

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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OUR CONTRIBUTORS

BEAUTIES OF SOUTHERN CALIFORNIA

II

IN the days of '49, thousands of men were lured from their Eastern homes to this far-off Western shore, by the hope of gaining wealth. Every privation was endured to reach that place where, rumor said, "they needed but to look around, and there they'd find the golden lumps lying on the ground." Many returned disappointed; for so far from lying on the ground, the glittering gold was jealously hidden away, and money and hard work were required to bring it to light; but others, who looked for the value instead of the color, stayed. These gained wealth in different ways. Those realizing the value of the citrus industry rapidly changed this sandy desert of sagebrush into beautiful orange groves and vineyards, receiving gold for gold.

Southern California is noted for its abundance

of fruit, the success of which depends largely upon the excellence of its system of irrigation. The water is conveyed from rivers directly into canals, or, perhaps, from the mountains through granite gorges to where a great dam has been built, making a reservoir, or lake, miles in length. From here it is carried, in many instances, a distance of twenty miles, stored in smaller reservoirs, then directed into cement channels down the valley, being tapped along the way for small rills, which silently meander through orchard and vineyard, beautifying all nature with their magic, and making the desert blossom as the rose.

Orchards are irrigated from four times a season to that many times a month, according to the situation of the land and the composition of the soil.

Nearly all the deciduous fruits of northern climes are raised here, besides oranges, lem-

ons, figs, loquats, guavas, and walnuts. Riverside is the mother of the orange culture of the State. The two original trees grown from the cuttings imported from Brazil, still stand there as the parents of all the "Washington navels." For many years the crop from the Riverside orchards was estimated as half that of Southern California; but now it is regarded as amounting to one third. Still, last year's crop exceeded three thousand car-loads.

Oranges ripen at varying intervals during all the winter months; hence they are constantly being picked and carried to the packing-houses, scores of which are in operation at this season. The fruit is first scrubbed to remove all scale, then thrown into a device for polishing, and grading in lots of uniform size. Afterward it is rolled into large bins, whence it is taken to

water to remove the lye. After this it is put in brine to preserve it.

Great quantities of olives are utilized every year by extracting the oil, which is noted for its purity, and is a valuable article of commerce.

MRS. KATHLEEN WAGNER-GILMORE.

OTHER TROPICAL FRUIT TREES

NONE of the nut-bearing trees of other countries are found in the Society Islands, except the cocoanut. I do not know the original home of the candlenut, which is found here. This nut looks something like the hickory-nut, but is too rich to use for food. In olden times the kernels were strung on small sticks, lighted, and used as candles; this is probably how they received their name.

Kerosene now takes their place.

Another sort of nut is the native mape. "Mape" is the Tahitian word for kidney; and the fact that the fruit is kidney-shaped is no doubt the reason this name was applied to it. The tree grows along the edges of rivers. Like the Italian chestnut, the nut must be cooked to be palatable. It has little fat, and not much flavor; but we believe it to be quite nutritious, and like it very much as a food.



WILCOX Picking Blood Oranges

WHERE GREEN GIVES WAY TO GOLD

tables, wrapped in tissue-paper, and packed into boxes ready for shipment.

The orange orchard is a scene of beauty in the spring. In many places, where the fruit is left on the tree, there will be seen green and ripe fruit growing on the same bough, while the entire tree is covered with fragrant, pure-white blossoms.

The olive is also a native of this clime, and is extensively cultivated; but is by no means so luscious as the orange. From its appearance in the ripe stage, one would imagine its flavor to be that of a large black cherry. You who have tasted olives doubtless have been convinced of the contrary. Before they are "cured," olives are extremely bitter. This bitter taste can be removed by soaking the fruit in water, but it is a long and tedious process. The same results can be accomplished by putting the fruit in a solution of lye for a few hours, and then soaking it in

The guava is a smaller tree, shaped much like the cherry tree. Its fruit season begins in January. The fruit is hard, and has a poor flavor. It is deceiving in appearance, having a rich pink color inside, and looking much better than it tastes. Hard seeds fill up most of the fruit, leaving only a thin layer of pulp under the skin. This pulp we slice off and stew for sauce and pies. With the addition of sugar, it is fairly palatable. Most persons eat the fruit raw, swallowing seeds and all; but the seeds must be injurious to the stomach, as it is impossible to digest them. A clear red jelly, which is noted for its excellence, even in distant countries, is made from the fruit pulp. This tree grows everywhere here, and planters are kept busy weeding it out of their plantations. Cattle do not eat the leaves, so it thrives as well in the pasture as elsewhere.

The cherrymoyer, or custard apple, is a delicious fruit, which tastes exactly like a sweet

and delicately flavored custard. The trees, which are small, like a cherry tree, are very scarce here, as they are not hardy, and can not bear much sun. It is considerable trouble to get them started to grow; yet they do well when planted in a grove of taller trees, where they are partially shielded from the sun's rays.

All the trees described so far have hard, solid trunks, and most of them have limbs like the trees of the temperate zone. The banana is unlike them all, and is more like a great plant. It grows from twenty to thirty feet high, but has no branches, only very large, ribbed leaves, which are about two feet wide, and from ten to twenty feet long. As these large leaves all droop over from the center, they give the tree a graceful appearance. The trunk is made up of soft layers, and can easily be cut through with a sharp knife. On account of its being so loosely constructed, it grows rapidly, and in less than a year a bunch of bananas begins to grow out of the top. In a few weeks, they are full-grown and ready to pick. Then the tree is cut down, as it will bear no more fruit, and the bunch cut off, carried home, and hung up to ripen. The juice from the tree has more "staying" qualities than most indelible ink, and we often unintentionally get our clothes marked in a way that is not pleasing. The more we try to wash out the stain, the brighter it grows. Surely this juice would be very useful for dyeing purposes.

We have here more than a dozen different species of bananas. Some are used only for cooking, while others are eaten raw. The apple banana, when baked, tastes very much like baked apple. The wild banana, or plantain, is the staple article of diet with the natives. It grows wild in great abundance in the mountains. When boiled while still green, it serves as a vegetable; but if cooked after it is fully ripe, the starch in it changes to sugar, and the fruit is soft and very sweet. It is never eaten raw. When well baked, it is delicious, and one of the most wholesome of fruits. It is a common food for babes, and they thrive well on it. We also feed it to our horses, and it serves as grain to them, as no grain grows here. There being so many different kinds of bananas, we can use them continually, and yet never tire of them. We eat them raw, baked, and made into pies and puddings.

But I must keep room to speak of another useful fruit,—the papaw, also called mummy apple and jackfruit. Like the banana, the tree grows quickly, but continues to bear fruit for several years. This fruit, as well as the banana, is always in season. The leaves are also large, and very irregular in form. There are no branches, and the fruit is fastened by a short stem to the trunk. It is one of the prettiest of trees; for the leaves are so large, and have such long stems, that they stand out a considerable distance from the trunk. They bear abundantly. The male tree does not bear anything but fragrant little flowers, the color of orange blossoms. The fruit is bright yellow when ripe, and shaped much like a cocoanut. Like the muskmelon, it has a hollow center containing the peppery little seeds. It is a most wholesome food eaten raw, and is also excellent when baked, and served with cocoanut cream. A soup is made from the green fruit, which reminds us somewhat of Irish potato soup. Many persons here feed this fruit to their hogs, preferring flesh-meat for themselves.

We believe that the fruits and vegetables that God has caused to grow here are the foods that are best adapted to this climate, and our diet is made up principally of them. It is sad to see so many whose appetite can not be satisfied without destroying the lives of animals.

God did not make them for us to eat, but gave us, instead, the fruit of the ground. And what is better than the delicious fruits? In the new earth we shall eat angels' food, and partake of the fruit of the tree of life; but we shall be satisfied with that, and shall not wish to kill the beautiful animals and eat their flesh.

MRS. B. J. CADY.



PROVIDENCE

FATHER! unless thou lead my faltering feet,
I can not stand.
Thick falls the hail, and dense the driving sleet
But strong thy hand.
Doubt and dismay about me hover near;
Stand thou to shield from ill, to vanquish fear.

I would not seek the pride of place to gain,
Nor climb to power,
Nor stoop to trifle with time's baubles vain,
Brood of an hour!
But lowly let me strive thy yoke to wear,
Thy fight to fight, my daily cross to bear.

And if at once no harvest burst in fruit,
And seed well sown
Seem idly scattered, never to take root,
Let no dark moan
Break from my lips, my God! Thou, thou, hast seen;
Faith knows no fear; for her, bare fields are green.

—Selected.

"GO WORK TO-DAY IN MY VINEYARD"

THE Lord demands service of every soul. Those to whom the living oracles have been opened, who see the truth, and yield themselves, soul, body, and spirit, to God, will understand the words of the Saviour, "Go work to-day in my vineyard," to be a requirement, but not a compulsory one. God's will is made known in his word, and those who believe in Christ will be doers of his will.

The test of sincerity is not in words, but in deeds. Christ does not say to any man, "What say ye more than others?" but, "What do ye more than others?" Full of meaning are his words, "If ye know these things, happy are ye if ye do them." Words are of no worth unless they are spoken in sincerity and in truth. The talent of words is made of value when it is accompanied with appropriate deeds. It is of vital consequence to every soul to hear the word, and to be a doer of the word.

Good works do not purchase the love of God, but they reveal that we possess that love. By our words and our works we reveal to the world, to angels, and to men whether we believe in Christ as a personal Saviour. If we surrender our way and will to God, we shall not work for God's love; we shall obey the commandments of God because it is right to do this. The disciple John writes, "We love him, because he first loved us." The true spiritual life will be revealed in every soul who is doing service for Christ. Those who are alive to Christ are imbued with his Spirit, and they can not help working in his vineyard. They work the works of God. Let every soul think prayerfully, that he may act consistently.

When Adam and Eve transgressed the command of God, they could no longer cultivate their beautiful Eden home. They were shut out of the garden, to work among the thistles and brambles that Satan had sown. Satan told our first parents that by eating of the forbidden fruit they would have higher perceptions, and be like the angels in heaven. They believed

and obeyed the words of the apostate, but they proved his words a lie. Henceforth they must work among the thorns and weeds brought by the curse.

Christ came to the world with the invitation, "Go work to-day in my vineyard." Satan will seek to allure by his temptations, but listen to my voice to-day. What blessings are here offered to every man, woman, and child! It is the privilege of all to say, "We are laborers together with God, . . . God's husbandry, . . . God's building."

Take heed to the living oracles, which give you the precious promise of becoming a partaker of the divine nature. If you will work on the plan of addition, God will work for you on the plan of multiplication. Therefore add to your faith virtue, to your virtue knowledge, to your knowledge temperance, to your temperance patience, to your patience godliness, to your godliness brotherly kindness, and to your brotherly kindness charity. "For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

If you cultivate faithfully the garden of your soul, you will not boast; for it is God that worketh in you. He is making you a laborer together with himself. Receive the grace and instruction of Christ, that you may impart to others a knowledge of how to cultivate the precious plants. Thus we may extend the Lord's vineyard. The Lord is watching for evidences of our faith and love and patience. He looks to see if we are using every spiritual advantage to become skillful workers before we enter the paradise of God, the Eden home from which Adam and Eve were excluded by transgression. It is ours to have that beautiful garden to cultivate under the supervision of God. Eden restored,—how beautiful it will be! how pleasant will be our employment! Then let us prove our industry by doing faithful work. Do not say, with the faithless sinner, "I will not," nor with the untrue son, "I go, sir," and go not; but at the call of Christ let us engage in sincere service.

God has claims upon us that we can evade only at eternal loss to ourselves. But in his service there is perfect freedom. Let us consider the life of Christ. Standing at the head of humanity, serving his Father, he is a pattern of what every youth should and may be. He was given to us to show us how to live the commandments of God. He counted no sacrifice too great, no toil too hard, in order to accomplish the work he came to do. At the age of twelve he said to his earthly parent, "Wist ye not that I must be about my Father's business?" He had heard the call, and taken up the work. At another time he said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

He only serves who acts up to the highest standard of obedience. Of Christ it is said, "Though he were a Son, yet learned he obedience by the things which he suffered." All who would be sons and daughters of God must prove themselves workers in the great firm with God and Christ and the heavenly angels. This is the test for every soul. Shall we prove our submission and obedience? Of those who

faithfully serve him the Lord says, "They shall be mine . . . in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

MRS. E. G. WHITE.



ASTRONOMICAL STUDY—NO. V

The Gap in the Sky

LAST week we learned the location of the constellation Orion, also where to find in this constellation the wonderful nebula that is the "gap in the sky." As a people we have for years been interested in this portion of the starry heavens; for to us it speaks of a coming Saviour, and of the glories that shine forth from the throne of the Eternal One. When we say that this nebula is the "gap in the sky," we believe we speak advisedly; for there is nothing else like it in all the heavens.

We are pleased to be able to obtain, for the INSTRUCTOR family, so perfect a picture of this sacred spot. The accompanying half-tone is a faithful reproduction of what we believe to be the best photograph that has ever been obtained of this opening into the glorious realms beyond. We do not like to speak of this opening as a "nebula;" for although it is thus classed in our works on astronomy, it is so different from all other nebulae—and there are over eight thousand of them recorded by our more modern astronomical instruments—that writers upon this subject can not but express wonder, admiration, perplexity, and reverence for this something, which, for lack of a better name, we call a nebula. With this one exception, all true nebulae seem to be composed either of clusters of fine stars or of what is called "fire-mist clouds," and they are seen to hang separate from, and this side of, the blackness beyond. In other words, we can see space still beyond them; but as will be seen by the accompanying half-tone, this nebula does not hang out separate from a black substance beyond, but is a distinct opening into a realm of glory situated on the other side of the great, impenetrable sphere that seems to inclose all the visible works of God's created universe known as the starry heavens. In this the light seems to be gushing out from the very heaven itself. As we view this wonder, we can not but feel that God in his mercy is permitting us to see a little of the glory of that city above, as it is reflected from those jasper walls through whose pearly gates the righteous nation soon shall enter in.

Herschel, the astronomer, in speaking of this open space, says: "This nebula has never been resolved into stars by the highest powers of telescopes that have yet been applied: nor is there any reason to believe that it consists of systems of stars, as is the case with other nebulae. It is, therefore, in all probability, a mass of *self-luminous matter*, but of what nature it would be vain to conjecture."

"And there was war in heaven. . . . And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Rev. 12:7-9. "And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2. These and many other texts go to show that heaven is a place, out of which the city is to come, the angels that sinned were cast, etc. If heaven were a mere world like our own, or a globe like our sun, or even what is now our north star, it would seem proper to speak of Satan as being cast *off from*, or *away from*, it; but no, he was cast *out of* heaven. We do not believe that either the sun or what is now our north star is heaven. A deeper insight into true science entirely disproves this theory, and we believe it to be a distortion of the Scriptures thus to apply their teachings.

In "Early Writings," page 34, we read: "Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back; and we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space." In 2 Esdras 3:17-19 we find reference made to this same gateway of heaven at the time the Lord spoke the law upon Mt. Sinai, in these words: "And it came to pass, that when thou leadest his seed out of Egypt, thou broughtest them up to the mount Sinai: and bowing the heavens, thou didst set fast the earth, movedst the whole world, and madest the depths to tremble, and troublest the men of that age. And thy glory went through FOUR GATES OF FIRE, and of earthquake, and of wind, and of cold; that thou mightest give the law to the seed of Jacob."

The small illustration gives an idea of these "Four Gates of Fire," one of which—the smaller, upper left-hand one—is shown in the large illustration. Sir John Herschel, in speaking of these four gates of fire, says: "A fourth star was distinctly seen, in addition to the three, near the head of the opening, but smaller than the other three, and forming with them a small, irregular square. The aspect of this nebula is altogether different from that of resolvable nebulae. In the latter we fancy, by glimpses, that we see stars, or that, could we strain our sight a little more, we could see them [the larger telescopes since Herschel's day show this to be a fact]; but the former suggests no idea of stars, but rather of something quite distinct from them."

One more quotation, taken from Professor Dick's astronomy, page 179, must close this hour's study: "One of the largest and most remarkable nebulae in the heavens is that which is found in the constellation Orion. On directing the naked eye to the middle star of the three which form the sword [the star to which your special attention was called last week], the observer perceives something that has the appearance of a small, but not well-defined, star: this is the great nebula of Orion, of which, however, he can form no definite con-

ception till his eye is assisted by optical instruments. With a common one-foot pocket achromatic telescope the nebulosity may be plainly perceived; but the higher the magnifying power, the larger the aperture of the object-glass, the more brilliant and distinct does this phenomenon appear. The first to discover this phenomenon was the celebrated Huygens, in 1656. He says: 'Astronomers place three stars close to each other in the sword of Orion; but when I viewed the innermost with a telescope in the year 1656, there appeared in the place of that one, twelve other stars; among these, three that almost touched each other, and four more besides, that appeared twinkling, as *through a cloud*, so that the space about them seemed much brighter than the rest of the heavens, which appeared wholly blackish, by reason of the fair weather, and was seen as *through a CERTAIN OPEN-*



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THE GREAT NEBULA IN ORION

ING, *through which one had a free view into another region, which was much enlightened.* I have frequently observed this same appearance, in the same place, without any alteration; so that it is likely that this wonder, whatever it may be in itself, has been there from all times; but I never took notice of anything like it among the rest of the fixed stars."

DR. O. C. GODSMARK.

TO-DAY AND TO-MORROW

To-day there is snow,
Sifting and whirling and tearing along,
Singing a madcap and jubilant song,
Filling the highways, and rearing great towers,
Rollicking wildly with bleak winds for hours.

To-morrow comes calm:
Silent in wavy and picturesque heaps,
Glistening snow on the brown old earth sleeps;
Dazzling and white in the sunshine serene,
Coquette-like sparkling in crystalline sheen.

To-day there is storm,
Driving the cold snows of youth on amain,
Breathing dire threatenings, dimming the brain
(That spark from an anvil celestial caught)
With ambitions blighted, and hopes come to naught.

To-morrow comes rest:
Gossamer mists lightly float in heaven's blue,
As sweet or sad fancies the tired mind imbue;
Quiet reigns; and the birds, a dreary fast o'er,
Pick in the sunshine the crumbs at the door.

MIRIAM E. WEBBER.



MULTIPLE STAR
THETA ORIONIS

Nature Study

"Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun."

THE FLOOD

IN our last lesson we learned how the sin of Adam and Eve, in partaking of the fruit of the forbidden tree, caused the entire world to be placed under a curse. The first curse that came was that of shortening the period of man's life. The first curse that affected the earth, resulted in the bringing forth of thorns and thistles. The earth was cursed a second time when Cain killed his brother Abel. The Lord told Cain that the earth should not henceforth yield her strength. The third and greatest curse that came upon the earth was that of the flood. The inhabitants became so wicked that every thought of the heart was only evil. The Lord saw that in a short time man would be exterminated from the earth if allowed to go on in his course of sin; and the desire of the Creator was to save man.

The Lord knew that the inhabitants of the world would be tempted, and he had provided a way for man to be saved. The great plan of salvation is first spoken of in Gen. 3:15, in the promise that the seed of the woman should bruise the serpent's head. The Lord implanted in Adam and Eve a desire to be free from sin. Ever since the fall of man, God has been doing what he could to rescue man from his fallen condition; so before God destroyed the earth by the flood, he sent Noah to tell the people about the great flood that was to come upon the earth, and how God had commanded him to prepare an ark to save all those who would forsake their evil ways; but only a few received the message.

In destroying the earth by the flood, the Lord destroyed those things that the antediluvians had indulged in for their own selfish gratification and pleasure. The beautiful groves were destroyed, the silver and gold and precious stones were buried beneath the earth. The great forests were submerged, and large areas of this luxuriant growth of vegetation were covered by the removing of mountains and hills. Some of the bones of animals buried at that time have been found, and they show the animals to have been much larger before the flood than they are now.

The flood covered the whole earth, and rose above the tops of the highest mountains, so that the earth was brought back again to the chaotic state mentioned in Gen. 1:2, where it says that the earth was without form, and void. While the flood wrought great destruction everywhere, we see the love of God manifested in that he changed the forests into vast coal-beds, which now furnish us with fuel to keep us warm, and with oil to give us light. Gasoline, naphtha, and benzine are all prepared from coal oils.

The flood continued for many days upon the earth, and about one year passed before Noah and his family again set foot upon the dry ground. The sons of Noah did not remain faithful to God, but did wickedly in the sight

of the Lord, so that the earth was again filled with wicked inhabitants.

In the course of time the wicked descendants of Noah planned to build a great tower, which would save them if another flood should visit the earth, notwithstanding the Lord had already promised Noah that he would never destroy the earth again by a flood, and had given the rainbow in the heavens to be a perpetual reminder of his promise. While this great tower was building, the Lord confused the language of the people. Before this time there had been but one language, but now the people spoke different languages, so that they could not understand one another. This caused them to separate, and scatter over the earth. On account of being thus distributed over the earth, and living under such different conditions, also because some of the nations went more deeply into sin than others, we have what is known as the races of men. These are divided into five divisions,—the white race, the yellow race, the black race, the brown race, and the red race.

If the family of Noah had remained true to God, there would never have been this division of races and confusion of language. There would have been but one family on earth, and this would have been after the likeness of the family in heaven. Although God has promised that he will never destroy the earth again by a flood, yet in his word he plainly tells us that it will be destroyed by fire. Next week we will learn how the earth is to be destroyed by fire, and when this event is to take place.

M. E. CADY.



7—*Caltha Palustris*, or Marsh Marigold

"CALTHA" means golden cup, and "palustris," of a bog or marsh,—golden cup of the marsh. The plant is well known, and needs little description. Its flowers are yellow, scentless, and grow in clusters on long petioles. The leaves are kidney-shaped, the upper ones being nearly sessile (that is, attached directly to the main stalk), and the lower ones growing on long petioles, or leaf-stems. The stem is erect, branching at the top; it is hollowed and furrowed.

This plant boldly opens the spring in the marshes. It grows in both the Old World and the New. Shakespeare in one of his poems calls it Marybud. It is "so abundant along certain English rivers as to cause the ground to look as if paved with gold."

The word "Mary" in



Marsh Marigold.

the name probably refers to its use in church festivals during the Middle Ages, when it was one of the flowers dedicated to the Virgin Mary.

It resembles the buttercup, of which it is a relative. It should never be called cowslip; for it is not related to the English primrose, called cowslip.

8—Adder's-Tongue, or Dogtooth Violet
Erythronium Americanum

This plant has a solitary, terminal, nodding flower, with six slender divisions, streaked with



Yellow Adder's-tongue
or Dog-tooth Violet.

purple. There are but two oblong, pointed leaves; they are spotted with dark purple and white.

The white adder's-tongue is similar in appearance to the yellow. The flower is bluish white, and the leaves are not nearly so spotted. The plant is more common in the West than is the yellow.

There is a snaky look to the leaf, but why it should be called after a snake's tongue does not appear. The blossom of the yellow adder's-tongue is a russet yellow, spotted with a darker color in very delicate penciling.

The plant grows in hollows of the woods by some gurgling brook, in masses or beds. The flower closes at night, and opens in the morning. It has a faint fragrance resembling that of the tulip.

Burroughs has suggested "fawn lily" or "trout lily" as more appropriate names for this plant than those it bears.

L. A. REED.

VEGETABLE POETRY

POTATOES came from old Virginia;
Parsley was sent us from Sardinia;
French beans, low growing on the earth,
To distant India trace their birth;
But scarlet runners, gay and tall,
That climb upon the garden wall—
A cheerful sight to all around—
In South America were found.
The onion traveled here from Spain,
The leek from Switzerland we gain,
Garlic from Sicily obtain;

Spinach in far Syria grows;
Two hundred years ago or more
Brazil the artichoke sent o'er,
And southern Europe's seacoast shore
Beetroot on us bestows.
When Elizabeth was reigning there,
Peas came from Holland, and were dear;
The south of Europe lays its claim
To beans, but some from Egypt came.
The radishes, both thin and stout,
Natives of China are, no doubt;
But turnips, carrots, and sea-kale,
With celery, so crisp and pale,
Are products of our own fair land;
And cabbages, a goodly tribe,
Which abler pens might well describe,
Are also ours, I understand.

—Selected.



IN THE NAME OF FASHION

THERE 's a little mother, just in the edge of town,
With clear, deep eyes of azure, hair of sunny brown;
With gentle heart that 's always singing in its joy,—
For has she not a treasure in her girl and boy?
Oh the love she bears them! the many steps she takes!
The loving labor daily done for their dear sakes!
The gentle lessons taught them in such loving voice! —
Surely the very angels, seeing, must rejoice.

There *was* another mother in the edge of town,
Modest, sweet, retiring, clad in robes of brown.
Often in the morning, ere tumult filled the street,
I have heard her singing with tender voice and sweet.
And if the day was sunny, or if 't was dark with rain,
Still she praised her Maker with an inspiring strain;
For her heart knew the gladness of loving ministry:
Her days were labor-filled to feed her darlings three.

And yet *this* little mother had to die a cruel death,
Close her bright eyes, and cease to draw her gentle
breath,

Still her soft-beating heart, her busy toiling stop,
And yield her carmine life-blood, flowing drop by drop;
Her darlings for their daily food and shelter sadly cried,
And cried in vain; then feebly drooped their heads and
died;

For *that* mother took *this* one, sewed her on her hat,
And wore the victim proudly — what think you of *that*?

ELIZABETH ROSSER.

HUMMING BIRDS

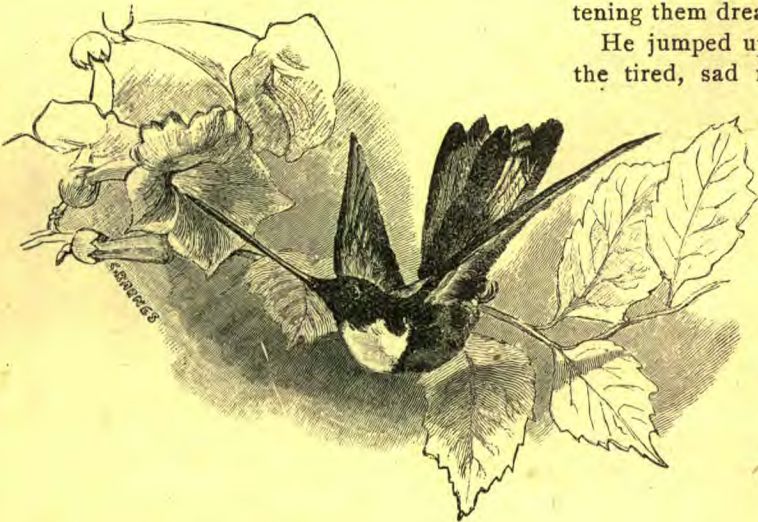
A LONG time ago I visited a home that I will
tell you about now. It was a dainty structure.
The work on it was so wonderful that I mar-
veled how it could have been made at all, espe-
cially without hands. Strange as it may seem,
not one of those that lived in this house—
father, mother, or children—had hands.

It was late in the afternoon when I made my
call, and I found no one at home but the two
babies—both snug in bed. They did not like
it because I peeped in at the door, but I was
anxious to know who lived in this pretty home.

As soon as I spied the wee children, I knew
their names; for I had seen some of their rela-
tives in another State. They were Mr. and
Mrs. Humming Bird's children. They were
so tiny I knew they could not tell me what I
wished to know; so I concluded to wait quietly
till the father and mother came home.

As I was waiting, I noticed that the house was
fastened to a little twig, and was made of cot-
ton and thread, nicely woven together. "I
could not do that, even with hands," I thought;
"how can these birds make this pretty home
without hands?"

Soon the father and mother came. They
flew so fast I could scarcely see them, but I
could plainly hear the humming, buzzing sound
caused by the rapid motion of their wings.



They stayed only a moment, to see that all
was well at home; then away they darted. I
followed carefully. Such a queer sight I saw!
There was Mr. Humming Bird hanging in the
air, resting before a flower, not on his feet, but
on his wings. His long bill was in the flower.
When he had taken the honey from this flower,
away he darted again. For a moment I could
not see where he was; but I soon saw him
hovering over a rose, taking honey in the same
way. A short distance away Mrs. Humming
Bird was doing the same thing. I wished very
much to see them near by, but they had no time
to visit with me; so I followed them carefully
from flower to flower.

I knew that if I could get a good look at
them, especially at Mr. Humming Bird, I could
tell what humming bird family they belonged
to. Finally I stood where the light was just
right to show me his beautiful,
glistening coat. He had such a
pretty little throat, the very color
of a ruby. I was not able to get
all the colors in his coat; for
every time he moved, they
seemed to change. In looking
at him from the side, the feathers
appeared mixed with green and
gold. Underneath on his breast
the color was a dull garnet. His
wings were purplish brown. The
tail was chestnut red, with black
at the tip. I felt quite sure now
that my friends were Mr. and
Mrs. Ruby-Throat Humming
Bird, and was very glad I had
stayed to watch them.

Since I made this visit, I have
often been made sad to see dead
humming birds on ladies' hats.
Surely this is not right. God does not wish us
to kill his creatures to adorn ourselves. I hope
all the little people who read this will always
be kind to the humming birds as well as to all
the other members of the bird family.

MRS. LYDIA M. DROLL.

HOW TED LENT A HAND

HE is such a little boy, this Ted, and his
legs are so short, and his chubby fists are so
very wee, that you might think he would have
to wait quite a long time before he could lend
a hand that would be of any use; but he does
not think so.

There was a fine shower the other night; and
in the morning what should Ted see, right in
front of his home, on prim, precise Cottage
Street, but a mud-puddle,—yes, a dirty, de-
lightful mud-puddle! How he hurried through
his breakfast so as not to lose a minute!

He had a baker's dozen of beautiful mud
pies on the curb, and was admiring them for a
moment while he rested, when bump! a big
bundle came down upon those lovely pies, flat-
tening them dreadfully.

He jumped up, frowning; but when he saw
the tired, sad face of the poor old washer-
woman, Mrs. Connolly, the
frown smoothed itself into a
dimply smile; and he picked
up that bundle, which had
dropped off the tired arms,
which held several others,
and carried it clear to the
avenue, which was as far as
mama let her little man ex-
plore the city, on account
of the electric cars. There
he touched his hat and
bowed, just as he had seen
his brother Don do.

And Mrs. Connolly stood and smiled after
him as he ran back to rebuild his pies. Such
a happy little face! The solemn, slow-pacing
professor whom he met brightened up, and
stepped off briskly, and began to whistle—
actually whistle! Think of it! So you see
Teddy lent, not only a hand, but two feet and
a happy face, even if he was such a little boy.
—Selected.

PHUSSANDPHRET

HAVE you heard of the land called Phussandphret,
Where the people live upon woes and regret?
Its climate is bad, I have heard folks say;
There 's seldom, if ever, a pleasant day.
'T is either too gloomy from clouded skies,
Or so bright the sunshine dazzles one's eyes;
'T is either so cold one is all of a chill,
Or else 't is so warm it makes one ill.
The season is either too damp or too dry,



MRS. HUMMING BIRD'S DAINTY HOME

And mildew or drought is always nigh;
For nothing that ever happened yet
Was just as it should be in Phussandphret.
Now, if ever you find your feet are set
On the downhill road into Phussandphret,
Turn quickly and travel the other way,
Or you never will know a happy day.
Follow some cheerful face — 't will guide
To the land of Look-at-the-Pleasant-Side.
Then something bright you will always see,
No matter how dark the day may be;
You 'll smile at your tasks, and laugh in your dreams,
And learn that no ill is as bad as it seems.
So lose no time, but haste to get
As far as you can from Phussandphret.

—Our Youth.

THE HAPPIEST BOY

WHO is the happiest boy you know? Who
has the best time, I mean,—the one who has
the biggest bicycle, or the most marbles, or
wears the best clothes? Let's see.

Once there was a king who had a little boy
whom he loved. He gave him beautiful rooms
to live in, and pictures, and toys, and books.
He gave him a pony to ride, and a boat on
the lake, and servants. He provided teachers
who were to give him knowledge that would
make him good and great. But for all this
the young prince was not happy. He wore
a frown wherever he went, and was always
wishing for something he did not have. At
length a magician came to court. He saw the
boy, and said to the king, "I can make your
boy happy. But you must pay me my own
price for telling the secret."

"Well," said the king, "what you ask I will
give."

So the magician took the boy into a private
room. He wrote something with a white sub-
stance on a piece of paper. Next, he gave the
boy a candle, and told him to light it and hold
it under the paper, and then see what he could
read. Then he went away, and asked no price

at all. The boy did as he had been told, and the white letters on the paper turned into a beautiful blue. They formed these words: "Do a kindness to some one every day." The prince made use of the secret, and became the happiest boy in the kingdom.—*Selected.*



BEREAN LIBRARY STUDY

Dan. 12: 1-3; "Thoughts on Daniel," pages 293-305

NOTES ON LESSON 22

(April 29 to May 5)

1. *Chapters and Verses.*—The division of the Bible into chapters and verses was not made until comparatively modern times. These divisions seem to have been made without reference to the meaning of the text, and without regard for the connection of subjects. We have a forcible illustration of this in the insertion of a chapter heading after Dan. 11: 45, when it is very evident that the next verse, and indeed all that follows, are closely connected with it.

2. *Persecuted for the Truth's Sake.*—In previous notes reference was made to the decree yet to be made against those who refuse to worship the beast and his image. This week the lesson points out specifically the time of trouble upon which we are entering, and during which the people of God will again endure persecutions. As it was then, so will it be again; not only strong men, but women and frail girls, yes, even the children, will endure without flinching severe persecution for the sake of the third angel's message. The same power that sustained the martyrs of old will keep the people of God faithful in the closing scenes of this world's history.

3. *The Black Cloud of the Future.*—God in his mercy and love has not left us to come upon this time of trial unknowingly, but has revealed what is before us, that we may be prepared to stand against the tempest of opposition and wrath. Through the Spirit of prophecy he has told us that "throughout the land, the papacy is piling up her lofty and massive structures, in the secret recesses of which her former persecutions are to be repeated." After telling us that when the decree against commandment-keepers is issued, the people of God will flee from the cities and villages, and dwell in the most desolate and solitary places, the statement is also made that "many of all nations and all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help."

4. *The Silver Lining to the Cloud.*—What could be more comforting than this? "Though enemies may thrust them into prison, yet dungeon walls can not cut off the communication

between their souls and Christ. One who sees their every weakness, who is acquainted with every trial, is above all earthly powers; and angels will come to them in lonely cells, bringing light and peace from heaven. The prison will be as a palace; for the rich in faith dwell there, and the gloomy walls will be lighted up with heavenly light, as when Paul and Silas prayed and sang praises at midnight in the Philippian dungeon."

5. *Deliverance Is Sure.*—"And at that time thy people shall be delivered, every one that shall be found written in the book." Not one will be overlooked. The Lord did not forget Noah when the world was destroyed by water. Neither was Lot forgotten when the cities of the plain were consumed. Jeremiah was remembered in his dark and dismal prison-house. The three faithful men who passed through the fiery furnace were not forgotten, nor was Daniel left to perish in the lions' den. A mother might forget her child, the Lord says, but adds, "Yet will I not forget thee."

6. *A Special Resurrection.*—Most of our readers probably understand that the Bible teaches that there will be two general resurrections,—that of the righteous dead at the second coming of Christ, and that of the wicked dead a thousand years later. Our lesson touches upon a special resurrection of a limited number of both classes, to take place a short time before the coming of the Lord in the clouds of heaven. This event is thus described in "Great Controversy," Vol. IV, page 637: "Graves are opened, and 'many of them that sleep in the dust of the earth' 'awake, some to everlasting life, and some to shame and everlasting contempt.' All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law. 'They also which pierced him,' those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient."

7. *Already Risen.*—The first man to be raised from the dead was Moses. Angels of God buried this faithful servant in a lonely spot upon Mt. Nebo. But he was not suffered to remain long in the tomb. "Christ himself, with the angels who had buried Moses, came down from heaven to call forth the sleeping saint." Although Satan contended that he had possession of the dead (Jude, verse 9), Christ merely said to him, "The Lord rebuke thee," and Moses was brought to life, and ascended with Christ to the city of God. Matt. 27: 52, 53, also gives an account of a resurrection of the dead, which took place when Jesus himself came forth from the tomb. In "Desire of Ages," page 786, we are told who these were: "As Christ arose, he brought from the grave a multitude of captives. The earthquake at his death had rent open their graves; and when he arose, they came forth with him. They were those who had been co-laborers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for him who had raised them from the dead." "They ascended with him as trophies of his victory over death and the grave."

SOUL strength comes from the exercise of one's own will, and not from following the will of some other soul.—*Mary Alling Aber.*

MAY STUDY OF THE FIELD

PART I: JAMAICA

(April 29 to May 5)

1. *Basis of Study.*—Our lesson this week is based upon a field with which many are acquainted. A study of its early history, the condition of the people, and the need of the message will, however, be beneficial.

2. *Beautiful Jamaica.*—One visitor has thus described Jamaica: "The scenery of Jamaica is beautiful beyond description. No man, however blunted his feelings, can behold it without emotion. Lofty mountains, covered to the top with immense forests, hiding their heads in the clouds; the size, structure, and verdure of the trees; the delightful variety of their darker and lighter shades; the beauteous appearance of the shrubs; the purity of the air; the richness and variety of the landscape; the structure of the houses; the color, dress, appearance, and manners of the inhabitants,—all excite astonishment, wonder, and delight."

3. *The Indians of Jamaica.*—The native inhabitants of Jamaica were short-lived after its discovery by Columbus. The reason for this, as given by the Spaniards, was that they would not submit to toil, neither would they become the slaves of their discoverers. A short sketch of these unfortunate children of nature will be of interest. Although remarkable for the simplicity of their manners, they were not barbarous. Their government was monarchical and hereditary; their chief was obeyed implicitly, and treated with reverence. Their religion, though superstitious, was not bloody. They believed in a future state in a place of tranquillity, abounding with delicious fruits, cool shades, and murmuring rivulets, where thirst never raged, and the hurricane was unknown. These people were of a clear-brown color, with straight, black hair. Their progress in the arts and in agriculture was considerable. Notwithstanding the spontaneous growth of fruits, they cultivated maize, and displayed great skill in the preparation of cassava bread. They manufactured excellent cloth from their cotton, and possessed the art of dyeing it with a variety of colors. Their domestic utensils, consisting of earthenware, chairs, curiously woven beds, etc.; their implements of husbandry; their canoes, some of them navigated by forty oars, and covered with an awning of mats and palm-tree leaves, in order to protect their women and children from the spray of the sea,—all evinced a surprising degree of ability and development. In the space of but a few years after the Spaniards took possession of Jamaica, these people were entirely extinct. Many were forced into the water, baptized, and immediately killed, "to prevent their apostasy." Unfortunate people! But how many today are sinking into Christless graves? Have you and I no responsibility?

4. *Origin of the Maroons.*—As early as 1517 slaves were carried into the West Indies from Africa; and so extensively was this trade pursued that in less than three years the annual import of slaves into these islands alone reached more than seventy-four thousand. The slaves were sold to planters and merchants, by whom they were treated little better than animals. When Jamaica was occupied by the English in 1655, many of the slaves belonging to the Spaniards did not leave with their masters, but retired to the mountains and uncultivated parts of the island. They raised a few vegetables, constructed huts for shelter, and wandered through the woods. Being con-

stantly recruited by runaway slaves, they soon became numerous, and, consequently, formidable. Conscious of their strength, they often laid waste the neighboring plantations, and planters were afraid to settle near them. These negroes were called "maroons," or "hog-hunters." For a number of years they were in continuous warfare with the English. This was finally settled by an agreement that the maroons should possess and occupy certain land with full liberty,—a privilege of whose value they were fully sensible, as it had never before been enjoyed. An excellent description of our first work among this people will be found in the April number of the *Missionary Magazine*.

5. *An Interesting Letter*.—The following letter is a description of the earthquake that shook Jamaica in 1692. It was written June 20, 1692, and sent to a geographical society in London: "The terrible earthquake which happened the 7th instant, between eleven and twelve of the clock at noon, shook down and drowned nine tenths of the town of Port Royal in two minutes of time, and all of the wharf side in less than one; very few escaped there. The great part of Port Royal is sunk; that where the wharfs were is now some fathoms of water. All the street where the church stood is so overflowed that the water stands as high as the upper rooms of those houses that are still standing. . . . I believe there were lost about two thousand whites and blacks. At the north, about one thousand acres of land sank, and thirteen people with it. All our houses were thrown down all over the island, and we are forced to live in huts. The two great mountains at the entering into Sixteen-mile Walk fell, met, and stopped the river, that it was dry from that place for a whole day. Vast quantities of fish were taken up, greatly to the relief of the distressed. At Yellows a great mountain split, and fell into the level land, covering several settlements, and destroying nineteen white persons. One man, whose name was Hopkins, had his plantation removed half a mile from the place it formerly stood. Of all wells, from a fathom to six or seven fathoms in depth, the water flew out at the top, with the great motion of the earth. The earth continues to shake five or six times in twenty-four hours, often trembling. I pray God to avert the heavy judgments that still threaten us. There are about five hundred graves already, and people are dying every day." It is estimated that not fewer than three thousand persons died of disease at this time, the greater part in Kingston, where five hundred graves were dug in a month's time, and two or three buried in a grave.

6. *Third Angel's Message in Jamaica*.—May 26, 1893, the first Seventh-day Adventist minister and his family settled in Jamaica. Previously to their arrival a few had begun to keep the Sabbath as a result of periodicals and correspondence from the International Tract Society. The latest reports show about seven hundred and fifty persons enrolled in the church membership, with one hundred more keeping the Sabbath. The work has recently been strengthened by two self-supporting teachers. Many more could find a field of usefulness here, as children, especially of Sabbath-keepers, find it very hard to attend the public schools. Church-school teachers who could support themselves would receive a hearty welcome.

Forty-five missionary societies are at work in Africa; and the Bible is translated, in whole or in part, into seventy languages.



THE GREAT COMMISSION

(May 5, 1900)

Lesson Scriptures.—Matt. 28:16-20; Mark 16:15-20; Luke 24:47-49; Matt. 24:14; Acts 1:8.

Memory Verse.—Acts 1:8.

Time: A. D. 31. *Place*: Galilee. *Persons*: Jesus, disciples.

QUESTIONS

- Following the meeting at the Sea of Galilee, to what place did the disciples repair? Matt. 28:16. How many assembled with them at this time? 1 Cor. 15:6. When Jesus appeared, how was he regarded by different ones? Matt. 28:17.
- What did Jesus say concerning himself? V. 18. Because of this fullness of power, what were his servants to do? V. 19; note 1. What was to be the subject-matter of their teaching? V. 20, first part.
- What had Jesus previously taught them concerning their work for the world? Luke 24:47, 48. How much would depend upon the acceptance or rejection of the gospel message? Mark 16:16; note 2.
- What miraculous manifestations were to attend the preaching of the gospel? Vs. 17, 18; note 3.
- Before entering upon their work, for what were the disciples to wait? Luke 24:49; note 4. What did the promise of the Father include? Acts 1:4, 8, first part. Having received the Holy Spirit, what were they then to be? And where? V. 8, last part.
- How fully did the disciples carry out the commission given them? By whom and in what way were their efforts made successful? Mark 16:20; Heb. 2:4. Of what promise was this a fulfillment? Matt. 28:20, last part.
- When the great gospel commission shall have been *completely* fulfilled, what will occur? Matt. 24:14.

NOTES

1. All the power of heaven and earth is pledged to the one who labors to win souls. And it is pledged to no others. The *worker* is always strong, because the very moment that he begins his service of saving men, that moment the power of God finds in him a channel through which it can flow. Thus it is that the worker's life is a life of power, a life of victory. The cause of weakness in the church of Christ is that so few are laboring for sinners. The power of God can not be selfishly hoarded; to attempt to retain it for selfish ends is but to lose it. The life-current is automatic, so to speak, for it shuts itself off as soon as it ceases to find an outlet. "I will bless thee, and thou shalt be a blessing," is the plan of the gospel in all ages. God is a stranger to all who are shut up to themselves; and the Lord Jesus Christ says to them, "I know you not."

2. The preaching of the truth of God must inevitably be either a blessing or a curse to men. No heart can be introduced by the Holy Spirit to the truth as it is in Jesus, and remain unchanged. Truth is a positive, active principle, which compels one to take a stand for or against it. To receive it is to be made true, or like itself; to reject it is to become more hardened and calloused in evil. Paul thus expresses the effects produced: "To the one we [that is, our message] are the savor of death unto death; and to the other the savor of life unto life."

3. The gifts of the Spirit are promised to every believer according to his need for the Lord's work. The promise is just as strong and trustworthy now as in the days of the apostles. "These signs shall follow them that believe." This is the privilege of God's children, and faith should lay hold on all that it is possible to have *as an indorsement of faith*. — "The Desire of Ages," page 823.

4. During his ministry Jesus had sent the twelve into the gospel field, and had given them "power against unclean spirits, to cast them out, and to heal all manner of sickness;" yet now he tells them to wait until they shall be endued with power from on high. In their former experience, they had labored under his guidance and in a very imperfect manner; now, they were to go forth without his visible presence to aid them, and to work by naked faith. They must therefore know a power not known before, even the full and perfect power of God. To go forth before they were in possession of this power would mean defeat. The world into which the worker for Christ is sent is filled with satanic power, and only he who is filled with power from on high can meet the enemy and triumph in the Lord's work.

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TIME TABLE NO. 3.

IN EFFECT SEPT. 24, 1899.

Trains Pass Battle Creek, as follows:

WEST-BOUND.

No. 21, Mail and Express 6.58 P. M.
No. 23, Accommodation 2.07 P. M.
No. 27, Local Freight 8.25 A. M.

EAST-BOUND.

No. 22, Mail and Express 8.25 A. M.
No. 24, Accommodation 1.45 P. M.
No. 28, Local Freight 5.30 P. M.

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WEST-BOUND FROM BATTLE CREEK.

No. 9, Mail and Express, to Chicago 12.15 P. M.
No. 1, Chicago Express, to Chicago 9.00 A. M.
No. 3, Lehigh Valley Express, to Chicago 3.40 P. M.
No. 5, Pacific Express, to Chicago, with sleeper 1.10 A. M.
No. 75, Mixed, to South Bend 8.30 A. M.
Nos. 9 and 75, daily, except Sunday.
Nos. 1, 3, and 5, daily.

EAST-BOUND FROM BATTLE CREEK.

No. 8, Mail and Express, to Pt. Huron, East, and Detroit 3.45 P. M.
No. 4, Lehigh Express, to Port Huron, East, and Detroit 8.27 P. M.
No. 6, Atlantic Express, to Port Huron, East, and Detroit 2.25 A. M.
No. 2, Lehigh Exp., to Saginaw, Bay City, Pt. Huron, and East 6.50 A. M.
No. 74, Mixed, to Durand (starts at Nichols) 7.15 A. M.
Nos. 8 and 74, daily, except Sunday.
Nos. 4, 6, and 2, daily.

A. S. PARKER, Ticket Agent,
Battle Creek.



PRINTING AND TONING

If your printing frame is larger than your negative, it will be necessary to fit it with a plain glass. Be careful to clean both sides of this glass, as well as the back of your negative, with a moistened cloth. The film side of the negative should be dusted with a camel's-hair brush or a soft, dry cloth. Any stains on the glass or specks of dust on the film will cut off the light, and make a white spot on your print. The manufacturers spare no pains to put up their paper free from dust; but to be on the safe side, it is well to dust that also.

The print must be quite a bit darker than the finished picture. Some toning baths tone out, or "bleach," the prints more than others; so you must learn from experience how deep to print. Here is a good way to gain experience: Notice the time when your printing frame is first put out. Examine the print occasionally; and when it reaches the shade that you want the finished picture to be, notice the time again, and expose the print just one fifth of that time longer. If ten minutes have passed, give it two minutes more. If it has required fifteen minutes, let it print three minutes longer. If the prints turn out too light or too dark when they are finished, you can increase or diminish the proportionate time on the next ones.

Print-out paper need not be handled in the dark; but it should never be exposed to sunlight, nor for any length of time in an ordinary room. The prints need not be toned at once, but may be kept in a dark place until some convenient time. If the combined bath is used, it may be placed in either the hypo. or the miscellaneous tray; but if you ever expect to use a separate bath, keep the toning tray exclusively for that. Be careful to break any air-bells that may form on the film when the print is first immersed in the combined bath, or you may have spotted pictures. The toning should be carried to just the shade you wish to see in the finished picture. The prints should then be washed through twelve changes of water, allowing them to soak five minutes in each.

But I hope you will use a separate bath, so I will describe that process more in detail.

Fill the miscellaneous tray with water, and with one hand drop in the prints, one by one, while the other hand is used to immerse them. When the prints are all in, fill the toning tray with water also, and transfer them one by one to it. Pour off the first washing water, which will look quite milky, and replace it with fresh. The prints may then be returned to the miscellaneous tray, when they will be ready to tone. Of course if you have only two or three prints, it will not be necessary to change the washing water, but simply to allow them to soak about five minutes, keeping them in motion meanwhile.

I have already given formulas for toning baths, so they need not be repeated here. Enough of the bath should be used to cover the bottom of the tray at least a quarter of an inch deep. Take the prints from the water one at a time, and immerse them, face downward, in the toning bath. Do not try to tone too many at a time. Five or six are enough to begin with. They should be kept constantly in motion, either by rocking the tray or by moving them about with the hand.

The color of the prints will change slightly in the fixing bath; but you will soon learn how much change to expect. At first it will be well to tone some prints more deeply than others. Then when they are finished, you can tell which tone you like best, and tone the next lot accordingly. The depth of tone a picture should have is simply a matter of individual taste.

If you have only a small batch of prints, those toned first may be replaced in the water with the untuned ones. But if you have a large batch, it is best to have a separate vessel of water in which to keep them until all are toned. They should then be washed through three changes of water, when they will be ready for the fixing bath. Fifteen minutes is sufficient for fixing, and during the entire time the prints should be kept constantly in motion. After fixing, the prints must be washed through twelve changes of water. Then they will be ready to mount or dry.

If the pictures are to be preserved unmounted, a good way to dry them is to lay them face downward on a ferrotype plate, or, what is almost as good, a piece of table oilcloth. Cover them with a blotter or towel, and rub down with the hand, or roll with an ink-roller. This serves the double purpose of taking up the surplus water, and pressing the print into perfect contact with the ferrotype plate or oilcloth. Prints dried in this way have a glossy surface, and will remain flat; while if they are hung on a line to dry, they will curl up at the corners. If you intend to mount them at some future time, they may be hung on a line, or spread, face up, on a clean cloth or paper. Prints must be mounted while wet, and the preliminary soaking takes out all the curl they may have. J. EDGAR ROSS.

WHAT OF IT ALL?

IN the last number of the INSTRUCTOR was given a brief biography of George Borrow, the "Big Missionary" sent by the British Bible Society to Russia, Bohemia, Turkey, Spain, and Barbary seventy-five years ago, who did so much to give the Bible to the poor, ignorant peoples of Europe, in a language that they could understand—at least in part.

Perhaps some of you look at the condition of Europe to-day, and ask: "What of it all? What good did it do? No lasting results seem to have come from his work. The people are just as wicked, just as skeptical, now as they were then."

Are you sure? It seems to me I have heard of wonderful reformations going on here and there in Russia, in Austria, in Bulgaria, in Spain, and in France,—not apparently connected in any way with what Borrow did,—and yet—who knows? I do not suppose that the great Rabinowitz ever heard of Borrow; or that the priests, who, in Austria and Bulgaria, are coming out of the Roman Catholic Church by the score, even dream that there was ever such a man: but the silent influence of those scattered Bibles has been at work; some of the darkness has been dispelled; the precious truths found in those Bibles have been cherished, and have been taught to others; and a broad foundation has been laid for other missionaries.

Results follow every good effort. God never sends out his word without having some purpose to accomplish, nor is it ever allowed to return unto him void. Every bit of work done is a step forward, helping to bring men nearer to God, and preparing them for a more ready reception of the messages of truth that shall later come to their ears. Therefore, instead of saying,

"What of it all?" we should rather say, "How much of it all!" and should endeavor to connect the fullness of present blessings with the efforts made by God's brave soldiers in the past. We may not be able to see how the threads are tied fast to one another; but we know that in God's great loom of Plan and Purpose they are thus tied, that the past, the present, and the future may make one harmonious whole. S. ROXANA WINCE.

FOR EVERY DAY OF THE WEEK

SUNDAY:

"A man in earnest finds means, or, if he can not find, creates them."

MONDAY:

"There is no substitute for thoroughgoing, ardent, sincere earnestness."

TUESDAY:

"If you would succeed up to the limit of your possibilities, hold constantly to the belief that you are success-organized, and that you will be successful, no matter what opposes."

WEDNESDAY:

Every great and commanding movement in the annals of the world is the triumph of some enthusiasm. Nothing great was ever achieved without it.—Emerson.

THURSDAY:

"Never allow a shadow of doubt to enter your mind that the Creator intended you to win in life's battle. Regard every suggestion that your life may be a failure, that you are not made like those who succeed, and that success is not for you, as a traitor, and expel it from your mind as you would a thief from your house."

FRIDAY:

"A man's greatest enemies are his doubts. Resolutely refuse to surround yourself with an army of doubts, fears, and anxieties. Vigorously dispel these foes of your success and happiness, or they will undermine your future. Be firmly convinced that you were made in the image of perfection, designed for success and happiness, and that you have the power to strangle the evils which would thwart you."

SABBATH:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3 : 13, 14.

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