from the Philadelphia Young People's Society. Their weekly meeting is made the occasion for a "thorough study," in preparing for which each one "studies the subject for himself beforehand." Of course the inevitable result of such preparation would be that stated,—that the meeting "is the most interesting of the week." Given an inexhaustible subject to study, with enthusiasm, application, and diligence on the part of students; and the meetings can not help being interesting and helpful.

The report from Winnipeg also merits thankful and thoughtful consideration,—thankful that God is using the work of this earnest little company to his praise, and thoughtful because it should awaken the inquiry, Am I willing to be used

in such humble, lowly ways to God's glory?

We hope that many a Young People's Society will read these reports, and by them be stirred to greater activity in study, and greater willingness and effectiveness in service.

NOTES FROM THE FIELD

A YOUNG PEOPLE'S SOCIETY has been organized in the Indianapolis church, with a growing interest.

Miss Anna Myberg, Seattle, Wash., writes under date of January 7: "Some of the young people here have come to the conclusion that we must do something to help one another and others. We have organized a Young People's Society as nearly according to the directions set forth in the YOUTH'S INSTRUCTOR as possible; and we hope with the Lord's help to be able to help some, for we know that this is his will. Seattle is a large place, with many young people, and we know that a great responsibility rests upon us, and that the Lord would have none of us stand idle, but desires all to go to work before it is too late. We hope you will remember us in this place when praying for the young people; for without the Lord's help we can do nothing."

From Mrs. W. J. Fitzgerald, Philadelphia: "I know you will be glad to have a report of the Philadelphia Young People's Society. This church is fortunate in having a great many young people from twenty to thirty years of age, and many of them are the most active workers in the church. The Berean lessons are studied at the church midweek meeting, so the committee on Young People's work thought it would be well to take up a line of study that would fit the members to give an intelligent reason for their hope. The pastor and another able Bible instructor were asked to become teachers, and the evening is devoted to studying a subject which has been previously announced. It is not given as a model Bible reading, but is a thorough study, that fills one with the subject, and from which a good reading can be reduced. Each one studies the subject for himself beforehand; but the class work brings out the greater and more beautiful truths. Many of the senior members say it is the most interesting meeting of the week, and have joined the Society. The membership is about forty-four. We are not burdened with machinery, having only a president, a secretary, and a teacher."

A HAPPY DAY

UNDER the direction of one of their number, the students of South Lancaster Academy prepared a dinner on Christmas day for the needy children of a near-by town. While some went to gather in the children, others busied themselves in the kitchen, and in preparing the four tables set apart in the dining-room for the little guests. When they arrived, they were first taken to the parlor, where for a short time a general program was given, followed by a division into smaller groups, each under the care of a teacher, who told them the beautiful story of the first Christmas day. Nearly every face manifested interest as the children told their experiences, and listened to the story of the Good Shepherd.

After dinner the children were made happy with gifts, and a short talk was given by Professor Griggs. Half an hour longer they stayed, and were then returned to their homes, a few with baskets of food for those who could not come.

But we do not feel that our work should end here. Literature must enter these and other homes; where Christian Help work is needed, it is to be done; and where the doors are thus opened, we must be ready to enter to sow seeds of truth.

After the children had gone, a number of the

young ladies visited a home not far away, where a large basket of clean clothes was waiting the attention that could not be given by the inmates of the home. Everything was in readiness on their arrival; and as many hands make quick work, it was not long till the basket was empty. Then followed a pleasant hour spent in singing, dialogue, readings, etc.

As the day closed, all remarked what a pleasant one it had been. We were happy because we had made others happy. * * *



THE MOTH'S ACHIEVEMENT

THE Moth was a creature of darkness and night,
And thus an inveterate foe of the Light.
Right boldly, one evening, he rushed at his foe,
And stoutly assailed him with blow upon blow.
The Light fell to trembling, the Moth laughed in
glee,—
And sought out a surgeon; his wings were but
three.

The stump nicely bandaged, once more to the
charge,
With expletives vigorous, valiant, and large!
The Light bent and quivered before he was
through,
But a slight pause was needed,—his wings being
two.

Undaunted, hilarious, forward again
Sir Moth dashes boldly with might and with main.
So swift is his onset, his cudgel so stout,
The poor Light is just on the point to go out,
When our hero, quite pleased with the work he
has done,
Makes his bow and retires,—his wings being one.

Triumphant, exultant, with fire in his eye,
Our hero, one-winged, is able to fly.
How he pommels the Light! How he raves, how
he tears!

How the Light, in extremity, flickers and flares!
How unlucky, that just before triumph is won,
Sir Moth falls to table,—his wings being—none!
In expiring, he sighed: "I'd have managed the
thing,
Had I only possessed an additional wing!"

—Amos R. Wells, in *Christian Endeavor World*.

TRANSFORMATION OF WOOD PULP

LET us consider how news paper is made in one of the great mills of the Adirondack Mountains, where the giant machines, rattling on, day after day, never stopping, are scarcely able to supply the demand of a single New York newspaper. The timber, which is felled in the forests of the north in winter, is floated to the mill in the mountain streams by the spring freshets, and piled up in great heaps about the mill buildings, whose many roofs, chimneys, and towers form a strange picture in the wilderness against the background of cloud-topped mountains.

By being fed to shrieking saws, the spruce logs are cut into pieces that are no longer than a man's arm. "Barking" machines, which have disks of rapidly whirling radial knives, attack the wood, and tear off the bark. To prevent a waste of any part of the timber, an endless chain conveyor carries the bark to the boiler-room, where it is fed to the fires. Another conveyor, like the *trottoir roulant* at Paris, carries the clean logs to the grinding-room, where a long line of three-horned monsters is waiting for them.

Flumes, beside which men are mere pigmies, bring the mountain torrents rushing down to the grinding-room, feeding the energy of forest cataracts to the great turbines. They have an enormous work to do. Within the iron cases of the three-horned monsters are grindstones of a special hardness, turned by the turbines. The "horns" are hydraulic presses, which force the logs under

them against the stones. Thus the wood is ground to pulp, the stones eating away three feet of wood an hour. The engineer tells us that more than ten thousand "horse-power-hours" of energy are needed to convert one cord of spruce into pulp, and that the mills use more power than a whole manufacturing city in New England. Cold water flows continuously on the grindstones to prevent the friction setting fire to the wood, and the mixture of ground wood and water which flows away from the grinders, as a pinkish, gruel-like fluid, runs over dams and through screens and drying machines, until, a thick mass, it is either put in storage tanks, in bulk, or formed by machinery into thick sheets that can be rolled up like blankets. It is then ground wood-pulp, ready for the paper machines.

The sulphite pulp is prepared in a different way. The logs, when they come from the barking machines, are cut up lengthwise, by "splitters," and then cut crosswise, by "chippers," into pieces less than an inch thick. This thickness gives the length of the fiber. A "chipper" with its whirling knives eats up a hundred cords of wood in a day. By falling on another "moving sidewalk," the chips are carried away to be screened and then hand-picked,—to sort out dust and dirt,—and then are carried to storage bins above the great sulphite "digesters,"—monster steel cylinders, with conical ends, standing upright in a row.—*Frank Hix Fayant, in January Success.*

IS THIS A FAIR COMMENT?

"So the one dog you helped returned to thank you; and you know we read that our Lord cleansed ten lepers, and only one came to give him thanks. It looks as if a dog might do better in that respect than nine tenths of the people."

This was a comment received upon the following true story, as I wrote it to a friend:—

This last Christmas day, I heard a dog barking and howling by turns for a long time, till at last I went to see what was the matter. I found a neighbor's dog with one foot fast in a steel trap.

Setting my foot on the trap, I released the tortured animal, and immediately he started down the hill like mad, but ran only a few rods when he came limping back to thank me. He wagged his tail, bobbed his head, and barked in such a way that it was impossible to misunderstand. He let me look at his injured foot; and later, after I carried him through some brush and turned him loose toward home, he would stop every few feet to nod his head and wag his tail at me, until I was out of sight.

CARL BOND.

CHEERFULNESS

It will help us in learning the lesson of cheerfulness if we persistently train ourselves to see the good things, the bright things, in our common life. Many persons seem to have eyes only for unpleasant things. They see at once, and see it magnified, every disagreeable thing that comes into their life. They remember all the unhappy experiences they have ever had. They keep on their hearts' walls the pictures of all their vanished joys and faded hopes, writing thereon, as with a diamond on glass, the record of all the trials, adversities, and misfortunes they have ever suffered. They forget all their blessings; they hang up no pictures of the joys they did not lose; but cherish only the dark side, forgetting that "heaviness in the heart of a man maketh it stoop," but "a merry heart doeth good like a medicine."

We often make our own shadows by turning our faces from the source of light; if we would always be cheerful, we must learn to see the beautiful things, and be blind to the disagreeable things.

Some feel sad and discouraged when all is

bright except one little thing, while others are cheerful and happy when they have only one thing to rejoice over.

"Some murmur when the sky is clear,
And wholly bright the view,
If one small speck of dark appear
In their great heaven of blue;
And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night."

Even Christians sometimes fall to murmuring on account of a few trials. If we would only remember that "all things work together for good to them that love God," we should not so often feel cast down. Jesus has promised us that he will never allow us to be tempted above what we are able to bear. That should be a source of joy to every one who bears his name.

If we keep our eye single to the glory of God, we can have another thing to rejoice over. Christ says, "Son, be of good cheer; thy sins be forgiven thee;" and the psalmist declares, "Blessed is he whose transgression is forgiven, whose sin is covered." It is joy of the highest order to be free in Christ Jesus. We should always be able to say, with the prophet: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."

"Spin cheerfully,
Not tearfully,
Though wearily you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God.

"The shuttles of his purpose move
To carry out his own design,
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when, with silent dread,
You view each somber fold;
For lo! within each darker thread
There twines a thread of gold.

"Spin cheerfully,
Not tearfully,
He knows the way you plod;
Spin carefully,
Spin prayerfully,
But leave the thread with God."

EMMA L. RUNCK.

THE ART OF LETTING GO

WE held on to a great many things last year which we should have let go,—shaken off entirely. In the first place, we should expel from our minds completely the things which can not be helped,—our past misfortunes, the trivial occurrences which have mortified or humiliated us. Thinking of them not only does no good, but it robs us of peace and comfort. The art of forgetting useless things is a great one, and we should learn it at any cost.

It is just as important to learn to let go as to hold on. Anything that can not help us to get on and up in the world; anything that is a drag, a stumbling-block, or a hindrance, should be expunged from our memory. Many people seem to take a positive pleasure in recalling past misfortunes, sufferings, and failures. They dwell upon such experiences, and repaint the dark pictures until the mind becomes melancholy and sad. If they would only learn to drive them out, and banish their attempts to return, as they would banish a thief from the house, those painful thoughts would cease to demand entrance. We want all we can get of sunshine, encouragement, and inspiration. Life is too short to dwell upon things which only hinder our growth.

One of the first lessons in life is to learn to be absolute master of one's own mind, to clear it of its enemies, and to keep it clear. A well-trained mind will never harbor thoughts inimical to success or happiness. You have the ability to choose your mind's company; you can call up at will any guest you please. Then why not choose the noblest and best?—*Selected.*



CHILDREN'S PAGE

BOYING

A JOLLY fish, one summer day,
Weary of swimming, tired of play,
Remembered, with a thrill of joy,
That he might go upstream, and boy.

He dug some colored lolly-pops,
Some sugar-plums, and chocolate-drops,
And to his mother chuckled he,
"We'll have some boy to-night, for tea."

Then, with his boy-rod 'neath his fin,
And armed with baited, bended pin,
He hid among the rushes rank,
Near by a boy upon the bank.

The boy-hook swung above the boy,
Who saw the sugar-plum with joy;
He grasped it, then there came a shriek:
The cruel hook sank in his cheek.

The fish, exultant in his work,
Gave his boy-pole a mighty jerk;
But as the boy fell in the stream,
He woke, and lo! it was a dream.

ELIZABETH ROSSER.

A SABBATH-SCHOOL IN A LUMBER CAMP

As you notice this vine-covered cottage, with its beautiful surroundings, the little children, the ladies standing near the house, and the motto, "Our Sabbath-school," perhaps you wonder where this strange Sabbath-school is held, and how it came to be at all. I will tell you.

About three years ago, Sister Hattie Sumerix, from Lansing, moved to northern Michigan, where her husband began to work in a lumber camp in the pine woods. Soon after getting settled, she began to look around her to see what she could do for Jesus. There were none of her faith near, so she gathered a few of the children together, and began to tell them about Jesus and his love. God blessed the work, and soon there was a flourishing little school in that lumber camp. The children loved to come; and a year ago they sent a cash offering to the Haskell Home, and a letter expressing their sympathy for the homeless ones.

This sister does not have nice, fresh INSTRUCTORS to hand out to the children; but has to use second-hand papers, sometimes months old. She has never complained about this, but I have wondered if there might not be some one who would be glad to send a little club of papers to this school. (Her address is Trowbridge, Cheboygan Co., Mich.)

On Friday evenings she has a study on some phase of present truth. The Lord is blessing the effort put forth.

As I have known of the difficulties under which this sister has worked, I have wondered if many of us might not do far more if we would only labor as faithfully and perseveringly? Wherever God in his providence has placed us, let us see if we can not find something to do for Jesus.

L. G. MOORE.

LYDIA'S FRIENDS

OUTSIDE of Lydia's window stood a row of evergreen trees, the tall kind, whose branches hang down to the ground; and in summer Lydia thought the very nicest playhouse she had ever had was under those sweet-smelling boughs. But now it was winter; and although they smelled just as sweet, the boughs were powdered with snow and hung with icicles, and Lydia thought the trees looked like court ladies in powder and diamonds.

Then she thought of the pretty verse which she had learned at school:—

"O hemlock-tree, O hemlock-tree, how faithful
are thy branches!

Green not alone in summer-time, but in the
winter's frost and rime,
O hemlock-tree, O hemlock-tree, how faithful
are thy branches!"

When she asked her mother what the branches were faithful to, she said, "Wait until winter comes, then you will see." And now winter was here; and Lydia, who could only go to school for a few weeks in the spring and fall, when her father could take her so far, sat in the window of her little room, and watched the trees to see how faithful they were.

She thought there never had been such a nice window in a little girl's room before; for it was very low, and so close to the floor that she had to sit down on the floor to look out of it; and then she was looking right into the branches of the trees. And there very soon she saw why it was so nice of them to be green in the winter-time.

All through their branches a red squirrel ran and played and jumped, and no matter how deep the snow was beyond the circle of the drooping boughs, underneath them was a warm, dry, brown space where he found nuts and bits of other things to eat. And every day there came

Then there came a solitary dark-red bird, which was very shy,—a cardinal grosbeak they said he was,—and his little song of thanks, when every day he came and found hemp-seed and crumbs and bits of suet and apple on the ground, was sweeter than anything the blue jays could say. But although the song was sweeter, we knew they both meant the same.

There was a funny little woodpecker, too, the kind they call a "high-holder," but he never came off of his tree, a small, dead chestnut, which stood between the hemlocks and the house. He would run round and round the tree from the branches nearly down to the ground, with his head downward, and stop near the bottom to turn his saucy little head backward, poke out his strong, sharp bill, and look up at Lydia with his pretty black eye; but although she put cracked nuts and hemp-seed near the foot of his tree, she never saw him leave it to get them; and although he sang very sweetly, he never grew tame.

The others, however, got to be like chickens. They saw Lydia the moment she came out of the door, and flew down, and crowded about her while she fed them. She had to stand very still; for at any move except that of her little hand to toss the crumbs and grain, whir! off they



THE SABBATH-SCHOOL IN THE WOODS

birds, in twos and threes, and by and by, when the snow was deeper, in flocks, to shelter in the branches, and pick about in the sheltered arbor underneath.

Then Lydia's mother let her put out a great tin pan of water, and every morning she and the cook went out and melted the ice in the pan, and filled it fresh, and the little snowbirds, which came in flocks of twenty,—little gray birds with paler gray under-bodies and white bands on each side of their heads,—bathed in the pan, no matter how cold it was.

The blue jays thought it altogether too cold for that. There were three of them, and first Lydia thought she was listening to a squeaky wheelbarrow, until she saw one of the big blue-and-white birds open his bill, and make the harsh noise. It was not music; but they were brave and noisy, and so blue that they looked like a bit of the sky when they flew in and out of the green boughs of the hemlock; so no one minded their chatter and scolding, it made the winter days so cheerful.

went, and the biggest blue jay sat on a high branch out of harm's way and scolded as only a jay can.—*Youth's Companion.*

THE OUTRAGED BIRD

ONCE upon a time, nearly seventy years ago, a little boy in a New England town was given a gun on the condition that he must not shoot any birds except those that robbed the corn-fields. In those days farmers thought that the crow, brown thrasher, and crow-black-bird stole so much grain that it was right to kill them; and therefore a bounty, large for that time, of twenty-five cents was offered for every crow destroyed. Nowadays we are wiser; and this very boy, who has grown into a tall, gray-haired, tender-hearted man, says that there is not a bird living that is not more a blessing than a curse.

But to go on with my story. The little gunner went out one day to see what he could hit with his new gun. About a quarter of a mile from the house he spied a little bird in a tree

on the edge of the woods. He took aim and fired. He did not kill the bird, did not even seriously wound it, only injured one of its wings. The bird dropped down at his feet, and began chirping and scolding, as if to demand an explanation.

The boy tried to get away; but every time he moved aside, the poor little outraged creature hopped in his path, never ceasing his vehement, indignant protest against the unwarrantable deed.

Finally the conscience-smitten boy, seeing that there was no escape for him, and pitying the wounded condition of the bird, killed it outright, carrying away in his throat a great lump, and in his heart a sharp pain, which will never die out. Although he is now over eighty years of age, he says that he would gladly give all the money he owns if he could undo that one thoughtless act.

When a bird can say so plainly that his life is his own, and no one has a right wantonly to take it from him, what must have been the thought of that bird's loving Creator, without whose knowledge and pity not even a sparrow falls to the ground!—*Selected.*

A WISE MOTTO

THE other day, as I was clinging to the strap of a Lexington avenue car, says a writer in the *Christian Advocate*, two ladies sat near me, and as one opened her purse to pay her fare, a scrap of paper pasted to the leather was disclosed.

"Is that your shopping list?" asked the other; "it doesn't look like a long one."

"No," was the reply, "it is not the list, but it is what keeps the list from being a long one," and she read:—

"He who buys what he does not need, will soon need what he can not buy."

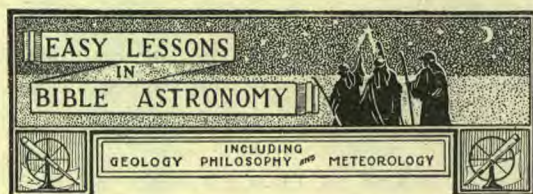
"What a capital guardian of your capital! You must let me copy that for my leaky purse. Who wrote it?"

"I don't know, but I wish I did; for he has saved many a dollar from lightly rolling from my hands since I put it here."

I was interested in the conversation, for at that very moment there lay in my note book a scrap which I would have brought forth but for the fact that my own corner was reached.

I publish it; for if the truth which it contains were assimilated, many a pocketbook would remain a pocketbook:—

"We are ruined, not by what we really want, but by what we think we do: therefore, never go abroad in search of your wants. If they be real wants, they will come home in search of you; for he that buys what he does not want will soon want what he can not buy."



DIVISION II—PHILOSOPHY

Chapter XIX₂ (Continued) — Light

§200. THE seven distinct colors obtained by the spectrum analysis of the solar-light ray are but the different manifestations of vibration that come within the field of light. These seven colors are as follows: red, orange, yellow, green, blue, indigo, and violet. The red ray, which is the lowest form of vibration that the eye can recognize as light, is produced, to be exact, by 481,536,000,000,000 vibrations a second, giving to that ray 37,640 undulations to the inch. The yellow ray is produced by 535,000,000,000,000 vibrations a second, or 44,000 pulsations to the inch. The blue ray is produced by 622,000,000,000,000 vibrations a second, equaling 51,110 vibrations to the inch; while the violet, or highest form of

light, is produced by 722,304,000,000,000 vibrations to the second.

§201. When we get above the violet ray in the scale of vibration, we enter the field of electricity, and have to depend upon the sense of touch to distinguish the various vibrations, rather than upon the sense of sight or hearing. Just as the field of heat lies above that of sound, and the scope of light lies above that of heat, overlapping and commingling with it, so the sphere of electricity lies above that of light, only that it is distinct therefrom and does not overlap, or commingle, with light, as we shall learn further on.

§202. Inasmuch as electricity is a higher form of vibration than light, we find it more rapid in its flight through space. Electricity travels at the rate of 288,000 miles a second, while light travels only 192,000 miles in the same length of time. Sound travels, on an average, 1,142 feet a second, though this rate varies according to atmospheric conditions. A rifle ball travels at the rate of 1,466 feet a second.

§203. The special point we wish to emphasize in this present study is that the change in vibration from one tone to another, or from one ray of light to another, is not abrupt, but a gradual blending from the one to the other; that is, if the number of vibrations forming the red ray be slowly increased, we find it gradually blending into the next higher order of light,—the orange ray; this, in turn, will change to the yellow; and this to the next higher order until we pass through all seven of the primary solar colors by merely increasing the number of vibrations a second. The change is not abrupt; but one color merges, or blends, beautifully into the next in order.

§204. This same blending is true in the field of sound, and may be illustrated in the following manner: With a violin properly tuned and in position, carefully draw the bow over any of the open strings, say the D string. Then by pressing the same string with the forefinger in the proper place, and again drawing the bow across the string, the tone known as E is heard. What have we done?—By pressing the string against the fingerboard, we have shortened the string sufficiently to increase the number of the vibrations a second so that the next higher tone, in the scale is produced. Now let us change the experiment. Place the finger as low down as possible on the same string, and while drawing the bow as before, gradually slide the finger up the string to that point where it was first placed to produce the tone E. Thus one tone is gradually merged into another, instead of passing directly from one tone to the next higher.

This same sliding up and down—raising and lowering the number of vibrations a second—may be seen in all phases of vibratory manifestation, whether they be in the range of sound, heat, or light, and is, we shall find, a most important factor in our understanding of the great truths of astronomy.

Questions

Name, in their order, the seven primary colors of which light is composed. What is the lowest form of vibration recognized by the eye? How many vibrations a second produce this color? What is the highest form of light which the eye recognizes? Give the number of vibrations a second producing this color. What form of vibration lies next above that of light? What is the velocity of electricity? Of light? How does this compare with the velocity of sound? As the vibrations in the field of light are increased or diminished, is the change from one color to another abrupt or gradual? How is this in the field of sound? Illustrate.

DR. O. C. GODSMARK.

2005 Magazine St., Louisville, Ky.

PATIENCE is the ballast of the soul, that will keep it from rolling and tumbling in the greatest storm.—*Bishop Hopkins.*



THE TWO DEMONIACS AT GADARA

(Concluded.)

What Is Thy Name?—The question that Jesus asked, "What is thy name?" may have been directed either to the demons or to the man himself, perhaps with the intent to bring him to realize that he was an individual with an independent will, capable of acting for himself. However this may have been, the evil spirit seized the question, and answered it. Again: it may have been that the question was asked to show the one possessed what a great deliverance he was about to experience.

A Great Herd of Swine Feeding.—On the mountainside, not far from the scene of this restoration, a herd of swine was feeding. (Mark, with his usual fullness of detail, gives their number as "about two thousand.") It was this herd of swine that the demons asked Jesus' permission to enter. When this request was granted, panic seized the animals, and they rushed down over the cliffs, and into the sea.

And They That Fed the Swine Fled and Told It.—From the cliffs near by, the keepers of the swine observed all that had occurred, and hurriedly went to publish the news. The demoniacs had been the terror of the country, and their fear was upon all. Now, clothed and in their right mind, they were sitting at the feet of Jesus; but a greater fear seized these wicked people. They had been in fear of the demons, but now they were in fear of him who had power over demons, and they besought him to depart from their coast.

"*Sitting at the feet of Jesus*" is what is said of the demoniac. He heard but one sermon from the Saviour; but this, with the wonderful work that had been wrought for him, was sufficient to make him a messenger of the gospel's glad tidings to his countrymen. But the people "began to pray him to depart." Let us beware how we bid Jesus leave our coasts, depart from our hearts. Let us welcome him, even when he comes as a destroyer of those things which have kept us from glorifying and honoring our Father's name. In bidding Jesus depart from their coasts these Gadarenes were but types of thousands upon thousands who seem more anxious to escape from salvation than to receive its blessings.

Besought Him That He Might Be with Him.—The petition of the sinful Gadarenes, that Jesus would depart out of their coasts, seemed to be answered, as was also that of the evil spirits; and yet the request of the restored demoniac was not granted. He prayed to go with his Master, perhaps because of fear of what the people would do to him, when he saw how hostile they were to the One who had cured him; or perhaps he feared that without the presence of Jesus the evil spirits would again take possession of him. But it was possible for this poor man, although he was denied the privilege of going with Christ, to work for Jesus in his home country. It is good to be with Christ, but far more blessed is our privilege of working for him.

Tell How Great Things the Lord Hath Done for Thee.—In sending the demoniac to his own people, Jesus would give a lesson to every Christian. Let us begin our work at home, with those nearest. As Andrew first went to work with his brother Simon, and Philip with his friend Nathanael, let us begin with those dearest to us.

This liberated soul was commissioned to go home to his friends, and to them tell the story of his personal experience,—his bondage and his salvation. He wanted to go with the Master, but Jesus had a better thing in store for him than the immediate answering of his prayers. He was to be made a missionary, to go and tell his friends what great things the Lord had done for him. While Christ himself was to leave these shores, he would not leave himself without a witness.

W. S. SADLER.



SABBATH SCHOOL LESSON No. 8

PARABLE OF THE VINEYARD

(February 22)

MEMORY VERSE: "I am the true vine, and my Father is the husbandman."

LESSON SCRIPTURE: Matt. 21: 33-46; Mark 12: 1-12; Luke 20: 9-19.

LESSON HELP: "Christ's Object Lessons," pages 284-306.

33. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35. And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36. Again, he sent other servants more than the first: and they did unto them likewise.

37. But last of all he sent unto them his son, saying, They will reverence my son.

38. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39. And they caught him, and cast him out of the vineyard, and slew him.

40. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?

43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.—Matt. 21: 33-46.

Synopsis

In the parable of the Two Sons, Christ set before the Jewish leaders an important lesson in obedience. They hated to hear such pointed teaching, but remained silent, hoping that Jesus would say something whereby they might condemn him. Closely they followed the Saviour in the story of The Vineyard, and not considering its relation to themselves, answered, "He will miserably destroy those wicked men." They were the wicked husbandmen, and unwittingly they had pronounced their own doom. As soon as they realized what they had done, they involuntarily exclaimed, "God forbid." "Did ye never read," said the Saviour, "that the stone which the builders rejected, the same is become the head of the corner?" Those men that stood there ready to kill the Son of God that they might seize the inheritance, were soon to lose

their kingdom, which was to be given to a nation bringing forth the fruits thereof.

Questions

1. After giving the parable of the Two Sons, how did Christ further instruct the priests and elders?
2. Who planted this vineyard?
3. How was it protected?
4. What was the wine-press for? the tower? See note.
5. What do these terms represent,—householder, vineyard, hedge, and tower? See quotations.
6. To whom did the householder let his vineyard out?
7. Where did he then go? For how long? Luke 20.
8. At the proper season, whom did he send to receive the fruit?
9. How was the servant treated?
10. What other servants were sent?
11. What did the husbandmen do to them?
12. What last effort did the householder make to get his fruit?
13. What thought prompted him to do this?
14. But when the husbandmen saw the son, what did they say?
15. What did they do? With what object in view?
16. At this point in the parable what searching question did Christ put to the chief priests and elders?
17. What answer did they give to it?
18. Realizing that they had pronounced their own doom, what did they involuntarily exclaim? Luke 20.
19. Of what did Christ then remind them?
20. What was to be the result of their rejection of that chief corner stone?
21. What will that stone do for one? See quotation 3.
22. When the Pharisees heard the parable, what did they perceive?
23. Why did they not do what they had in mind?

Note

In olden time every vineyard had its tower. Here the keeper stayed and watched his fruit, thus protecting it from raids of the enemy. In the parable, the tower is a symbol of the temple, the place where God dwelt and cared for his vineyard, the house of Israel.

Quotations

1. "In the parable, the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. The tower was a symbol of the temple."—*"Desire of Ages."*
2. "To fall upon the Rock and be broken is to give up our self-righteousness, and go to Christ with the humility of a child, repenting of our transgressions, and believing in his forgiving love."—*Id., page 599.*
3. "In quoting the prophecy of the rejected stone, Christ referred to an actual occurrence in the history of Israel. The incident was connected with the building of the first temple. While it has a special application at the time of Christ's first advent, and should have appealed with special force to the Jews, it has also a lesson for us. When the temple of Solomon was erected, the immense stones for the walls and the foundation were entirely prepared at the quarry; after they were brought to the place of building, not an instrument was to be used upon them; the workman had only to place them in position. For use in the foundation, one stone of unusual size and peculiar shape had been brought; but the workmen could find no place for it, and would not accept it. It was an annoyance to them as it lay unused in their way. Long it remained a rejected stone. But when the builders came to the laying of the corner, they searched for a long

time to find a stone of sufficient size and strength and of the proper shape to take that particular place and bear the great weight which would rest upon it. Should they make an unwise choice for this important place, the safety of the entire building would be endangered. They must find a stone capable of resisting the influence of the sun, of frost, and of tempest. Several stones had at different times been chosen, but under the pressure of immense weights they had crumbled to pieces. Others could not bear the test of the sudden atmospheric changes, but at last attention was called to the stone so long rejected. It had been exposed to the air, to sun and storm, without revealing the slightest crack. The builders examined this stone. It had borne every test but one. If it could bear the test of severe pressure, they decided to accept it for the corner stone. The trial was made. The stone was accepted, brought to its assigned position, and found to be an exact fit. In prophetic vision, Isaiah was shown that this stone was a symbol of Christ."—*Id., pages 597, 598.*

4. "And on whomsoever it shall fall, it will grind him to powder." . . . What was it that destroyed the Jews?—It was the rock which, had they built upon it, would have been their security. It was the goodness of God despised, the righteousness spurned, the mercy slighted."—*Id., page 600.*

It requires a well-kept life to do the will of God, and even a better-kept life to will to do his will. To be willing is a rarer grace than to be doing the will of God. For he who is willing may sometimes have nothing to do, and must only be willing to wait; and it is easier far to be doing God's will than to be willing to have nothing to do: it is easier far to be working for Christ than it is to be willing to cease. No, there is nothing rarer in the world to-day than the truly willing soul, and there is nothing more worth coveting than the will to will God's will. There is no grander possession for any Christian life than the transparently simple mechanism of a sincerely obeying heart.—*Professor Drummond.*

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| | |
|---|-------------|
| No. 9, Mail and Express, to Chicago..... | 12.15 P. M. |
| No. 7, Limited Express, to Chicago..... | 7.10 A. M. |
| No. 3, Lehigh Valley Express, to Chicago..... | 3.50 P. M. |
| No. 5, International Express..... | 2.17 A. M. |
| No. 75, Mixed, to South Bend..... | 7.30 A. M. |
| Nos. 9 and 75, daily, except Sunday. | |
| Nos. 3, 5, and 7, daily. | |

EAST-SOUND.

| | |
|---|------------|
| No. 10, Mail and Express, East and Detroit..... | 3.45 P. M. |
| No. 8, Limited Express, East and Detroit..... | 4.14 P. M. |
| No. 4, Lehigh Express, East and Canada..... | 8.22 P. M. |
| No. 6, Atlantic Express, East and Detroit..... | 2.10 A. M. |
| No. 2, Express, East and Detroit..... | 7.00 A. M. |
| No. 74, Mixed (starts from Nichols yard) | 7.15 A. M. |
| Nos. 10 and 74, daily, except Sunday. | |
| Nos. 4, 6, 8, and 2, daily. | |

W. C. CUNLIFFE, Agent,
BATTLE CREEK.



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FOR EVERY DAY OF THE WEEK

SUNDAY:

"There is no sin a man can be tempted to, but he will find greater comfort in resisting than in indulging."

MONDAY:

Let not the word "yoke" frighten you; we must bear the weight, but God helps us to bear it. It is a burden that two must carry, and God shares it with us.—*Fénelon.*

TUESDAY:

Some men's hearts are as great as the world, and still have no room in them to hold the memory of a wrong.—*Ralph Waldo Emerson.*

WEDNESDAY:

When over dizzy heights we go,
 One soft hand blinds our eyes,
 The other leads us, safe and slow,
 O Love of God most wise!

And filled and quickened by thy breath,
 Our souls are strong and free
 To rise o'er sin and fear and death,
 O Love of God! to thee.

—*Eliza Scudder.*

THURSDAY:

Chemistry tells us that a single grain of iodine will impart color to seven thousand times its own weight of water. It is so in higher things; one companion, one book, one habit, may affect the whole of life and character.—*Anon.*

FRIDAY:

To watch for hurts that we can heal, for halting steps that we can steady, for burdens of infirmity or trouble that we can give our thought, our care, our love, ourselves, serving them with humblest fidelity, and leading with words of sympathy and brotherhood in the ways of righteousness and peace,—this is the high calling of God in Christ Jesus.—*Washington Gladden, D. D.*

SABBATH:

"He that shall endure unto the end, the same shall be saved." Matt. 24:13.

"HA-WY-EE," with the accent on the second syllable, is the pronunciation for Hawaii, as given in a recent Honolulu newspaper. The same authority declares that the name Honolulu should be pronounced "Ho-no-lulu," with the accent on the "Ho."

THE *Advocate of Christian Education* for February is a valuable number for every Sabbath-school teacher as well as for the church-school teachers. To be sure, there is a special department for the Sabbath-school teacher; but it would be a poor teacher who could not find in other parts of the magazine that which would be of the greatest help in his work on the Sabbath.

The *Advocate* is published at Berrien Springs, Mich., under the auspices of the Educational Department of the General Conference. Price, in clubs of two or more, forty cents a year; single copies, fifty cents; to foreign countries, seventy-five cents. Address all orders and make all checks payable to the *Advocate*, Berrien Springs, Mich.

"If Marconi says it is true, I believe it," was the unanimous verdict of the leading electrical engineers when interviewed concerning the inventor's announcement that he had succeeded by his system in receiving prearranged signals across seventeen hundred miles of ocean. Of course they had nothing but his unverified statement in support of the assertion, but such was his reputation for truth telling that they regarded that as sufficient. This almost involuntary testimonial to the man's character can not but be regarded as one of the highest compliments ever paid him.

SHALL WE MAKE IT OUR OWN?

It is not too late for us to accept and make our own the following, written by J. H. Tewksbury, and printed in a late number of the *Congregationalist*:—

"To be joyous in my work, moderate in my pleasures, chary in my confidences, faithful in my friendships; to be energetic but not excitable, enthusiastic but not fanatical, loyal to the truth as I see it, but ever open-minded to newer light; to abhor gush as I would profanity; and hate cant as I would a lie; to be careful in my promises, punctual in my engagements, candid with myself and frank with others; to discourage shams, and rejoice in all that is beautiful and true; to do my work and live my life so that neither shall require defense or apology; to honor no one simply because rich or famous, and despise no one because humble or poor; to be gentle and considerate toward the weak, respectful yet self-respecting toward the great, courteous to all, obsequious to none; to invigorate my mind with noble thoughts as I do my body with sunshine and fresh air; to prize all sweet human friendships, and seek to make at least one home happy; to have charity for the erring, sympathy for the sorrowing, cheer for the despondent; to leave the world a little better off because of me; and to leave it, when I must, bravely and cheerfully, with faith in God and good will to all my fellow men,—this shall be my endeavor during the coming year."

A NEW BOOK

By Dr. L. A. Reed, whose name is pleasantly familiar to all INSTRUCTOR readers, has come to our table. It is entitled "The Scriptural Foundation of Science," and takes up the subject in sixteen chapters. A glance at the chapter-headings will give a general idea of the scope of the work: Scientific Theories; The Air; Gravitation; The Transfer of Radiant Energy; The Conservation of Energy; The Center of the Universe; The Earth in Space; "Spin Round with Joy;" "It is Turned;" Stars Innumerable; Celestial Magnitudes; The Infinitude of Space; The Gospel of Despair; Different in Glory; Fixed Stars; The Reign of Law. The Introduction has the following sub-headings: Treasures of Wisdom, The Quality of Truth; and The Bible and Science.

The book is the result of years of study on the part of Dr. Reed, and "is put forth with a sincere desire to encourage all those who have or would have a faith in the Bible as the inspired word of God."

Illustrated by the author; 272 pages; cover embossed in three colors; price, postpaid, seventy-five cents. Address all orders to the Review and Herald Pub. Co., Battle Creek, Mich.



WHAT IS GOING ON IN THE WORLD.

THE OPENING OF PARLIAMENT.—On January 17 Parliament was opened by King Edward VII. The king and queen rode to Westminster in the state coach of gold and plate-glass, dating back to the time of George III. The coach was drawn by eight cream-colored horses; and the procession was a very brilliant one. Every feature of the medieval ceremony was faithfully reproduced. After the summoning of the members of the House of Commons to the House of Lords, the king read the "Speech from the Throne," in which he referred to his friendly relations with other nations, the war in South Africa, the conclusion of a canal treaty with the United States, etc.

THE SIMPLON TUNNEL.—This great tunnel, now building under the Alps from the valley of the Rhone into Italy, is about half finished, and it is expected that it will be opened for use in about two years. "Its cost will be \$14,000,000, and this enormous expense has been incurred to shorten the road between Paris and Milan only fifty miles, the distance by way of the new tunnel being 606 miles, as against 656 through the Mont Cenis and 662 through the St. Gothard tunnel. But a greater gain than that in distance is effected in grades, because the highest point of the Simplon tunnel will be only 2,312 feet above sea-level, as against 3,785 feet for the St. Gothard and 4,244 for the Mount Cenis. This makes much easier work for the locomotive. The length of the tunnel will slightly exceed twelve miles."

THE PANAMA ROUTE FAVORED.—On January 4 the directors of the Panama Canal Company voted to offer its property and concessions to the United States for \$40,000,000, at which sum the Isthmian Canal Commission recently estimated its value. Hitherto the lowest price mentioned for the holdings of the Canal Company was \$109,000,000. The Isthmian Canal Commission took the matter up as soon as the offer was formally announced, and on January 18 placed in the hands of the President a unanimous report favoring the acceptance of this offer. The advantages named for the Panama Canal over the Nicaraguan route are, briefly, smaller cost of constructing and maintaining, shorter time in passing through canal, fewer locks, and less curvature. As far as the purposes of trade are concerned, the advantages of both routes seem to be about evenly balanced.

THE RETURN TO PEKING.—The return of the Chinese court to the imperial city early in January, after an absence of seventeen months, was a spectacular event. The leading figure was, of course, the keen-witted and crafty dowager-empress; after her, the emperor, who is described as "a debilitated youth, who has, from his appearance, hitherto attracted more sympathy than he deserved;" and the Chinese generals and their troops, with a vast retinue of faithful subjects. For the first time in Chinese history the imperial procession was viewed by foreigners; not only so, but the empress bowed repeatedly to the soldiers stationed on the walls. The crowds of Chinese thronging around the gates followed the example set by the foreigners, "and gazed boldly on their ruler, without fear of the old law which made the offense punishable by death." Thus the closed nations are yielding to a spirit of greater liberality and openness, which will make it possible for the gospel of the kingdom to be preached among them.