

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Vol. L.

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No. 8.

IN THE CHRISTIAN PATHWAY

LET NOT YOUR HEART BE TROUBLED

"Let not your heart be troubled"

When rain-clouds gloom thy sky,
And fill the air with weeping,
With bitter moan and sigh:
For clouds wear through to the azure,
And show it by and by.

"Let not your heart be troubled"

When woods are still and gray,
Where, hearing none, thou fearest
All music gone astray.
Why, robin sings all winter,
And bluebird's on the way!

"Let not your heart be troubled"

When wandering in the night,
Deep mists shut out the star-shine
That guides thy steps aright;
Fog lifts; and stars seen after
Will twinkle doubly bright.

"Let not your heart be troubled"

When winds roar round thy sill,
And scatter hopes and pleasures
With fingers rude and chill:
The winds will calm ere morning,
And rest come, deep and still.

"Let not your heart be troubled"

When ice enthalls the spray,
Which chills the strong life current,
And checks it on its way:
Grief will not bear the fervor
Of hope's sure sun a day.

"Let not your heart be troubled"

When sudden walls appear
Across thy path, unbidden,
And force thy waiting here:
Faith lives to move a mountain,
Or guide thee round as near.

MINNIE ROSILLA STEVENS.

YOUNG MAN, COME UP HIGHER

A CHRISTIAN life is more than a log of drift-wood on a tide of chance. There is no chance about it. It is not something to guess about, and say: "O, well, I don't think he'll amount to much!" Those words are simply foolishness when applied to a Christian. The word "Christian," for him who bears that word written in his heart, is a synonym for victory and success in everything.

The other morning at a foundry a workman was kindling a fire in one of the big furnaces, which was already filled with fuel and iron. He lighted an ordinary match, and held it between his fingers, unprotected; a tiny breath of wind passed through the room, and blew it out. Then he lighted another, protecting it with his hands till it burned up brightly. With this little flame he lighted the kindlings, and the kindlings lighted the coal and coke, and then a blast of wind from the blower was turned in, slowly at first, and then stronger and stronger till it roared like a whirlwind. The fire grew whiter and whiter; and

by and by a workman knocked out a plug of clay in the bottom of the furnace, and a fiery stream of incandescent iron gushed out.

There were two matches with equal possibilities before them;

but see the difference in what they accomplished! One went out without accomplishing anything except to destroy itself, while the other, protected and guided by the workman, spread its influence from a tiny flame, that a breath would destroy, to the strength of a furnace that only burned the brighter with all the blast that machinery could send into it.

With men it is very much the same. The one who is unprotected by God is a failure, first and last and all the time. True, as a misdirected match may burn up a house or a haystack, he may make a big stir, if he happens to have the right kind of brain. He may have luck, and he may not. But what does it amount to if he does have luck? Does he make himself or anybody else better by it? Christ said, "He that gathereth not with me, scattereth abroad." And the man with the most influence scatters the most poison for his fellow men.

But the other, the one whom God guides, is not going to make a failure; his brain has nothing to do with it, whether it be the right kind or not; for he has the mind of Christ; and the strongest blast of trial and temptation will only stimulate him to more intense action for the right. He will be happy himself, and will exert a mighty influence to make others so.

O, why do so few so-called Christian young men, strong and ambitious, accomplish so little? — Often simply because they have a wrong idea of things. There are few people in the world to-day who, comparatively speaking, have any idea what it means to be a Christian. To be a Christian means to be led of the Lord; it means to have, literally and truly, the faith of Jesus, and the mind of Christ to go with it, to use it properly. It means to have everything in the life that will bring success,—love and wisdom and power. When young men once come to realize that this is for them, do you not think they will accomplish more?

God works reasonably. When a young man starts as a Christian, he has many things to learn. He must learn to deport himself as a Christian; to meet his friends as a Christian should; to know just what is his relation to God,—how to get strength from him, and guidance, and wisdom. These are the A B C's of his experience. God will teach him these things first, and he desires him to learn these things thoroughly. Do you ask why? — Because an understanding of them, like the rules of arithmetic, will enable him to work out problems correctly. But if a young man gets the idea that he knows these things well enough, or thinks he can learn them better at some future time, he is simply laying a foundation for failure.

I suppose there was never a young man of brighter promise than Moses. He was so grand

a young man, in fact, that Pharaoh wanted him for a son. But Moses thought that he must go a little faster than God wanted him to. He hadn't learned his relation to God yet, so he started out to deliver Israel in his own way. The result was failure. But when God said, "Moses, I want you to go down to Egypt, and deliver my people Israel," then his work was a success. God will lead; he will help any man who will get the notion out of his head that he must lead himself.

We are so full of the world's methods! They think that a mere boy has to choose his life-work, and study early and late for that work, and cram and grind his poor brain into shape that will fit the mold he has figured out. God doesn't want anybody to work that way. If he wants you to know what you are to be by and by, *he* will tell you that so plainly that you need make no mistake: you are to have no worry over it. And this is the wonderful part of it! if I do what my hand finds to do to-day, in the faith of Christ, *I am prepared for to-morrow's duties when they come!*

One thing more. Christian character is more than gentleness, patience, meekness, humility, and kindness. These are necessary, but they must be accompanied by something else. When we have made wrongs right, and been forgiven by God and men, we are to grow; and in order to grow, we must exercise faith—Christ's faith. We ask him to come into our hearts, that *his faith may work for us*. But it will take every bit of courage, and energy, and force, and "grit" you can muster to exercise that faith. It will not work of itself. At first it may seem that you are going to make a failure. Go ahead! Faith never works according to *seeming*; if it did, it would cease to be faith. But the time will come when you can't go ahead except in one way. Your courage will fail. But, dear friend, rejoice when God brings you to that point. Ask him to help you to realize just then that it matters not what anybody thinks, or what dark forebodings exist in your own mind, but that you are to work in his very presence, as if he and you were alone in the universe. You will be strengthened then, and you will begin to realize what it is to have a power in your life that can meet *any* difficulty.

Do you want such a power in *your* life? If you do, that *want* itself is all the price that is asked.

EDISON DRIVER.

A TEXT TALK

I WANT to remind you, my dear young fellow Christians, that Christ has prayed for us. From the same lips that uttered the sermon on the mount came the words, "Neither pray I for these alone, but for them also which shall believe on me through their word."

What blessed comfort is in this thought, what strength, what hope! Sometimes our hearts are cold, and our prayers are selfish. In our weakness we pray for things that we ought not to receive. But Jesus, who knows just what each one of us needs, has prayed for us; and his prayer God can and will answer.

Do you remember what it was that Jesus prayed for at this time? "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." It is almost the same prayer that he taught us to pray for ourselves: "Lead us not into temptation, but deliver us from evil."

This, then, that Jesus asked for us we may be sure is the best thing in this life for us. Let us therefore avoid all evil as much as we possibly can; let us pray more earnestly than ever that no temptation may overcome us; and let it come into our minds every time that we say, "Deliver us from evil," that we are praying for ourselves as he would have us pray, and as he prayed for us when he was about to go from this earth's suffering and sin to the throne of God in heaven.

MARY M. CURRIER.

MISS JENNIE'S CLASS

"Will you teach a Sunday-school class to-day, Miss Jennie?" asked the superintendent; and the young woman consented. It was the infant class, and the pleasure of sitting with the little tots, and telling them Bible stories, was so great that she consented to take the class another day and another, and before long was chosen to be its regular teacher.

It was a small school in an obscure and conservative interior town, but it was the only one in the community. Even those who did not attend church were glad to have their children attend, and it soon proved an easy task to persuade them to join Miss Jennie's class.

It was Miss Jennie's first public work, and she threw her whole soul into it. A devout, earnest, enthusiastic girl, she poured her life into the class of little folks, and they caught her spirit while they learned the lessons she taught. As soon as the little ones were able to walk, they came to her; and by the time they graduated into "the main room," there were more little ones ready.

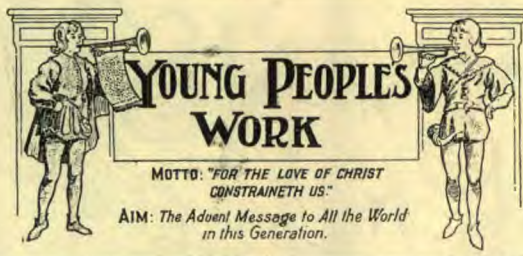
She married after a while, but she kept the class, and her own children in time became members of it. The cares of the household, the growing responsibilities of wifehood and motherhood, might have impelled her to lay down this outside labor, but there was no one to take her place; and besides, she loved the work.

In time "the infant class" had grown until it became "the primary department," and Miss Jennie, now Mrs. Jane, was at the head of it. For just fifty years she kept that class and department, and then, honored and mourned by the whole community, she fell asleep.

What had she accomplished? She had not become great or widely known. If she had extraordinary ability or wisdom, it was not of that that people spoke. But this one thing she had done: she had put the stamp of her own ideal and influence upon almost every life in that prairie village. The business men in the stores, the doctor and the lawyer, the teachers, the fathers and mothers,—all had been her pupils. Even the superintendent of the school, himself no longer a young man, had received his first lessons from her. Ministers had come and gone, deacons had lived and died, the public schools had changed teachers again and again; but Jane Strang had been one continuous influence, teaching, during her fifty years of service, almost every resident of the town.

Few who read her name will recognize it, but to the few who do recognize it, it will always be an illustration of the way in which an obscure life, faithfully lived, may become one of marked, if not of extensive, influence.

"What life that you have known was best worth living?" a man of wide experience was asked recently. This was his answer: "The life of Jane Strang, who accepted a small task heartily, and held to it faithfully, and so became of all persons in that community the one who most influenced others for good."—*Selected.*



WHAT ARE WE HERE FOR?

WHAT are we here for, you and I,
As the long and wonderful days go by,
Each one stretching to us a hand
Filled with privileges high and grand?
Born of a meaning our lives must be,
God has his purpose in you and me.

We are here to sing of hope and cheer
When the skies are dark, and the way seems drear;

We are here to be faithful and strong and true
To the work that lies to our hands to do;
To make for all that is noble and good,
And be leal to the bonds of our brotherhood.

We are here, you and I, to pass along
Blossoms of kindness and gladness and song;
To give of our joy like a sacred cup,
That the hearts around us may be brimmed up;
And to hold to the struggling where'er we stand,
The comfort and strength of a helping hand.

This are we here for, you and I,
As the long and wonderful days go by.
Welcome them gladly; for each one brings
The duty and beauty of common things;
And as they unfold, shall unfolded be
God's own purpose in you and me.

—*Well Spring.*

SOUTH LANCASTER ACADEMY

WE believe that South Lancaster Academy more nearly approaches the ideal of a missionary training-station at present than for several years. Doubtless one reason for this is that our students as a whole are somewhat older this year, and a larger proportion entered school for a definite purpose. Up to the present time, though there has been no marked revival, the power of truth has crystallized the hitherto indefinite purpose in many a life, and brought into other seemingly aimless lives Christian seriousness and a spirit of work.

Following are a few encouraging features of our first half-year's work: Immediately after general evening worship the young men meet for consultation, and prayer that God may daily convert and keep and use each one. Again, just before retiring, smaller groups may be found gathered for a few minutes' Bible study, prayer, the reading of some good book, and more individual work. The meaning of these prayer seasons does not lie alone in the fact that they exist, but in the fact that they are neither faculty-appointed nor even faculty-suggested; they are a natural outgrowth of existing conditions among the students, and therefore a true indication of Christian growth.

A new feature of our work this year is what may be called the Student Canvassing Movement. By the advice of those in charge of the work here, several students entered school with the purpose of canvassing a certain number of hours a week instead of doing manual labor for the academy. A number of others have also been putting in as much time as possible in this way. The movement is a success. It not only assists the student financially, and brings the truth before the people of the vicinity, but it gives the canvasser many precious and valuable experiences in meeting and helping others. The student is thus becoming truly trained for missionary work.

Nearly every Sabbath morning before breakfast several of the young men walk to Clinton, a neighboring town of about fifteen thousand inhabitants; and, visiting and conversing with their superintendents, leave tracts and papers at the

principal factories and mills, where the many working people can have access to them as they pass in and out. Also during this morning hour there are four trains which stop at Clinton station. These are quickly boarded, and literature is placed in the hands of the passengers, who are soon on their way again, accompanied by many silent messengers of truth. We endeavor to carry out the spirit of the admonition, "In the morning sow thy seed, and in the evening withhold not thine hand."

Our Christmas day's efforts [an account of which was published in last week's INSTRUCTOR] has already resulted in giving us a welcome into the homes of several families, where we hope the truth and good cheer of the gospel may soon be introduced.

By these and many other good omens in our school this year, we are greatly encouraged; for we know that this work, judiciously coupled with the ordinary class work, will bring our school near God's school ideal. H. N. SISCO.

THE TALENTS—LESSON III

The Talent of Speech

(February 23 to March 1)

READ "Christ's Object Lessons," pages 335-339.

1. Speech, the power to communicate our thoughts to others, is at once the most powerful and the most dangerous talent that God has given us. Matt. 12:37; Prov. 18:7, 21.
2. The power of speech was designed to give joy and happiness. Prov. 12:18; 31:26; 15:23.
3. God in his word especially commends—
 - a. Words spoken in season. Prov. 15:23; Isa. 50:4.
 - b. Words fitly spoken. Prov. 25:11.
 - c. Words easy to be understood. 1 Cor. 14:9.
 - d. Words of reconciliation. 2 Cor. 5:19.
 - e. Speech filled with grace. Col. 4:6; Eph. 4:29.
 - f. Sound speech. Titus 2:8.
 - g. Pleasant words. Prov. 16:24; 15:26.
4. He warns us against—
 - a. Corrupt words. Eph. 4:29.
 - b. Vain words. Eph. 5:6.
 - c. Idle words. Matt. 12:36.
 - d. A multitude of words. Eccl. 5:3; 10:14.
5. God wants the voice trained and cultivated, that his truth may be given to the public in a pleasing and effective way. Neh. 8:8.

Note

The lesson outline should be placed upon the blackboard, and the text filled in as the lesson progresses. The Bible references given are by no means all that have a direct bearing on the subject. In the home study each student should find at least one additional text under each heading, and these should be given room upon the blackboard, so that, when the study is finished, the outline will be as complete as possible.

A good reader should be chosen to read the selection from "Christ's Object Lessons," after the Bible study has been finished. E. T. R.

FROM WISCONSIN

THE young people in Wisconsin who really love Jesus are organizing themselves for the Master's work. It has been my privilege to come in touch with them and their work in different places. Not long ago I was present at a meeting of the young people of the Milwaukee church convened for the purpose of organizing for service. I saw and heard some things there which did me good, and which I thought might be helpful to all; therefore I pass them on to you, praying that you may be blessed in hearing and doing.

The first thought presented was that the organization was to enable us to labor more effectually, and not to hinder the work by its machinery. Next it was suggested that the idea

to be kept before the society be *work*: it was not to be organized for amusement or pleasure. Yet it was said, and very truly, that the highest pleasure that this earth affords is found in working for Jesus. The true laborer finds it a delight to do the will of God. Like his Master, it is more than his meat and drink to do his will.

It was also suggested that as a society these young people would accomplish most by concentrating their prayers and efforts on one object for a given time. For example, suppose they set apart a certain time, perhaps a week, to securing subscriptions for the *Life Boat*. During this time every member would pray and work to accomplish all that it was possible to do in this direction. Jesus taught us that when even two are agreed in anything which they shall ask, it shall be done.

If these young people unite their *petitions* and their *efforts* in doing the Master's work, I am sure the blessing of God will rest upon them richly, and they will be rewarded by seeing souls gathered into the kingdom of God.

The Lord is no respecter of persons, and he is calling for Josephs and Daniels to arise in his strength, and do great things for him. May he not be disappointed, but may the young people arise, and come up to the help of the Lord against the mighty.

LOTTIE FARRELL.

CHURCH-SCHOOL NOTES

MISS FLORENCE HEALD writes from Benton, Iowa: "Our church school has been in progress eight weeks, with much interest and enthusiasm manifested on the part of old and young. Excellent interest is shown in the study of the Bible, and some literature is being distributed. The school is composed largely of those who will soon decide upon some definite life-work; and if principles that will enable them to resist evil are instilled into their lives, a bright future will open before them."

From Mary A. Edwards, Cherryvale, Kan.: "The Lord has greatly blessed during the three months I have been teaching here, and I have been able to see his guiding hand many times. Our stronghold is prayer. Each morning we seek the Lord for his guidance through the day; and we know that he hears and answers us. Most of the older pupils had already taken their stand for the truth, and we trust that others will do so before the school closes."

May B. Sandborn, of St. Johns, Mich., writes: "Though we do not have regular Young People's meetings, the children enjoy the Bible lessons in the INSTRUCTOR, which they take in their school work. My school consists of seven members, all children of one family. They are all interested in missionary work. In our prayer service held every morning before we begin our work, each voice is raised in prayer, thanking our Heavenly Father for his great blessings, and asking that he will help them to become workers for him."

UNLESS we find something every day to be happy over, we shall never be able fully to enjoy any blessing which may come to us. Continual discontent shapes the mind for unhappiness, and no amount of good luck can twist it back into harmonious proportions.—*February Success.*



TWO WOODPECKERS

Downy Woodpecker



YOU may possibly see the Downy Woodpecker any day in the year; for he does not go South in the fall, when so many other birds leave us. If you wish to bring him near, and he is anywhere in your neighborhood, a piece of fat meat nailed to a tree or other suitable place ought to accomplish your purpose.

But whether you feed him or not, he will find plenty to eat, even though the weather is severe. He often is to be found in the company of chickadees and nuthatches, for they are boon companions. His food is made up of what he can get from cocoons, along with insect eggs and larvæ he obtains from the bark.

Some people ignorantly suppose that he injures the fruit-trees by boring in the bark; but let me tell you that if he pecks into the bark of fruit-trees, it is always to get the insects and eggs hidden there. And the more he gets, the better; for there will be fewer insects later on.

Some people say the Downy Woodpecker eats fruit, but if he does, it is a very small quantity. Men employed by the government in examining one hundred and forty stomachs of this bird found fruit in only three. Nearly three fourths of the bird's food is insects. He eats many grasshopper eggs, May-beetles, plant lice, ants, and wood-boring and other destructive caterpillars. You may depend upon it, the Downy Woodpecker is our friend.

No matter how cold the nights, he sleeps very comfortably in his little home. The wind may storm and blow, and the snow may drift, but he is snug and warm. He has a hole in a tree, which he has dug for the purpose. He does not have the opening of this toward the north, whence all the cold winds and storms come, but toward the sunny south. And in this hole he snuggles down, with his bill warmly tucked away among his feathers. Jesus once said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Surely the Downy Woodpecker has a nest, and a good, warm one; for his Creator has given him wisdom and ability to make it safe and comfortable.

Description.—Adult male: upper parts black, spotted and striped with white; under parts white; scarlet band back of neck. Female: similar, but without scarlet patch. Length, six and three-fourths inches.

Red-headed Woodpecker

This bird is much more beautifully colored than the Downy Woodpecker. He has a head that is as red as anything you ever looked at, fairly dazzling the eye whenever the

light strikes it. But bright as he is, it is surprising how difficult it is to see him when he settles down on the side of a fence-post. The reason for this is that the black on him looks like the shadows on the post, and the red of his head, seen against the green of the grass

or trees beyond, loses its color. Although of such brilliant coloring, he is nevertheless protected by the great Artist of the universe from the sharp eyes of many of his enemies. And this fact you will find true of every creature that lives wild about us. God's tender mercies are over all his works. Ps. 145:9. For instance, almost all birds that live most of the time on the ground, such as snipe, plover, quail, sparrows, and grouse, are generally dull-brown or gray, like the ground, grasses, or leaves about them. On the other hand, birds that live in trees, near flowers and fruits, are more highly colored; such are the orioles, humming-birds, finches, tanagers, warblers, and many others.

Again: the flycatchers are, as a rule, quietly attired in a grayish or olive-green coat, because they live almost constantly in and about the green foliage of trees that have neither conspicuous fruit nor blossoms. Further: many animals living in the arctic regions take on a white coat as soon as winter approaches.

Even the birds themselves seem to understand

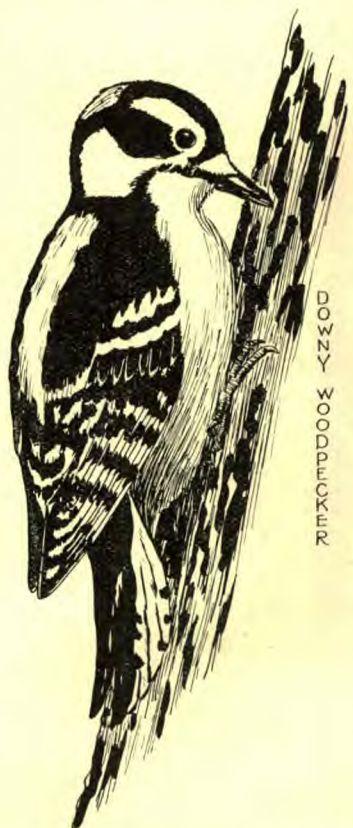


that they have been given this protection, for game birds will "lie to a dog;" that is, when there is enough cover, they trust to their protective coloring to escape being discovered, and take flight only as a last resort. When there is not good cover, however, they rise early enough to be out of reach of the gun. "A sitting woodcock," says Professor Chapman, "had such confidence in its own invisibility that it permitted itself to be stroked without leaving the nest; but when a light snow fell, and the bird became a conspicuous dark object against a white background, it took wing on the first suspicion of danger."

Sin has brought death and danger into the world; but under all we see the tender mercy of God, seeking to give all his creatures a chance against their enemy. It is a parable, a picture, shadowy in parts, perhaps, but true, of the greater things, the infinitely greater things, which God is doing for those who trust in him. How much more will he not do for you, O ye of little faith?

The Red-headed Woodpecker is a very useful bird, and eats large quantities of injurious insects. He devours more grasshoppers than any other woodpecker. He also eats the June-bug. He does eat some fruit, but could probably be diverted from this if wild fruit was planted near. He dearly loves beechnuts. Sometimes he stores whole handfuls in a single knot-hole, in cracks in gate-posts, and in crevices in the end of railroad ties.

I remember a Red-head which, a couple of years ago, made its nest in a very high tree in a small patch of woods on the edge of the city. He would not let any birds come near his quarters without



dashing at them fiercely, and chasing them for some distance. I remember he made the most vigorous warfare against squirrels, which I suppose were attempting to get into his nest. He was always too good a warrior for his foes, and drove them into quick retreat. I learned to imitate his notes to some extent; and whenever I stuffed up my throat until the tissues would vibrate well, and sounded an imitation of his *kritter-rah*, he never failed to stick his head out of his hole, and defiantly answer back.

Some of the nesting-holes of these birds show remarkably neat workmanship, the edges of the openings into their nests being artistically beveled, and the inside of the hole finished as smoothly as if with a rasp.

Description.—Male and female: head, neck, and breast brilliant red; rest of under parts white; upper part of back black; wings show white in flight. Length, nine and three-fourths inches.

L. A. REED.



A COLD DAY IN WINTER

THE wind and the blizzard had finished their work,
And lowered their fluttering banner of snow,
That speaks of a truce with the powers of the frost

As long as its fleecy, white foldings outblow.

And as the first sunbeam shone over the world,
It bore no suggestion of warmth in its light,
But showed where, in feather-balls over the door,
Some sparrows, half perished, had huddled all night.

Then, too, it revealed how, in feathery flakes,
The frost, like fine silver, was filling the air,
Until the frail particles, catching its gleam,
Seemed turned into dust of crushed gems, sprinkled there.

An ocean of cold seemed to part the blue sky
From snow crinkling crisply to quick treading feet;

While even the noon left an edge on the breeze,
That turned faces red with its sting in the street.

Unwarmed by a hint of vermilion or pink,
The pale sun went down in a cream-colored bed;

And, breathless beneath its frost burden, the eve
In silence one shadow with shadow o'erspread.

And then, when the twinkle of star-shine appeared,
The sky seemed a twin to the river below,—

A field of blue ice, with its snowflakes enlarged,
And set in the moonlight to sparkle and glow.

MINNIE ROSILLA STEVENS.

"MAN HAS FOREVER"

SOME of the old-world cathedrals were centuries in building. The men who broke the ground saw the foundations laid and no more, and the massive walls had stood for hundreds of years before the last spire rose tapering into the blue sky. A cheap wooden building could have been constructed at a tiny fraction of the outlay, both of money and time; but no one supposes that this would have been true economy. It is better to have shaped one stone for the Cologne Cathedral than to have been the sole architect and builder of a mud hut.

A wealthy gentleman offered his nephew a chance for an education. If the boy had chosen, he could have had the advantages of one of the finest schools of technology in the country; but he did not choose. "It seems like too much of an undertaking, this starting in for a four-years' course," he said. "Life's too short to be spent in preparation." Instead of the technological train-

ing he took a three-months' course in a business school, and readily persuaded himself that the one was as good as the other.

The years crowd so fast on one another's heels that sometimes we feel as if we must do the quickest, easiest thing in order to accomplish anything at all. But instead our chief concern should be to lay a firm foundation, to make a good beginning. "What's time?" a great poet once wrote; "man has forever." We ought to plan for large things, not for those which can be dispatched most speedily. If time is short, eternity is long. The important thing is to begin in this life something that will be worth finishing in the future.—*Young People's Weekly.*

TWO WAYS OF TAKING A SLIGHT

FOR several years Anna Norris and Rachel Dale had been schoolmates and pleasant friends. After the schooldays were over, the two girls began to drift apart a little. There was no open rupture, not even a disagreement, but they had fewer interests in common. There came a winter when Anna had an especially charming guest with her, and gave a luncheon in her honor, to which all the old "set" were invited,—except Rachel. Rachel felt the slight keenly; it was not easy to meet the surprised glances of the other girls, nor to acknowledge that she had not been invited. So when she came in one afternoon, and found that Anna had called during her absence, she tossed the card into her waste-basket.

"She needn't think she can come around and make up now!" she said, bitterly. "She has shown me once for all how much she cared for my friendship; she shall not have the opportunity to hurt me again. It's ended."

And so a slight—possibly unintentional—upon one side, and a proud acceptance of it upon the other, blotted out the pleasant memories of four years, and came between two lives that might have had much to give each other in the years that were to come.

Such a pitiful, cheap, common little story it is, happening all about us every day! In shining contrast with it is the incident Bishop Whipple tells of a woman whose beautiful and gracious ladyhood counted friendship too sacred a trust to be lightly broken.

"The mother of Chief Justice Swan was a friend of my boyhood, and a gentlewoman of the old school. She possessed rare wisdom. Once one of her neighbors gave a party to which all the distinguished families in the neighborhood were bidden except Aunt Swan, against whom a grievance was cherished. The night of the festivity Aunt Swan, in Quaker garb of satin and sheerest muslin, stepped into her carriage, and drove to the house of her old friend. Making her way through the throng to the hostess, she said, with sweet dignity: 'Friend Clarissa, thy servant forgot to leave me thy invitation, and it is by such little things that friendships are often marred; so I have come as thy old friend to enjoy thy hospitality.'

It is needless to say that the breach was healed.—*Companion.*

FORGETTING AND FORGIVING

AT one time Count Von Enzenberg was dining with Bismarck when he was chancellor of the German Empire, and brought with him an autograph album. The Iron Chancellor was greatly interested in the album, and took it to show to his wife, who was sick. Returning it, he said that he hoped he had not spoiled it by writing in it.

The page on which Bismarck had written contained two other autographs. One was: "My long life has taught me that one must pardon many things and forget nothing." (Signed) "Guizot." The other was: "A little forgetfulness will not hurt the sincerity of the pardon." (Signed) "Thiers." Below these Bismarck had

written: "My life has taught me that I have much to forget, and much to be forgiven for."

Bismarck, rough and stern old hero as he was, wrote in those words a true and noble sentiment. Not seldom do we hear it said, "I will forgive him, but I never can forget." The speaker does not recognize the fact that the forgiveness that will not forget is *not* forgiveness.

Indeed, the duty of forgiveness is seldom acknowledged in its fullness, even by so-called Christians. I once heard a college president, conducting chapel exercises, make the astounding remark that the Bible commands us to love our enemies, but does not command us to forgive them, for that is impossible.

On the contrary, this forgiveness, which the Bible does most emphatically command, is to be modeled after the forgiveness of God, which makes the offense as if it never had been; which wipes it out like a sponge; which puts it behind the back, where it can not be seen; which washes the culprit from it, till, though he were before all red with sins, he is now as white as wool.

Does a mother remember her baby's petulance? Do lovers keep diaries of their trivial quarrels? Does a father treasure up against a son the willfulness of his boyhood? Wherever there is love, forgetfulness of wrong is not only possible, it is *inevitable*; and if we are to love our enemies, we certainly are to forget the mischief they have wrought against us. How otherwise, indeed, can we love them?—*Caleb Cobweb, in Christian Endeavor World.*

THE TWO LEADERS

WHEN Luck and Pluck, one summer day,

Went faring forth together,

Pluck wore a suit of homespun gray,

Luck had a cap and feather;

A handsome, dashing fellow he,

And full of careless pleasure.

"Come, follow me; I hold the key."

He cried, "of boundless treasure!"

He looked so gay, and bold, and strong,

That listening ears were plenty,

His train of followers grew long,

A dozen—fifteen—twenty—

A hundred—still they came; while Pluck

Tramped on, with few behind him;

"Poor plodding fools!" cried laughing Luck,

"A stupid guide you'll find him!"

Luck led his careless troop ahead

With boasting and with revel,

The sun shone radiant overhead,

The road was smooth and level;

But as the day wore on, behold!

Athwart the way, a river

Without a bridge flowed deep and cold,

A sight to make one shiver.

"Well, well," cried Luck, "we'll sit and wait,

It may run dry to-morrow,

Or we'll see coming, soon or late,

Some boat that we can borrow!"

So down they sat—and there they stayed

To wait and hope at leisure,

While Luck assured them, undismayed,

They still would reach the treasure.

But Pluck, with those who tramped behind

His sturdy figure, waited

No moment on the bank, to find

Whether the stream abated;

They plunged, they swam, they fought their

way,

The shore in safety gaining,—

And theirs the treasure is to-day,

While Luck looks on, complaining!

—*Selected.*

SOME of the most ideal homes, where peace, contentment, and harmony dwell, have been the abodes of poor people. No rich carpets covered the floors, no costly paintings were on the walls, and there were no pianos, no works of art; but there were contented minds, and unselfish, devoted lives. Each member of the family contributed as much as possible to the happiness of all, endeavoring to compensate by kindness and intelligence for the poverty of their surroundings.—*Success.*



CHILDREN'S PAGE

BUSY FOLK

LET us be partners with Every Day,
 Claiming a share in the work to do;
 Setting no unfinished part away,
 Bravely determined to see it through.
 Come, let the duties be what they may,
 Let us be partners with Every Day.

Let's learn the business of Doing Well
 Each in his place, be it great or small.
 Early and late let example tell,
 Whatever standards about us fall.
 Come, let's be earnest, and so excel;
 Let's learn the business of Doing Well.

FRANK WALCOTT HUTT.

playing practical jokes. He trips up hundreds of little boys and girls,—yes, and big ones, too,—giving their heads painful and resounding bumps. Hundreds of kettles and crocks, bottles and pitchers, he cracks open when no one is looking. And he often bites, and kills, our choicest plants.

But, ah!—the pictures he can paint,—mountains and plains, lakes and rivers, palms and ferns, spired churches and turreted castles,—not on canvas, but on a certain clear mineral, much used in some countries in building houses.

And withal he is a most sociable fellow, in his rough way. He will greet you, as he greets

"It was a lovely perfume, grandmother," she said, "and the dearest little blue silk case—a kind of pale-blue—just lovely. But," she shook her head slowly, "I know well enough where it is. May I have another apple, grandmother? We never have this kind. I know well enough Ruth Pettingill's—well, I'll say found it, for she smells just like it, and you can't deceive my nose."

Grandfather laughed as he pushed back his chair. "Please excuse me, Calista," he said; "but don't let Cecelia go until you've told her about her great, great Aunt Paulina's nose. She may have inherited it."

"Grandfather loves to make fun," sighed Cecelia, as he went out, and grandmother began to gather up the forks and spoons, and put them in a basin of hot water.

"Your great, great Aunt Paulina," she said—"please hand your grandfather's cup and saucer, Cely—was your grandfather's aunt. You may have seen her picture in some old album, but she died before you were born. She was always discovering some wonderful thing that never was except in her imagination."

The little girl at the end of the table grew a trifle pinker than before, but grandmother wiped a spoon, composedly, and went on without looking at her.

"One day her brother Ezra took in a poor, friendless boy from the State reform school. The boy's name was Henry. Uncle Ezra and his wife were kind to him, and he lived with them for years, and made a good man; but that first winter Uncle Ezra and Aunt Caroline were both called away suddenly, one day, and Aunt Paulina went to keep house. The next day she came over here, and began to talk about Henry. 'He'd cleaned out the doughnut jar before I got there,' she said; 'and I can't find out what he's done with 'em, either. He can't have eaten 'em all, for Caroline always makes

a jar full.' We asked her how she knew there were any, and she said she smelled them. 'Just made,' says she, 'when I got there. Ezra and Caroline hadn't been gone an hour, and she must have fried them the last thing. I know doughnuts when I smell 'em,' she said.

"She stayed there a week, and she hunted for those doughnuts all the time. Henry was a timid boy, used to a very strict rule, and to being found fault with, and he was so afraid of her

WHO IS JACK?

JACK is a busy fellow, and turns his attention to so many things that you might call him a jack-of-all-trades, though that is not the name by which he is known.

In the first place, Jack is something of a farmer; at least he spends much time every winter in mellowing and pulverizing the soil turned over in the fall by the plows of other farmers. Sometimes, when very energetic, he becomes a wood-cutter, and then he splits whole trees at one stroke.

As a bridge-builder, Jack excels: he spans wide rivers with the most beautiful bridges, that glitter like silver in the sunlight. What is most curious, though he works alone, he can put up a good, strong bridge in the course of a few days; yet if he goes away, it will swiftly and silently disappear, leaving not a trace behind. While it lasts, thousands may cross over it in safety; but after Jack leaves, no power known to man may preserve the bridge from decay, or build another until he returns, when he will immediately set to work on another, precisely like the first.

Jack is an efficient health-officer, and pokes around in all sorts of corners, destroying disease-germs that even the sun had failed to find. At his approach many dreaded diseases flee in terror, leaving their victims to regain their health and rosy cheeks under Jack's care.

Jack manufactures diamonds, too, of all sizes, from tiny ones that float in the air, to huge ones, like mountains, that float on the sea. Sometimes he decorates the eaves of houses and the limbs of trees with them.

And this brings us to the mischievous side of his character; for though his diamonds are light enough to float in the water, they are heavy enough to break the limbs off our fruit-trees. But he seems to think that "all work and no play makes Jack a dull boy;" so he delights in



E. BREESE.

NOT AFRAID OF JACK

every one else,—rich and poor, old and young,—with a vicious tweak of your nose. Instead of lifting your cap, you will pull it down a little tighter, while you answer his greeting with a hearty "tish-shoo!"

AUNT BETTY.

AUNT PAULINA'S NOSE

ONE day when Cecelia Barrett went to eat dinner with her grandmother, she talked a great deal about a little sachet she had lost.

he wouldn't go into the house if he could help it. He ate scarcely anything, and that made her feel still surer that he had a hoard of doughnuts hidden away. He thought she was crazy, she talked so much to him about eating on the sly, and confessing his sins, and we were afraid he would run away; but Uncle Ezra and Aunt Caroline came home at the end of the week, and then Aunt Paulina went home, but not until she had found out about the doughnuts."

"Did the boy take them?" Cecelia had finished the apple, and was listening eagerly.

Grandmother laughed softly as she settled the spoons in the holder. "There were not any to take. Aunt Caroline had put the pot of doughnut fat on to heat when the message came that her brother was sick, and she put it away again without making the doughnuts."

"She did smell them, then," said Cecelia. "She had a pretty good nose after all."

"She smelt a little fat," replied grandmother, gravely. "But, as Uncle Ezra said, an egg-shell in your dooryard doesn't prove that one of your hens has hatched a big flock of chickens, and that your next-door neighbor has stolen them all. Now, I don't know anything about Ruth Pettingill's sachet, but if you will look in the little upper left-hand drawer in your grandfather's desk, you will find yours. I picked it up from the floor after you had gone home Sunday."

"I'm very glad to get it again," Cecelia said, slowly, a minute or two later, her nose buried in the sachet. She seated herself on the sofa and watched her grandmother. "Grandmother," she said, presently, "are you going to say, 'Now, you see?'"

"No," grandmother smiled. "If you can't see and remember for yourself, it isn't much use to do it for you."—*Sabbath-School Visitor*.



DIVISION II — PHILOSOPHY

Chapter XX — Electricity and the X-Ray

§205. THE two great lines of investigation in the field of electricity have been, first, how to produce electricity, and second, what it will do when produced. What electricity really is, has been largely a matter of speculation. It is commonly accepted, however, that electricity is one of the higher manifestations of vibration, and so far as our present study goes, we shall so consider it. It appears to occupy the field next higher than light.

§206. We have already learned that while heat occupies much of the same field of vibration with light, yet it falls considerably below light in the lower ranges of its manifestation; and while electricity is closely related to, or associated with, light, yet we have to get above light in its highest forms to find that form of vibration which we call electricity. To learn that electricity is closely related to light, we have but to apply one of the electrodes of a battery to the region of the optic nerve, and by its stimulation we receive the impression of light. This is not the case when applied to the auditory nerve; for the reason that the nerves of hearing receive vibrations of a much lower order.

§207. One phase of electricity to which we wish to call special attention, is its quality of being changed in its manifestations. We can not say of electricity, as we did of light and sound, that by increasing or decreasing the number of vibrations a second, within its special field, we get a higher or lower form of electricity. This may be true, and may give us galvanism or magnetism, for all we at present know. There is, however, this one very interesting fact concern-

ing electricity,—its power of being slowed down so that it enters the field of light.

§208. It is well known that phosphorus has the power, not only of receiving and storing up rays of light, but also of giving them forth again in a much subdued, or lower, form. For instance, a plate of phosphorus may receive light from the direct rays of the sun, which are bright and penetrating; but when it gives forth these same rays of light the following night, we find them much subdued in power.

§209. By forcing the electrical current through a "Crookes's tube," it meets with a certain amount of resistance, which brings much of it near to the field of light. But this same current, though yet in its modified form, retains much of the penetrating qualities characteristic of electricity. These modified rays, or "X-rays," may then be caused to pass through some object or collection of objects, which permit the electric rays to penetrate them more or less readily. For instance, a coin is placed behind a piece of timber; the X-rays penetrate the stick of timber so much more readily than they do the coin, that, could the eye recognize these rays, we should see the shadow of the coin through the timber; but the vibrations of which these modified rays consist are yet too rapid to be recognized by the eye. Here it is that the "fluorescent plate" of the X-ray machine comes in. By causing these modified rays to fall upon the specially prepared plate, they are still further reduced in their velocity, and so brought within the range of light. So we see the shadow of the coin through the intervening stick of timber.

§210. When a slight electric current is caused to pass over a wire of considerable size, we notice no change in the appearance of the wire, especially if it is a good conductor of electricity; but if the electric force is considerable, and the wire is small and composed of a substance that is a poor electrical conductor, we find immediately that the electricity, being thus resisted and slowed down, is converted into heat and light, both of which are lower forms of vibration than electricity. The resistance offered to the electric current as it is forced to pass from one carbon point to another in the arc lamp, changes the electricity into light, by slowing down, or lowering, the number of vibrations a second to a point that brings it within the range of vision.

§211. Suppose a thunderbolt hurled from the skies. The friction of the atmosphere, which is a very poor conductor of electricity, causes such a retarding of the vibratory movements of the outermost portions of the electrical ball that they become slowed down to a point where the eye recognizes them as light, not as electricity.

§212. Now if electricity can be, and constantly is being, changed from its original form to that of light, by meeting with resistance; if light is changed from a perfect white ray to a distorted one of a lower nature—one which shows a preponderance of the yellow and red rays—by meeting with resistance, as we have seen in our past studies; if sound is also lowered in its pitch by meeting with a like resistance—its compositeness lost and distorted to a tone of a different one of a lower nature,—why, then, is there not an underlying principle in all this upon which we can build our structure of scientific truth?—We believe there is. So far we have sought to present these subjects in so simple and plain a manner that all could grasp them, and see the true simplicity of the statements made. If our views thus far are true, then we may expect to understand the scientific principles found in the Bible; for just as truly as God is the author of Sacred Writ, and just as truly as his hands formed the mighty worlds that swing in space, obedient to the laws that govern their courses through the heavens, so surely is there harmony existing between nature and revelation.

DR. O. C. GODSMARK.

2005 Magazine St., Louisville, Ky.



WHAT IS GOING ON IN THE WORLD.

TWO-AND-ONE-HALF-CENT PIECES.—A bill favoring the resumption of the coinage of two-and-one-half-cent pieces has been introduced in the House of Representatives. It is claimed that the prices of department stores and other business reasons demand the use of such fractional coins.

A TIMBER MINE.—In Tongking, Indo-China, there is a curious underground timber mine, in good working condition. "In a sand formation, at a depth of from fourteen to twenty feet, a deposit of trunks of trees has been found, and from this deposit the people dig timber. It is used for making coffins and troughs, and for carving. The trunks are many of them three feet in diameter and forty-five feet long, being apparently the remains of fir-trees which were buried thousands of years ago by an earthquake."

TO SEA IN AN AIR-SHIP.—On January 28 M. Santos-Dumont, the young Brazilian who last October attracted world-wide attention by his successful flight around the Eiffel Tower according to the conditions set for the award of a prize of \$20,000, made two successful trips over the Bay of Naples. In the afternoon trip he was out forty-five minutes, and sailed in three directions over the open sea, at a height of about one hundred meters. On the completion of the second trip, he sent the following telegram to the president of the republic of Brazil: "Went out on open sea with great success. My experiments will continue every day when the weather is fine."

COST OF REPAIRING A BATTLE-SHIP.—A fair idea of the cost of repairing a modern ironclad may be gained from estimates of repairing the injuries received by the "Oregon" in June of 1901. The injury was sustained by striking an uncharted reef in Chinese waters, while the vessel was on the way from Japan to Taku. The ship is now in dry dock at the Puget Sound navy yard, and since the first of November six hundred men have been at work daily, removing the injured portions. As this work is finished, the number will soon be increased to twelve hundred. The time required for the repairs will be six or eight months, and the work will cost the government a million dollars.

NEW SUB-MARINE FERRY-BOAT.—A French inventor, M. Goubet, has devised a model "of a boat intended to run under water, and to convey passengers between France and England by means of a cable stretched across the Channel. Perhaps his strongest argument for an under-water passage is that the steadiness of motion would prevent seasickness, the traditional terror of the English Channel. The submarine boat 'Fulton' lately lay undisturbed on the bottom off the Long Island coast while a tempest overhead sent many vessels to destruction, a fact which is in accordance with former experience that the disturbances produced by storm-waves do not reach very deep."

CESSION OF THE DANISH WEST INDIES.—On January 24 a treaty ceding the Danish West Indies to the United States was signed by Secretary Hay and the Danish minister, Constantine Brun. After the ratification by our Senate and the Danish *Rigsdad*, the treaty will be submitted to the inhabitants of the islands for their approval. It is understood that the purchase price of the three islands—St. Thomas, St. Croix, and St. John, all situated within sight of one another, and

comprising an area of about one hundred and twenty-seven square miles—is in the neighborhood of \$5,000,000. This is considerably less than the amount agreed upon thirty-five years ago, when Secretary Seward signed a treaty—which failed, however, to receive the ratification of the Senate—agreeing to pay \$7,500,000 for the two islands of St. Thomas and St. John. St. Thomas is called the "Gateway of the Caribbean," and has one of the best harbors in the West Indies. The principal industry at present is the coaling of steamers; but it is thought that if the United States acquires possession of the islands, it will establish a naval station at St. Thomas.

Questions

1. In what way did Jesus continue to answer the chief priests and Pharisees?
2. To what did he compare the kingdom of heaven?
3. Who were sent forth to call the guests?
4. How was the king's message treated?
5. Who is represented by this *king*? By his *son*? By the *servants*? (NOTE.—The feast is the gospel feast.)
6. Again, what message did the king send to the people?
7. How was his kind invitation received? Did you ever hear any one "make light" of preaching and the instruction of ministers?
8. How did this affect the king?
9. What did he do to those wicked people?
10. Who were the people here referred to?
11. *When* was "their city" destroyed? What armies did this? See "Great Controversy," Vol. IV, chapter 1.
12. What did the king then say to his servants? Why were they unworthy?
13. In what places, therefore, were the servants to bid others to come?
14. How was the wedding furnished with guests? What was the character of those who came?
15. When the king came in to see the guests, what did he see?
16. What startling question did the king ask the man?
17. What shows that the man was to blame? How could he have obtained a wedding garment? Notice verse 4.
18. In applying the parable, what is the wedding garment? See Rev. 3:18 and 19:8; read the first quotation.
19. What command did the king give concerning this man?
20. What will be the sad consequence of our not accepting the offer of Christ's righteousness?
21. With what solemn statement did Jesus close his instruction?
22. What of this parable was still to be fulfilled when Christ gave it?
23. In what time brought to view in the parable are we now living? Read the second quotation.

Quotations from the Lesson Help

1. "Those who reject the gift of Christ's righteousness are rejecting the attributes of character which would constitute them the sons and daughters of God. They are rejecting that which alone could give them a fitness for a place at the marriage feast. In the parable, when the king inquired, 'How camest thou in hither not having a wedding garment?' the man was speechless. So it will be in the great Judgment-day. Men may now excuse their defects of character, but in that day they will offer no excuse."—Pages 316, 317.

2. "By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when he comes, his reward is with him, 'to give every man according as his work shall be.' Before his coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward will have been apportioned according to his deeds.

"It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all his professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed.

"By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot, or wrinkle, or any such thing.' The fine linen, says the Scripture, 'is the righteousness of saints.' It is the righteousness of Christ, his own unblemished character, that through faith is imparted to all who receive him as their personal Saviour."—Page 310.

WE must take the world as we find it; there is no avoiding that. But we ought not to leave the world as we found it; there would be no excuse for that. A large share of our proper work in life ought to be in the line of seeing to it that the world shall be better, when we leave it, than it was when we entered it, simply because we have been in it. Otherwise our life is a failure.—Selected.



SABBATH SCHOOL LESSON No 9

WITHOUT A WEDDING GARMENT

(March 1)

MEMORY VERSE: "For many are called, but few are chosen."

LESSON SCRIPTURE: Matt. 22:1-14.

LESSON HELP: "Christ's Object Lessons," pages 307-319.

1. And Jesus answered and spake unto them again by parables, and said,

2. The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

6. And the remnant took his servants, and entreated them spitefully, and slew them.

7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11. And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

13. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

Synopsis

Christ was still in the temple teaching the people. They took him for a prophet, but the chief priests and Pharisees were seeking by every possible means to slay him. While fear of the people kept them off, Jesus took advantage of the opportunity to give another warning. In a parable he showed the Jewish leaders that they were making light of the King's message, and therefore their queen city, Jerusalem, would be burned up, and they, the murderers, would be destroyed.

In our lesson we find two invitations to the gospel feast,—one given to the Jews, and the other to the Gentiles. We are living in the time when the King comes in to see the guests. We have all been called to the marriage, and the wedding garments are ready. The chosen few will have these garments on.

MARCH, 1902

If the yellow address-label on the first page of this paper, or on the wrapper, bears this month and year (John Brown 1800), it indicates that the following blank should be filled out by you *now*, and mailed to the Review and Herald, Battle Creek, Mich., before the end of this month:—

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Battle Creek, Mich.

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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-BOUND.

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:**

Men show their character in nothing more clearly than by what they consider laughable.
— *Goethe*.

MONDAY:

"There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness."

TUESDAY:

While I sought Happiness, she fled
Before me constantly;
Weary, I turned to Duty's path,
And Happiness sought me,
Saying, "I walk this road to-day;
I'll bear thee company.

— *Selected*.**WEDNESDAY:**

Ah, how skillful grows the hand
That obeyeth Love's command!
It is the heart, and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far excelleth all the rest!

— *Longfellow*.**THURSDAY:**

Live in a thankful spirit, and you will find more and more to be thankful for. Begin by resolving not to forget your mercies, and you will gradually come to feel the thought of them a constant inspiration to happiness.
— *Brooke Herford*.

FRIDAY:

Alike for the nation and the individual, the one indispensable requisite is character,—character that does and dares as well as endures,—character that is active in the performance of virtue no less than firm in the refusal to do aught that is vicious or degraded.— *Theodore Roosevelt*.

SABBATH:

"In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me upon a rock."

A FRIEND in Healdsburg is so well pleased with her INSTRUCTOR Premium Bible, secured a year ago, that she sends for another for her husband.

We would call attention to the fact that subscriptions to the INSTRUCTOR under the *Red Letter Offer*, which appeared a few weeks ago, should all be *new* subscriptions. Former subscribers will not be entered for longer than the time that the money sent will pay for. Remember, too, that it is not sufficient simply to have the paper sent to another member of the same family. This offer was made simply to secure new subscriptions, which will be supplied at a loss to the paper at this rate; but it was hoped in this way to interest a number of new readers, who would become permanent subscribers to the INSTRUCTOR.

DECISION DAY

THERE is a popular movement on foot in the Sunday-schools of the land to set apart one day every year to be known as "decision day." However one may view the wisdom of thus tacitly encouraging any to wait till a convenient season to make the great decision, still the words have a solemn sound: they attract and hold the attention.

Decision day! As one thinks of it, he wonders why any one should care to wait to decide to accept beauty for ashes, the oil of joy for the spirit of heaviness; why any one should cling to the filthy garment of his own efforts at righteousness, instead of accepting the spotless robe prepared for all who will accept it as a gift. Sometimes, often indeed, it is fatal to put off making this, the greatest decision that can come to any soul. And why should any one wait? God is always ready to receive those who come to him; he waits to be gracious,—to bestow upon those who come to him the riches of his love and forgiveness and strength. "Now," he declares, "is the accepted time;" and again he urges, "To-day is the day of salvation."

Decision day! It is not alone for those who have never decided for Christ. Assuming that the great decision has been made,—are we then through with decision day once and forever?—Ah, we know better than that; we have learned, by troublesome experience, the fallacy of any such opinion. Every day brings its questions for us to decide, and it is a law with whose workings we are too sadly familiar that according as we decide rightly or wrongly, we gain or lose in strength.

It may be in trifles (we call them so, in our unthinking way) that a decision shall be made to-day that will have its influence on all the future life and character. Faithfulness in an unpleasant task, or the tiniest lapse in duty; courtesy and gentleness in thought and speech, or long-curbed impatience in an unguarded moment given free expression; a principle upheld, or an almost imperceptible lowering of the standard; a cordial giving of one's self in friendly sympathy and help, or a selfish closing of the gates of love to an unwelcome comer,—it is in just such little things that we decide; for, mind you, one has not to write it in a book, nor even to say, in words, "To-day I will be faithful, gentle, loving, and true;" or, "Who cares? I will let it go," in order to decide. Acts follow thoughts; and this is why they record the decisions that have already, perhaps unconsciously, been made.

So, as we think about it, we see plainly that we can not postpone this matter of deciding if we would: every day, whether we will or not, is a decision day. Not may be, but IS. The question for each one of us, therefore, is, What does my life show my decision to be?

ARE YOU CONCERNED ABOUT THE PRISONER'S SALVATION?

DID you, the first time you were away from home among absolute strangers, experience a peculiar feeling of loneliness, that seemed to take away from you your natural courage and sense of well-being? If so, you can dimly appreciate the sensation that steals over a young man when for the first time he looks out through prison bars from a cell just large enough to stand in when his steel cot is let down from the wall. Next day he begins some menial work without the opportunity of speaking a word to his fellow workmen; and his humble fare is so totally different from that which he has been used to that perhaps at first he has not the courage to attempt to eat it. Some of his associates are hardened criminals, who have served time in different prisons.

You may say, "But doesn't he deserve it?"—Yes; but when we take into consideration his home influence, the various experiences that he

has passed through, perhaps it was no worse for him to steal than it is for you and me to get angry or to criticize our brethren. True, the law can not make this discrimination; but a just God certainly does, and he wants us to recognize it. Many a man behind prison bars committed his crime under provocation which his weak human nature could not resist, and now in his cell his heart for the first time is beginning to turn toward that source of divine strength that *alone* can make us what we should be. Have we any duty toward these poor men?

Once a year we have been issuing a sufficiently large number of the *Life Boat* so that it could be put into the hands of as many of the one hundred thousand prisoners in our State prisons as cared to read it. The flood of appreciative letters received by us from the prisoners as a result of these efforts shows that this work has not been in vain. Some of these letters are so pathetic in the gratitude expressed that they move one to tears as he reads them.

Portions of worn-out copies of the *Life Boat* have been treasured as carefully as if they had been some sacred memento from home. Prison officials all over the United States have written us, telling us how eager the men are to get the *Life Boat*, and how much good the magazine has accomplished.

Our April number will be a special prisoners' issue. We will ask God to help us to produce a number that will contain some helpful message on every page. We shall issue at least fifty thousand copies. This will cost several hundred dollars. A friend has already given fifty dollars toward defraying this expense. A dollar will place a copy of the *Life Boat* in more than a *hundred cells*. If you are not already a subscriber, send twenty-five cents for your own subscription, and a few cents extra to help do something in this missionary work that has thus far been so terribly neglected. When Christ says, "I was in prison, and ye visited me," does he not mean just such work? Address 28 Thirty-third Place, Chicago, Ill.

DAVID PAULSON, M. D.

GOOD WORDS FOR THE INSTRUCTOR

A SISTER in Oregon writes, in renewing her subscription: "Our home is incomplete without that dear paper's weekly visit. May God bless and prosper it."

A deaf-mute sister in Minnesota says: "Allow me to express my appreciation of the INSTRUCTOR. It is the best paper for the youth, always filled with precious gems of truth, useful knowledge, etc."

A friend in North Dakota, whose subscription lapsed for a little while, writes: "I have never missed any paper so much as this."

"I subscribed for the INSTRUCTOR for my children, but I also find much good instruction in it for us older children," is the testimony of a father in Wisconsin.

Thus the words of appreciation and encouragement come in. May the INSTRUCTOR ever be a blessing and help in every home that it enters!

To fail where success would be sweetest,—that is the bitter experience that life holds somewhere for most of us. To acknowledge this failure when it comes, yet at the same time to meet it bravely and with undaunted courage; to review honestly the causes that led to it, and strive earnestly, so far as may be, to remedy them; and then to go forward cheerfully and in the fear of God,—such a course will sometimes cause victory to spring from the very ashes of defeat. And if not, then may come the knowledge,—intimate, individual, and sweeter than any hope of success, however cherished and precious,—the knowledge that even failure must work for the soul's eternal good when either appointed or permitted by a faithful Father.