

# THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

VOL. XLIX.

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## OUR CONTRIBUTORS

### HEAVEN'S GIFT

Unto us a Child is born,  
Unto us a Son is given;  
God has shown his boundless love  
By the choicest gift of heaven.

Born in poverty and pain,  
Humbly clothed the form divine,  
Who was wont in heaven's court,  
Brightest of its throng to shine.

In a lowly manger laid,  
Near the cattle of the stall,  
Helpless on his mother's breast,—  
Lord and Maker of us all.

Hark! the anthem ringing clear,  
O'er the dark Judean plain!  
"Glory to thy Father be!  
Peace on earth, good  
will to men!"

ELIZABETH ROSSER.

### "UNTO US A CHILD IS BORN"

In far-away Judea,  
Beyond the hills and sea,  
A little village nestles,  
That interests you and me.

For in that distant hamlet  
A Child was born one day,—  
A winsome, dimpled Baby,  
Who in a manger lay.

"No room" for this little dar-  
ling,  
No room within the inn.  
But out with the lowing cattle,  
Was the only place for him.

No room did they have, dear  
Baby,  
To lay thy tiny head.  
Oh, cruel seems the message  
To the mother, so wearied!

No room inside for this Baby,  
Nor for all he brought at  
birth;

But there, in a humble stable,  
Came our Saviour to this earth.

He came, just a little Baby,  
So helpless, yet so strong.  
What joy to have held him, like Simeon,  
Close to our hearts, and sung,—

"Thy glory, O Lord! have I seen;  
Now in peace let thy servant depart;  
For this Light shall lighten the Gentiles,  
And in love unite each heart."

No room in the inn for the Baby,  
But oh, there is room in our heart!  
Come, Saviour, and fill them, we pray thee;  
Our Dayspring from heaven thou art.

And so one day is called Christmas,  
But none know the real, true time  
When this Baby was born in the manger  
In far-away Palestine.

And now, loving Saviour, we pray thee  
Take the tributes of love that we pay,  
In doing, as thou hast commanded,  
Good to others this Memory Day.

MARGARET ANDERSON.

### A TRIP TO JUNEAU, ALASKA

At the State camp-meeting of the California Conference, held at Oakland, June 4-16 of the present year, it was recommended that Brother T. H. Watson and family, with the writer and his family, go to Alaska to open up the work.

On the ninth of July we were ready for the journey, and took the train for Seattle, Wash. The next day we much enjoyed the Shasta scenery. The clear, rippling waters of the Sacramento River, as we followed it through its various windings to its source, and the snow-capped peaks of Mt. Shasta and Castle Craig, were truly grand.

We reached Shasta Springs at 9:45, and the five minutes' stay there was improved by all on the train in an eager endeavor to get a drink of the famous Shasta water, which comes rushing and tearing down the steep mountain-side. The delightful ride through the Rogue River and

sailors began to make things fast from bow to stern in preparation for the trip proper.

The first point of interest from Ladysmith was the wreck of a large vessel, the "Miami," loaded with three thousand tons of coal. The captain, ever ready to make our trip pleasant, gave us a view of her through his glass, and told us how all on board stayed one day on the hurricane deck before they were rescued.

We sailed through channels, sounds, and gulfs, seeing the ocean only three times during the entire trip, and then only for a few hours at a time. We felt a little out of our latitude when they told us that we were in the Gulf of Georgia.

Sometimes the passages were very narrow, so much so as to make them dangerous. One of these places, Dodds Narrows, is only eighty yards wide, with sixty fathoms of water. We threw a piece of coal ashore as we rushed through this place. The tide rushes with tremendous speed through these narrow places, and ships can pass through only with the tide, and in the daytime.

It was about dark the evening of the nineteenth that I noticed a few of the sailors as they stood talking together, much interested in the course we were taking. A few minutes later I happened up by the pilot's room, and saw the captain anxiously giving his orders, and two men at the wheel. We were passing the last harbor, and entering Seymour Narrows, a very dangerous point, about two hours late. There have been several wrecks here. One English vessel went down with two hundred souls on board. All were lost, and the vessel was never heard of again. An American "man of war" was wrecked here, but no lives were lost. There are whirlpools to be avoided as well as rocks. The captain said that should the ship get her nose into one of

these whirlpools, she would become uncontrollable.

The mountains, covered thickly with trees, sloping up from the narrow channel through which we were passing around rocks and whirlpools at the rate of about twenty miles an hour,—for the tide took us about nine knots, and the power of the ship the same; the short, sharp orders of the captain, which spoke to us of danger; the slush of the water against the ship; the stillness and dark shadows of night,—all made an impressive picture.

Soon the face of the captain brightened with a look of relief, as he said, "All right now." We had passed the dangerous point, and he left the ship in charge of the man at the wheel. He said it would have been suicidal to attempt the passage a half-hour later.

On the morning of the twenty-first we reached Metlakatla Island, where William Duncan has spent the last forty years with the natives, with results that are truly marvelous. We had on



JUNEAU, ALASKA

Willamette valleys, dotted with farms of growing grain and fruit, was a pleasant feature of the day's journey.

We reached Seattle at four in the afternoon of the eleventh. The next day we began looking for a ship on which to finish our trip. The "Dirigo," sailed by Captain Hunter, was at last chosen, not because she was better or faster than others, but because she stopped at many places along the route, and would thus give us an opportunity to become better acquainted with our new field of labor.

We sailed away on the evening of the sixteenth, and hilly Seattle, with her many lights, presented a beautiful sight as we left her glimmering in the darkness. The night of the seventeenth found us only a short way on our journey; for our ship took much of her load at Tacoma, Everts, Port Townsend, and Ladysmith,—places only a short distance from Seattle,—so it was not till nearly noon of the eighteenth that the



board a large engine for the fish-cannery at this place, and our stop here gave us an excellent opportunity to look around the island. The natives have built a large church and a good school building. Many of them are well educated.

Monday, the twenty-second, was an eventful day. Early in the morning we sailed into an uncharted harbor. We were gliding cautiously along in the smooth waters, when suddenly there was a bump, a grind, a slight pitch, and we were anchored. We were going carefully, but a thousand-ton ship, heavily loaded, does not strike gently at the slowest. The tide was going out, and it would not rise high enough to lift us off the rock till late in the afternoon. When we went to breakfast, a scene of confusion met our eyes. Things were tipped over in the staterooms and on the dining-table, and we ourselves could hardly stand erect. You see, we struck a rock on the outgoing tide, and as the water lowered, our ship, except that portion which rested upon the rock, followed it, and left us tipping. A leak was sprung, and the pumps were soon at work; but owing to the angle at which the ship rested, the water came in at the port-holes also, and threatened more than the pumps could handle. A boat was lowered, and sailors started in it, with the end of a large rope, for a near-by island. They made fast the end of the rope to a great rock, and the other end was fastened to the mast of the ship. Two or three more ropes were placed in the same position, and there we hung, with about two hundred feet of water at the rear

Several fish-canneries were passed, but the largest was at Petersburg, which we reached the morning of the twenty-third. At this place they can as many as forty-eight thousand cans in one day. The work is done almost entirely by Chinese and native Indians, with a few Japanese. We timed a Chinaman who was cleaning fish, and saw him cut off the fins, heads, and tails, and take out the entrails, of six salmon in one minute.

From Petersburg we passed some beautiful glaciers, from which the captain said there would sometimes fall thousands of tons of solid ice into the water, and cause the ships to rock as in a great storm.

On the morning of the twenty-fourth, at ten o'clock, we sailed into the harbor at Juneau, and bade farewell to the good ship "Dirigo," with her friendly captain and crew.

A. M. DART.

#### GIFT-GIVING

At Christmas time, when all the world is gift-giving, our minds should grasp what is the true gift. The costly offerings of the wise men to the infant Jesus were only the outward acknowledgment of the deep reverence and spirit of true worship that filled their hearts. And after they had departed, the gifts would tell to others that these men regarded the Christ Child worthy of their best.

The offerings of the wise men can not be taken as an example to us to bestow rich gifts on our friends and acquaintances. Rather, we should show to all by our example that in a special way at this season our offerings belong to Jesus. And we shall not have far to seek to bestow them upon him. Always in a humble place, as that long-ago night in the manger in Bethlehem, Jesus is to-day warmed, fed, and clothed in the person of his poor. "Inasmuch as ye have done it unto one

of the least of these my brethren," he says, "ye have done it unto me."

But there are gifts—the best gifts, too—that we may bring our friends and loved ones, as well as all who come within our influence. We can give our time, our love, kind words, helpful deeds, happy smiles, and so brighten the lives of others, even as Jesus by his personal presence brought comfort and joy to many a sorrowing heart, rich and poor alike.

H. B. FARNSWORTH.

#### GLAD TIDINGS

"PEACE on earth! good will to men!"  
Sound it o'er and o'er again;  
Sound it loud, till vale and mountain  
Babbling brook, and sparkling fountain,  
Loud repeat the angel's song,  
Echo loud and echo long:—

"Peace on earth!" O blessed story!  
Christ is born—the King of glory!  
Hail, O earth! the infant stranger—  
Christ is born in Bethlehem's manger.

MRS. L. D. AVERY-STUTTLE.

#### LOVE'S MYSTERY

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

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

We shall see His wounded hands  
As Thomas saw his pierced side.  
Hills of light and glory lands  
Ne'er the shameful cross can hide.

MRS. P. ALDERMAN.

#### OPPOSITES

FOR want of a more comprehensive title, we head this "Opposites," and will notice some things which differ much in Battle Creek, Mich., and Victoria, Australia.

There, in Michigan, the sun is always in the south, and people go to the north side of trees, houses, etc., to get in the shade.

Here, in Victoria, it is always in the north, and people seek the south side of large objects for shade.

There, the tops of all pines, cedars, hemlocks, and other evergreens turn toward the north.

Here, they turn toward the south.

There it is midnight while here it is noon.

There, roses bloom two or three months in summer.

Here, they are seen the year round.

There, new potatoes are in season the "Fourth."

Here, they are in season any time.

There, small calla lilies grow in pots in the houses.

Here, large ones flourish outdoors all winter.

There, palm-trees grow in the Sanitarium greenhouse.

Here, they grow anywhere without special care.

There, people go to Gogwac and Gull lakes in June and July because it is hot.

Here, they camp out Christmas and New Year's for the same reason.

There, wood for fuel is bought by the cord, and is so light that boys sometimes make rafts of it.

Here, it is bought by the hundredweight, and is so heavy that it sinks in water.

There, the north star and the big dipper are among the most prominent objects of the starry heavens.

Here, the southern cross and other bright stars displace them.

There, the Indians used to keep their ponies, and hunt deer.

Here, there are no native animals with hoofs, horses, cows, sheep, goats, etc., having been originally imported.

There, animals teach their young to run or hide if danger is seen.

Here, the native animals are marsupials; that is, the mother carries her newborn offspring in a pouch outside her body till they are old enough to care for themselves. Young kangaroos and wallabys are seen hopping about feeding, but immediately seek protection in their mother's apron if danger presents itself.

There, springs unite to form creeks, and the creeks rivers, which run till they reach the sea.

Here, there are no springs, but the showers form rivers, many of which run inland, becoming smaller as they go, till at last they disappear in the dry, sandy soil of the barren interior.

There, pretty lakes abound in every direction.

Here, there are but few lakes, as commonly understood by the term, but only swamps of stagnant water.

In one thing, however, we do not see opposites. The people in both places are much alike. By far the larger portion in both States are living for this world and for self, while some both there and here are living for eternity.

H. E. SIMKIN.

Victoria, Australia.



INDIAN VILLAGE, JUNEAU, ALASKA

of the ship, and five feet in the engine-room. The captain was advised to throw some of the freight overboard, but did not think it necessary. While there was some danger of losing the ship, there was little of loss of life, as the island was so near. Nevertheless the situation was not very pleasant.

A man at that harbor, for whom we had freight, had a scow and a small tug-boat. The captain sent for him, and the passengers all left the ship, and boarded the scow. The crew with the scow had some small boats, which they kindly gave us the use of, so we had the pleasure of a trip ashore.

As the tide came in, the ship began to right herself, but it was a question whether the tide would lift her or not. High tide was at five o'clock, and when, at half-past four, we were still there, it looked as if we might be doomed for quite a stay; for it was two days before a higher tide. Fifteen minutes to five we were still there; but at precisely five o'clock the boat moved, and all were in high spirits. We struck another rock in getting turned around, but we soon got off, and again on our way.





### DIVISION I—GEOLOGY

#### Conclusion of Chapter XIII

§135. THE age of rock-formation, as generally accepted by geologists, is wholly a matter of speculation, the basis of calculation being dependent upon the kinds, or species, of fossil remains embodied. A rock containing the lower

tediluvian sea washed their contents out over the land surface, they carried with them great quantities of minute shell-fish, whose remains then formed what now is known as the Cretaceous, or Chalk, strata.

§139. The salt of that sea settled in drifts, or layers, forming salt deposits, or what is now called the Triassic strata. The sands of that sea became hardened into rock, forming the Devonian and Permian sandstone strata. Likewise were the leaves, roots, grass, and trees washed together, forming our present peat-beds and soft- and hard-coal deposits, representative of the Carboniferous strata. Many of these very formations may be

and polar bears dwell in the north; parrots and monkeys in the south. These all live upon the earth at one and the same time, but are found in different localities.

§142. Each locality has its own peculiar classes of birds, reptiles, fishes, insects, animals, flowers, foliage, and soil. And as it is now, so it was before the flood. When the soil in different localities became converted into stone, it entombed whatever animal or vegetable life was prevalent.

§143. One question further, and we think the matter of geological strata will be certainly clear; namely, why is it that in the lower strata of rock, such as the Huronian, Silurian, or Devonian, are always found the lower forms of life; while in the Oolitic, Tertiary, or Post-Tertiary, are found the higher orders? The answer is simple. Let us see if we can not understand it.

§144. In the first place always remember that it is the species of the fossil that, in the mind of the geologist, determines the supposed age, and consequently the classification, of the rock itself. Having accepted as true the delusive theory of the evolution of species, it follows as a natural sequence that all rock containing the lower forms of life should be considered as being the oldest in point of time, and as lying nearest the bottom in the matter of arrangement.

§145. As to the question of the arrangement of the geological strata, we will say that while there is a universal tendency toward the order as given in the illustration presented last week, the exceptions are so many and so pronounced that it requires an almost impossible amount of credulity to believe a rule whose exceptions are so numerous and so marked.

But suppose, for argument's sake, that all that is claimed by geologists for the strata and their arrangement be true; and that, without exception, they are to be found everywhere in exact accord with the classification given,—is there still an answer to the argument regarding this arrangement's being a proof of the extreme age of our world?—Yes. And in answering thus, we offer an explanation of any and all phenomena connected with this question.

§146. As to the reason for the different strata containing these different fossil remains there can be no question. When the flood burst upon

forms of life, such as worms, mollusks, trilobites, etc., would be said to be millions of years older than a rock containing the remains of the whale, mammoth, horse, etc., purely upon the supposition that these higher orders of mammals were millions of years evolving from the lower forms. As to the inconsistency of this position, see Sections 25-28.

§136. When these later strata of rock—those lying above the granite—were made, and for what purpose they contain these fossil remains, form, indeed, an interesting subject for thought. God "hath made his wonderful works to be remembered;" and it is that we may read his dealings with our race, that the very rocks themselves tell of his greatness and power.

§137. At the time of the deluge, God, for man's own good, swept him from the face of the earth by the waters of the flood. How earnestly has Satan labored since then to efface from the minds of succeeding generations the knowledge of the terrible overthrow that the subjects of his rebellious kingdom then received from the hands of the Almighty!

The Lord well knew that this would be, and that eventually unbelief in the very fact of a universal flood would prevail among the sons of men; and in order to leave indisputable evidence of this great event, and to show to all coming generations his abhorrence of sin, God caused the elements of earth so to unite with the soil as rapidly to form, amid the washing of the waters of that great deluge, the various kinds of rock we now see, containing within their lasting settings the actual remains of the animal and vegetable life then existing.

§138. The rocks themselves, that were then formed for the very purpose of preserving an undeniable record of the flood, differ according to the various kinds of soil from which they were made. When the fountains of the great deep were broken up, and the briny waters of the an-

swer is apparent. Not that each separate species

lived in a separate, distinct epoch, and required ages to evolve into the next higher order, which lived at a later date. Not by any means. Look at the earth as it is to-day: in Asia there are elephants and tigers; in America, buffalo are found; in Australia the kangaroo has its home. Seals

seen slowly taking place at the present time.

§140. The Huronian, Silurian, Oolitic, Tertiary, and Recent are merely different layers of soil washed together, and containing different species of remains.

§141. But why do these different rocks contain fossils so different in their structure? The an-

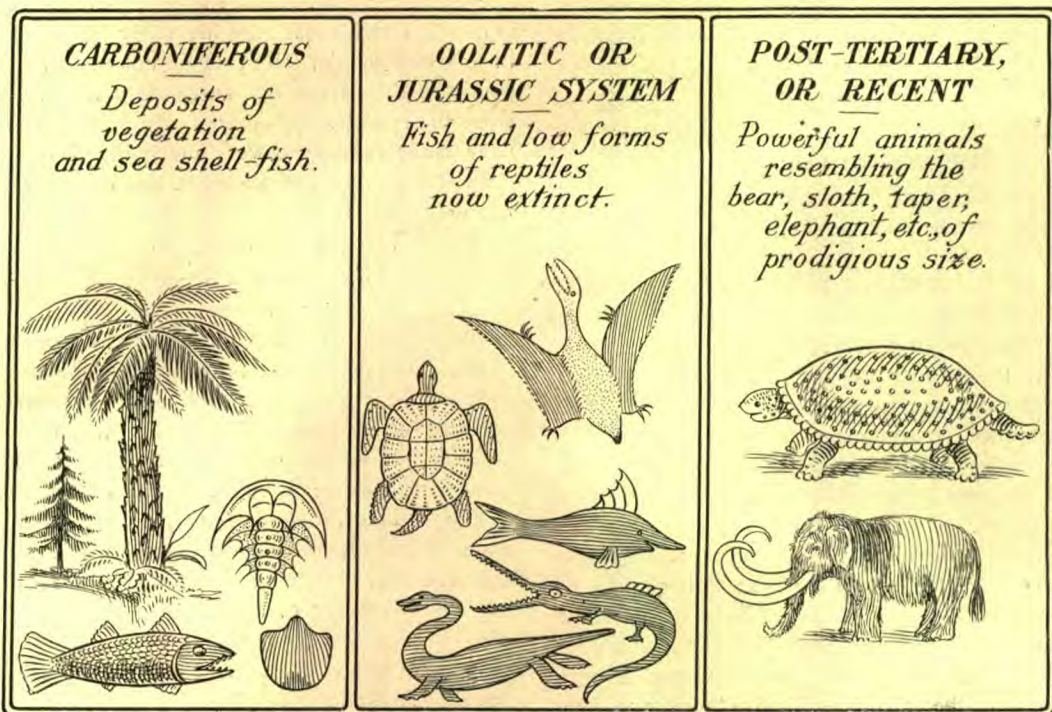
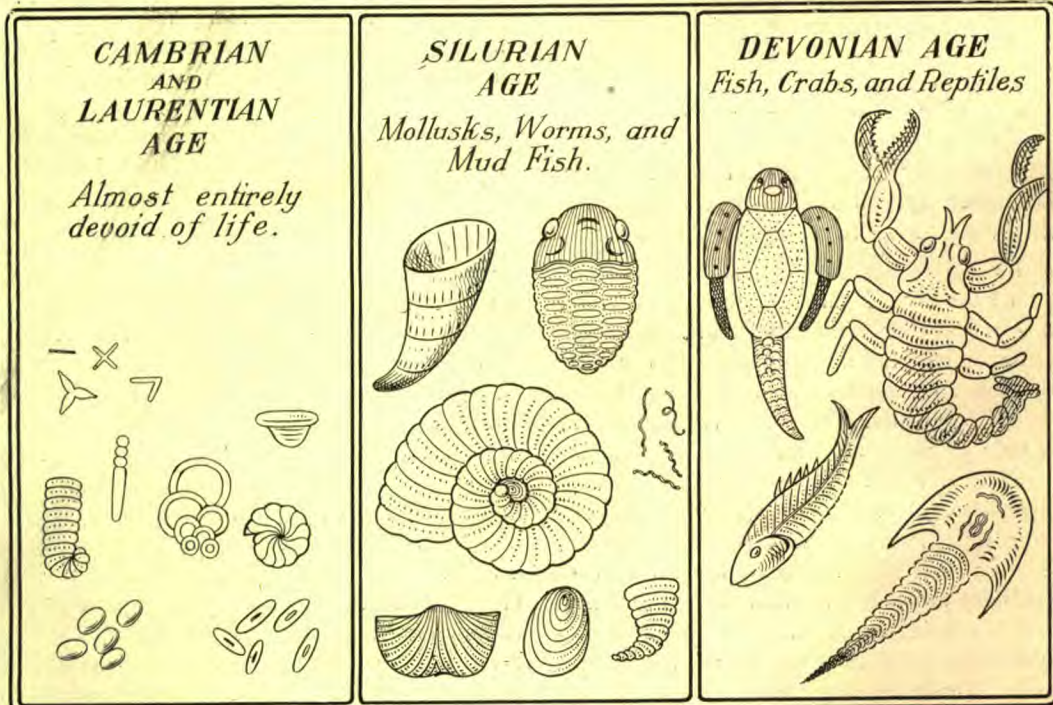
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this earth, and the waters were washed in fury everywhere, the heavy, helpless mollusks and shell-fish, obeying the laws of gravitation, sank to the bottom, and so are there found to-day, representative of what is now called the Silurian age. Next above these would naturally come the lazy, logy mud-fish, eels, etc., also the crawfish,



which, true to their nature, burrowed deep into the mud to escape the danger from the storm. These represent what is termed the Devonian age.

§147. Amid the washing together of the trees and branches which then formed our Carboniferous deposits were entangled many of the less lively fish and other denizens of the sea. Above these, forming the Oolitic or Jurassic formation, is found the stratum of rock and earth containing the remains of such reptiles as, by reason of their superior strength and ability to swim amid the surging billows, were enabled to keep above the washing débris of the buried forests. These succumbed, not to the waters themselves, but many of them were inhabitants of the sea; but to the shock, or concussion, resulting from the bursting rocks and shaking earth. It is well known that reptiles of this class are easily killed by the jar of blasting-powder or earthquake shock.

§148. The last to be destroyed were such prodigious monsters as the mammoth, with elephants, tapirs, sloths, bears, etc.; therefore these remains are found within the stratum of rock and soil claimed to be of more recent date. The accompanying illustrations express the thought clearly.

#### QUESTIONS

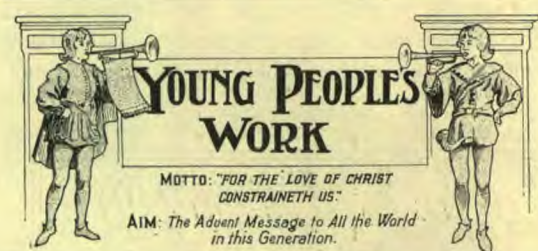
Is the question of geological age a matter of absolute certainty? How has God caused his wonderful works to be remembered? When, how, and for what purpose were the different strata of rock formed? Explain the origin of each rock stratum, as presented in last week's illustration. Explain why different kinds of animal life are found in different strata. Why does the vegetation differ? State briefly why neither the rock strata nor the fossils they contain prove the extreme age of the world, as generally claimed.

DR. O. C. GODSMARK.

2005 Magazine St., Louisville, Ky.

#### ERRATUM

In the last sentence of Section 120, issue of December 5, "Dead Sea" should be substituted for "Red Sea."



#### THE YOUNG PEOPLE'S WORK

The following cheering reports are taken from recent letters relating to the Young People's work:—

Mrs. J. L. Baker, the New Zealand Conference Sabbath-school secretary, writes: "I am interested in all that has recently been published about the Young People's work, and intend to do all I can to encourage the young folks in this conference to subscribe for the YOUTH'S INSTRUCTOR. I hope, too, that our churches here will respond to the call for this line of work to be started."

Claude Conard, College Place, Wash., says: "The Young People's work at College Place is doing well. A good interest is being shown among the students, and the meetings are excellent. Active work is being engaged in by many of the members, and others are being roused to unite their efforts also in this work of saving souls. The Spokane young people also report progress. They are doing some good missionary work there. May the Lord bless in this work all over the land."

Edith M. Cowles, Bethel, Wis., sends the following: "We are intensely interested in the Young People's work. Here at Bethel we have organized a society with a membership of fifty-

three. All seem imbued with a spirit of labor, and some very interesting reports were handed in at our last meeting. For instance, one little boy, during the week, had secured twelve subscriptions to periodicals. For the purpose of better advancement, we divided the society into four departments: Home Missions, Foreign Missions, Health and Temperance, and Religious Liberty. The members were privileged to choose their department, and divided themselves so that each division has about the same number of members working in it. Each department is responsible for the program once a month. Although the people in Bethel are mostly Seventh-day Adventists, yet we know that there is a work to be accomplished among us; there must be a personal growth and salvation before we can labor as did Christ for others."

#### REWARDS OF SERVICE

(December 22-28)

READ the study on this subject in the *Review* of December 17; also chapter entitled "The Work and the Life," in "Steps to Christ."

#### SUGGESTIONS FOR BIBLE STUDY

Acquire the habit of thinking through the entire Bible for securing something that sheds light upon the subject you are studying. If you have never done this, you may be discouraged at the results of your first attempts; for more than likely only a few of the leading Bible characters will stand out boldly before your mind; but as you discipline yourself in this way day by day, studying the Bible faithfully, you will soon acquire an insight into the Holy Book that thus far you have probably never dared hope to attain. Ask for the guidance of the same Spirit that inspired men of old to trace those wonderful words of truth. The better acquainted we become with the Bible, the more we shall love it, and it will become really fascinating to search out and classify its various principles of truth. Do not attempt merely to memorize texts in a mechanical way, and then imagine that you are becoming filled with Bible truth. A verse in the Bible must be fairly crushed, like the grape, in order to secure its sweetness and nourishment. When you have read a verse, settle in your own mind what definite lesson you have acquired by reading it. It is painful to note the vast amount of aimless and superficial so-called "Bible study" that is done. Often those who are studying the Bible in this way wonder why they do not possess more power in their lives, and see more visible results from their labors for others. Much of the ordinary Bible reading is very much like loading a cannon with empty bomb-shells, and then wondering why these shells are so ineffective when they strike. There is something in the Bible for every person,—something particularly suited to his *personal* needs.

#### SUGGESTIVE THOUGHTS

*The Basis of Reward in Service.*—The magnitude of the reward that God bestows upon his servants is not measured by the extent of their service, but by the motive that prompts it. A small ring may be just as round as a cart-wheel. A cup of water, under ordinary circumstances, is about the cheapest thing obtainable; yet Christ declared that if any one should "give a single cup of cold water to refresh one of these lowly ones because he is my disciple, I assure you that by no means will he lose his reward." Matt. 10:42, *Emphatic Diaglott*.

*The Result of Performing Service Merely to Secure Worldly Gain.*—It exposes the soul to moral leprosy. Illustration (2 Kings 5:8-27): The Lord had used Elisha as an instrument by which to bring Naaman into the channel of his healing power; and it was important that Naaman should see clearly that God's greatest blessings are absolutely free. Elisha had spurned the

offer of financial reward, but Elisha's servant, like some of the workers in the Lord's cause to-day, put a commercial value upon God's gifts. As a result God smote him with that terrible disease, leprosy, as an object-lesson for all time, to show what always occurs spiritually to those who dare repeat his error.

*Result of Divided Service.*—Such service produces spiritual death, and a quick death at that. Illustration (Acts 5:1-10): Ananias and Sapphira. Following what they supposed to be a discreet and far-seeing business policy, they decided to lay by a little of the money that they had promised to the Lord, in case he should forget to take care of them in the future. What happened to them so speedily is precisely what will happen to every worker, as far as his spiritual life is concerned, who pretends to be giving his entire heart, soul, and body for the service of the Master, but who is at the same time secretly scheming to promote his own selfish interests.

*God's Rewards.*—God bestows our rewards on the installment plan. He gives us as much as it is safe to intrust us with now, and the remainder will await us on the other shore. Mark 10:29, 30. And God gives to each one just the reward for his service that he can best make use of. To some he grants positions of responsibility and honor rather than financial gain or special spiritual gifts. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before obscure men." Prov. 22:29, margin. Bible illustration: Daniel was living at a time that was perhaps no more conducive to an upright life than is the age in which we are now living, yet the spirit of true service that filled his very being not only determined his selection as one of the one hundred and twenty princes, but also secured for him a place among the three presidents who were over these princes. Furthermore, he was made chairman of this most important committee of three. Yet in spite of these high honors, if Daniel had been superintendent of one of our modern Sabbath-schools, he would not have been above serving the poorest and humblest student in the school. That personal service which is directed toward inspiring others to be what they are not, carries with it a reward which, once felt, is one of the choicest experiences that we are likely to enter into while we are on our earthly pilgrimage. Upon this point a great writer once said, "I want to help you to grow as beautiful as God meant you to be when he thought of you first."

*What to Do with the Gift of Service.*—When a criminal in one of our large cities gets possession of a considerable sum of money, he often "plants" some of it; that is, he goes around to some of his old haunts of iniquity, and gives to the proprietors a certain portion of his ill-gotten gains. When misfortune befalls him, which is generally the case sooner or later, he calls upon these persons for friendly assistance in various ways. This partially accounts for the fact that many of these desperate characters so often have some one ready to befriend them when they meet difficulties. And this is only one more illustration of the meaning of the Saviour's words, "The children of this world are in their generation wiser than the children of light." Luke 16:8. When God intrusts one of his children with a great gift, which he has neither earned nor toiled to acquire, as, for instance, an amiable temper, a ready ability to acquire knowledge, or a winsome manner that specially appeals to others, the best way for such a person to multiply his gift is speedily to find one with whom to "plant" some of it. The Scripture admonishes us to utilize in a right way this principle, which wicked men pervert. Luke 16:9. DAVID PAULSON, M. D.





## FOR THE CHRIST-CHILD

We can fancy how He lay  
In her arms in baby way.  
Tiny, dimpled fingers curled  
Like the velvet petals furled  
In a rosebud tinted pink.  
Ah, what did the mother think  
When she cradled, soft and warm,  
In her arms his little form?  
Sweetest eyes the world has known  
Gazing back into her own!  
Must have made them over-brim,—  
She to have the care of him!

Still we read, and read again,  
How those wise, expectant men  
Came, star-guided, to the place  
Brightened by that young child-face.  
"Ah! dear little Christ," we say,  
"Had our feet been shown the way  
To your resting-place, we too  
Would have brought fair gifts to you."

Then the Lord Christ smiles, we know,  
Glad that we should love him so.  
"Bring your little gifts to me;  
I have need of them," saith he.  
"I would make my birthday fair  
For the children everywhere.  
If there be some oversad,  
Search them out, and make them glad.  
Change their tears to smiles; 'twill be  
Just the same as done to me."

—Selected.

## WHOSE BIRTHDAY?

Boys and girls, Christmas is coming! "Ho," you say, "we know that."

Yes, but wait a minute. Why are you interested in Christmas? Now I am sure you think I don't know very much if I have to ask such a question.

"'Course it's 'cause we hang up our stockings, or have a Christmas tree, or something nice is done for us."

Well, is that fair? Christmas is supposed to be Jesus' birthday. Who gets the presents on *your* birthday? Johnny, how would you like it if Fred got all the nice things on *your* birthday? Seems to me there is something wrong somewhere. Wish you could find out what it is. Looks to me as if Jesus had been cheated, somehow. Here's a secret—come up close, and let me whisper it: Let's surprise Jesus, and give him all the presents this year. What do you say? *Let's*. Tell papa and mama that you want Jesus to have *his* birthday this year. You don't want to cheat him out of it. Read the twenty-fifth chapter of Matthew, and then I am sure you can think of some way to give presents to him. After Christmas, write and tell me how you did it. Oh, I am sure we can make our Jesus happy! Shall we? LUTHER WARREN.

400 West 57th St., New York City.

## A LETTER TO THE CHILDREN

DEAR CHILDREN: The holidays are almost here. In a few days your friends will be engaged in all kinds of entertainments for pleasure. Many thousands of dollars will be spent for foolish and worthless toys, candy, needless articles of dress, etc., etc.

I want to suggest to all our Sabbath-school children something much better. Far across the wide ocean, in India, China, Japan, Africa, and many other places, are thousands of dear children, and older people, too, who do not know about the Saviour's soon coming, and do not keep his law. They do not have pleasant homes, as you have. They are heathen. Now place your finger on your pulse, and remember that at every beat,

one of these poor souls dies, goes down in to the grave without a Saviour. Think how sad this is. Do you not want to help them? I am sure you do.

Let me tell you how. During the week of prayer, when your father and mother are seeking the Lord, you seek him, too, and instead of spending your money for candy, toys, dolls, and presents, sacrifice these for the Lord. Save your money, and on December 28, when the collection for foreign missions is taken up, give it to send the good news of salvation to the heathen across the ocean. The Lord will bless you if you do, and in the kingdom of the Lord in a little while you will see some of these dear souls praising him. Just think how happy you would feel when in the new earth, if some child should come to

making pies in the middle of the road. He stopped, and called to her.

"Hello, Jo!"

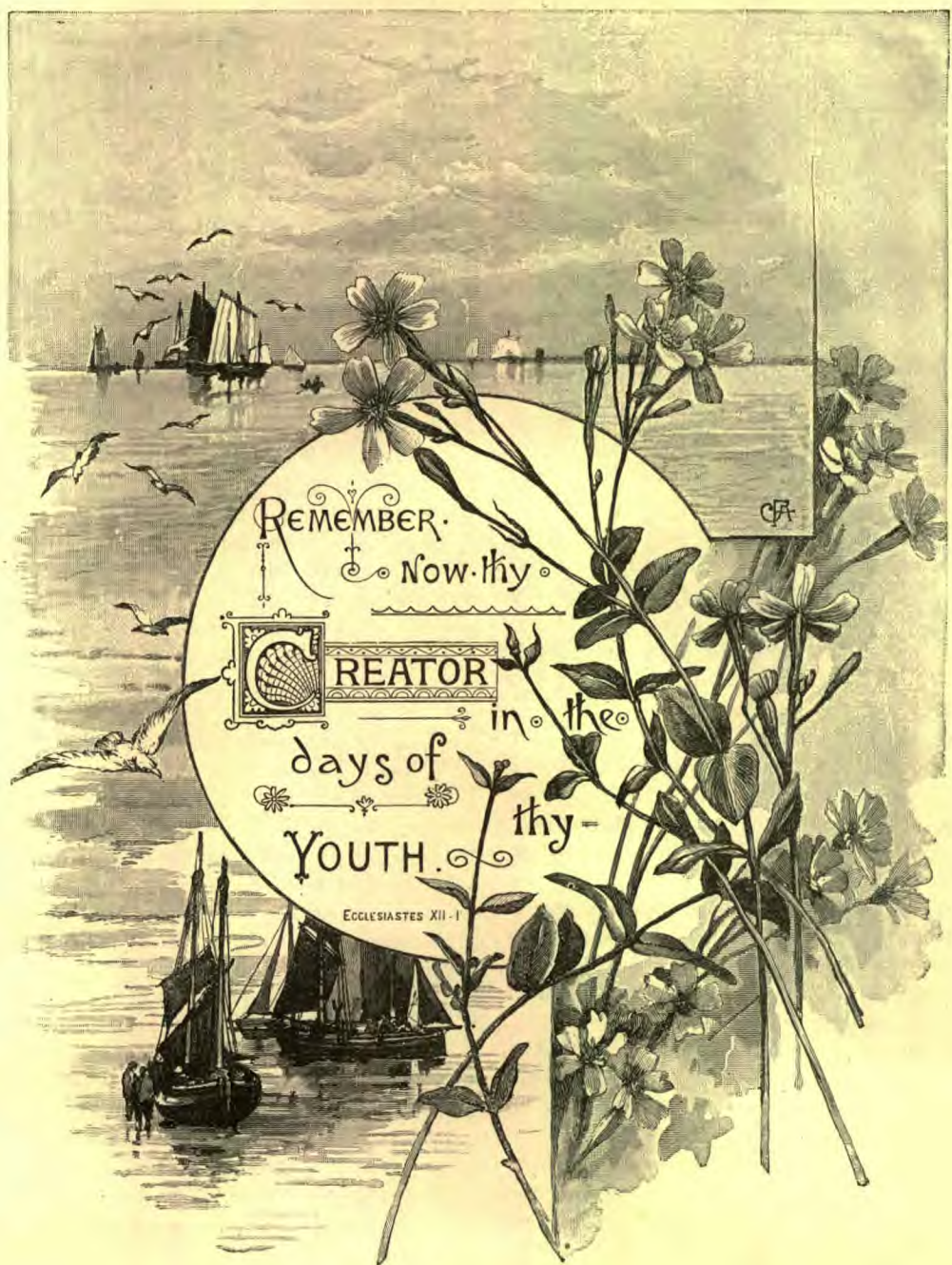
"'Llo!" she answered, smiling sweetly up at him.

"Come on home with me," said Christy.

Jo returned to her pies, and said nothing.

Just then, hearing shouts and cries behind him, Christy looked back, to see a big wagon with two horses to it plunging down the hill straight toward the very spot where Jo was playing. Three or four men were hurrying out of houses and across fields, only they were a long way off.

It seemed the most natural idea in the world to Christy to run across the road as fast as his fat little legs would carry him, seize Jo by the hand, and drag her out of harm's way. He was



you, and say, "I would not have been here to enjoy all these beauties and eternal life if it had not been for you." Then you could go, together with Jesus, to visit some other world. May the Lord bless you all. MRS. DELIA A. THOMPSON.

## A DOUBLE HERO

ONE afternoon, when Christy Kirby was going home from school, he met his little sister Jo, who had run away from her nurse, and was

not an instant too soon, for the two small people had barely gained the roadside when the great horses thundered by, their flying hoofs stamping Jo's pies into powder.

Jo was filled with indignation, but, for some reason Christy did not understand, everybody else thought that he had done a very fine thing. His mother petted him and cried over him; his father gave him a gold-piece; and when he went down the street, the ladies stopped to ask him questions and kiss him. Christy was well pleased with it



all. He liked to be called a "nice, brave boy;" he didn't even mind the kisses so much.

The next day at school most of the large boys who usually kept to themselves had something to say to Christy.

"So you are a hero, are you?" asked one of the sixth-form boys. "How big does that make a boy of your size feel, I wonder?"

"He always feels big," answered a voice, before Christy could speak. "He always thinks he's more than anybody else."

Christy shut his mouth tight. He knew whose the voice was. Dan Sproles was one of the trials of his life.

"Well," said the sixth-form boy, easily, "I guess he has a right to hold his head pretty high just now. If I were you, I wouldn't complain of it; ill-tempered people might call you envious."

He strolled away, while Dan glared after him angrily, and then relieved his feelings by another attack on Christy.

"Being so proud won't make you get the prize any quicker. It can't take those absences off."

"I know it," said Christy, still trying to keep his temper.

"It can't teach you to learn arithmetic any easier."

Christy was silent.

"It can't make up for the bad mark you got last week whispering," went on Dan, with a snigger: they both knew who was responsible for that bad mark.

Then Christy forgot that he was a hero. He stamped his foot, and said a number of things not polite enough to be put into a story.

Before he had finished, the bell rang, and they had to go in to school.

"Oh, dear!" thought Christy, dolefully, as he sat down at his desk. "There, I've gone and got mad again, when I meant to try not to any more. Mother says I can't be the right sort of a fellow till I quit that. I think it's awfully hard, anyway, to be the right sort of a fellow when Dan Sproles is around."

When school was out, there was a gentleman at the front gate talking to one of the teachers. His name was Dr. Morton, and he lived in the finest house in town. As soon as he saw Christy, he called out to him: "Come here, young man, and let me shake hands with you."

Christy went.

"You are the chap, are you, that saved your little sister's life? Well, you are a citizen to boast of, aren't you? Something ought to be done in the way of a celebration. How would firecrackers and ice-cream suit you,—around at my house?"

Christy did not venture to answer, for fear it might be a joke; but his face, which had been very serious since recess, began to broaden into a smile, and his eyes began to twinkle. The doctor watched him, and needed nothing more.

"We'll do it," he said, "to-morrow night. And let me see about the guests. Suppose I invite all the boys in your class here at school. What do you say?"

"Thank you," said Christy, hastily, growing grave again at having forgotten his manners.

The doctor laughed.

"Not at all. Don't mention it. But what do you think of inviting your classmates to our party? Would it please you?"

"Yes, sir."

"Tell me who they are," said Dr. Morton, taking a pencil out of his pocket and a slip of paper, and using the gate-post for a writing-desk.

Christy gave him the names, glibly at first, but more and more slowly, until finally the doctor did not know whether he had come to the end or not.

"Is that all?" he asked.

"Yes, sir; I guess so." But Christy hesitated, and Dr. Morton waited. "There's another boy,"

said Christy, at last; "but he doesn't really belong in our class; he only half belongs. He goes in a bigger room part of the time."

"Maybe we'd rather do without him," suggested the doctor.

"Yes, sir," said Christy, speaking now without any delay.

So the doctor put the list in his pocket and walked off. But he had not gone far when Christy came running and calling after him.

"What's this?" said Dr. Morton. "Did we forget somebody?"

"No, sir; but I suppose we'd better invite that other boy that only half belongs to our room. Yes, we'd better. I just thought I'd tell you."

"Very well. What is his name?"

"Dan Sproles."

The doctor added Dan to his list, and started off again without asking any embarrassing questions. But when Christy got to school the next morning, there, waiting for him, was Dan, full of questions. He began at once: "I say, I'm invited to your party just the same as all the rest. What made you do that? Dr. Morton said you asked him to ask me. Did you?"

Christy looked doubtful.

"What for?"

"Because I wanted to."

"But why?" persisted Dan. "It wasn't because you liked to have me."

"No, it wasn't," said Christy, honestly.

"And you didn't have to have me. Dr. Morton said you didn't. So what made you?"

Being driven into a corner, Christy explained his point of view with more regard to the facts than either to grammar or to tactfulness.

"Because if you were me," he said, "and I were you, I knew you wouldn't ask me; and so, then, I wouldn't be enough like you to—well—I'd rather you'd come to-night, even if you spoil everything."

Dan's face crimsoned as he understood what Christy meant, but he took it very meekly.

"I won't spoil anything; you'll see."

Christy looked doubtful.

"You'll see," repeated Dan. "Just wait. Dr. Morton's a queer man. You tell him things before you think of it. I told him about how you got that mark the other day, and about plaguing you sometimes, because it's easy. I told him I didn't think you'd want me at your party. He only listened, and said, 'Humph!' and that he guessed you were two kinds of a hero, maybe."

"What did he mean?"

"Why, one kind is to pull any one out of a danger, like Jo, you know; and those heroes are likely to get fireworks and ice-cream for it. The other kind is to treat any one who plays tricks on you as if he was as much of a gentleman as you are yourself; and these don't always get any firecrackers."

"What do they get?"

"I asked him, and he said, 'Nothing, very often, only just the reward of being high-minded.' He said perhaps I didn't know what that was; perhaps I didn't care anything about that."

Dan stopped, and wriggled the toe of his boot in the ground, and twisted the middle button of his coat round and round. Then he said, chokily, in a small voice: "But—but I do, you know. And—and, Christy, I guess it's true, what he said. I guess you were both those two kinds of hero, don't you know?"

They looked at each other, and looked away again. Being boys, they saw no necessity for saying more on the subject. But Christy added: "Say, Dan, stop for me to-night, will you?"—*E. H. Miller, in St. Nicholas.*

To believe in Christ is to be like him. All other faith is a mere mist of words dissolving into empty air. To live our human lives as he lived his—purely, lovingly, righteously—is to share his eternity.—*Lucy Larcom.*



### STILLING THE TEMPEST INTRODUCTORY

*Preceding Events.*—This miracle was immediately preceded by the following events:—

1. The warning of the scribes and Pharisees. Mark 3: 19-30.

2. Christ's discourse on his true kindred. Matt. 12: 46-50; Mark 3: 31-35.

3. Parables by the sea. Matt. 13: 1-53.

*Main Reference.*—Mark 4: 35-41.

*Other References.*—Matt. 8: 23-27; Luke 8: 22-25.

*Bible Story of the Miracle.*—"Now it came to pass on one of those days when Jesus saw great multitudes about him, and even was come, he saith unto them, Let us go over unto the other side of the lake. And leaving the multitude, he entered into a boat himself and his disciples, and they launched forth: and other boats were with him. But as they sailed, he fell asleep on the cushion, in the stern; and behold there arose a great storm of wind on the lake, and the waves beat into the boat, insomuch that the boat was covered with the waves, and was now filling, and they were in jeopardy. And they came to him, and awoke him, saying, Save, Lord! we perish, Master! Carest thou not that we perish? Master! Master! we perish. And he awoke, and he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and the raging of the waters, and said unto the sea, Peace, be still. And they ceased, and there was a great calm. And he said unto them, Why are ye fearful? Have ye not yet faith? Where is your faith? And the men feared exceedingly, and marveled, saying one to another, What manner of man is this, that he commandeth the winds and the sea, and they obey him?" (The foregoing quotation is an interwoven story, in the exact language of the Bible, gathered from Matt. 8: 23-27; Mark 4: 35-41; and Luke 8: 22-25.

*Place.*—Sea of Galilee, near Capernaum.

*Circumstances.*—At the close of the day on which the parable of the sower and others had been spoken by the seaside, somewhere near Capernaum, the Saviour with his disciples was passing over to the eastern shore of the sea of Galilee, followed by a number of people in other boats. The storm doubtless was one of the sudden squalls so common on this sea. Owing to its remarkably low level, being hundreds of feet below the sea, the great gorges in the mountains round about served as funnels to bring down the cold wind from the mountains.

*Great Lesson.*—From this miracle we learn that even Christ and his disciples were in no wise exempt from troubles, trials, and apparent accidents. These things all have a great purpose to accomplish in the experience of the children of God if, in every time of danger, they will call to the Master, who, although it may appear that he is unmindful of their peril, is in reality the One who never slumbers nor sleeps. At all times he knows the danger his children are in.

### STUDY OF THE MIRACLE

*He Saith unto Them, Let Us Pass Over.*—When we move without the word of the Master, we must expect to encounter storms and difficulties; but on this occasion the disciples had embarked at the Master's command. They started in good weather and good faith, a host of little boats accompanying them. This was a time when not only the safety of the disciples' boat was in question, but also the safety of the accompanying fleet. Why should the divine mind per-



mit this storm to break upon them at just this time? No doubt Peter reasoned that many a convert would be lost; that the frightened souls in the little boats would look upon Christ as a troublesome Jonah rather than a divine Deliverer. But Christ was not taken unaware by this tempest. Before leaving the shore, he had foreseen all this difficulty as well as its outcome; and it was this perfect understanding, this perfect harmony with his Father's purposes, that enabled Jesus to sleep peacefully when the storm was raging. It often appears in our experience that the winds of temptation and the waves of opposition break upon us at just the wrong time. We feel it unfortunate that we should be placed in such extremity that we are forced, in spite of our pride and doubt, to hasten to the Master, and before friends, associates, and visitors, cry out, in anguish of soul, "Master! Master! save us; we perish." Yet how often this very confession of our nothingness, our utter weakness, together with the display of divine power and love that follows, proves to be the very thing that melts the hearts of sinners.

*He Was in the Ship.*—Christ is with the church, but to-day he is oftentimes in the background, and his presence and mighty workings are not visible to the human eye. Jesus was asleep in the rear of the ship at the very time when it would seem he was most needed on deck. And so when, in our Christian experience, there come times of moral storm and spiritual hurricane, let us remember that the helm of the ship is also in the rear; and that although the Master may appear to sleep while we are troubled with fears and tempted with doubts, he will finally speak the word that will bring peace.

W. S. SADLER.

(To be continued)



### PARABLE OF THE PRODIGAL SON

(December 28)

LESSON TEXT: Luke 15: 11-32.

LESSON HELP: "Christ's Object Lessons," pages 198-211.

1. In Luke 15 whom was Christ teaching?
2. What lesson did he give them in the parables of the lost sheep and the lost coin?
3. What other parable did Christ give referring to the lost?
4. Who was the lost?
5. What ungrateful request did this son make of his father?
6. How did the father grant it?
7. As soon as the younger son got his portion, what did he do? Why, then, was he anxious to leave home? Note 1.
8. What was the result of his having his own way? How did his associates treat him when he was in want?
9. Our lesson says, "And when he came to himself." What brought this about?
10. In his distress, of whom did he begin to think? What confession does he make?
11. What place in his father's house does he think to take?
12. As the father sees a wanderer coming a great way off, of whom does he at once think?
13. Notwithstanding all the marks of degradation, what image does the father discern in him?
14. Instead of returning home as a hired servant, how is the lost one received?
15. The father's best robe reminds us of what beautiful garment that God has for us? Rev. 19: 8. What does the ring indicate?

16. In the parable what one thought fills the father's heart with joy?

17. Who complains about it?

18. What does the father then do?

19. For what does the answer of the elder son show that he has been working while at home?

20. With what words does he manifest contempt for his brother?

21. How does the father address him in his answer? What would he have called him if he had expected to pay him for his service?

22. As what did all that the father had come to this son?

23. The elder son represents what class of people that Christ was teaching that day?

24. What complaint had they made concerning their "younger brother"?

25. How, then, were they thinking to obtain an inheritance from God? How do we get it?

26. When we do what our Father asks us to do, how are we to look upon our work? Luke 17: 10.

#### SELECTED NOTES

1. "The son thought he should be happy when he could use his portion according to his own pleasure, without being annoyed by advice or restraint. He did not wish to be troubled with mutual obligation. If he shared his father's estate, his father had claims upon him as a son. But he did not feel under any obligation to his generous father, and he braced his selfish, rebellious spirit with the thought that a portion of his father's property belonged to him. He requested his share, when rightfully he could claim nothing, and should have had nothing. After his selfish heart had received the treasure, of which he was so undeserving, he went his way at a distance from his father, that he might even forget that he had a father. He despised restraint, and was fully determined to have pleasure in any way that he chose."—"Testimonies for the Church," Vol. III, page 101.

2. "When the father comes out to remonstrate with him [the elder son], the pride and malignity of his nature are revealed. He dwells upon his own life in his father's house as a round of unrequited service, and then places in mean contrast the favor shown to the son just returned. He makes it plain that his own service has been that of a servant rather than a son. . . . He grudges his brother the favor shown him. He plainly shows that had he been in his father's place, he would not have received the prodigal. He does not even acknowledge him as a brother, but coldly speaks of him as 'thy son.'"—"Christ's Object Lessons," pages 207, 208.

3. "By the elder son were represented the unrepenting Jews of Christ's day, and also the Pharisees of every age. . . . In the parable the father's remonstrance with the elder son was Heaven's tender appeal to the Pharisees. 'All that I have is thine,'—not as wages, but as a gift."—*Id.*, pages 209, 210.

4. "Was the elder brother brought to see his own mean, ungrateful spirit? . . . Concerning this, Christ was silent. For the parable was still enacting, and it rested with his hearers to determine what the outcome should be."—*Id.*, page 209.

#### SPECIAL

In next week's INSTRUCTOR will be printed a hymn to be used with the accompanying Sabbath-school lesson. The subject of the lesson is the Barren Fig Tree, and the hymn represents Justice saying the sad words, "Cut it down, cut it down," and Mercy pleading, "One year more." This hymn is found in "Gospel Hymns" (consolidated), No. 238. Let our schools learn this hymn, and sing it at the close of the service on January 4. An impressive way would be to select some to represent Justice, and others Mercy, all uniting in singing the last stanza.

#### VERY SPECIAL

THE Correspondence-Study Department of Emmanuel Missionary College, conducted under the auspices of the Educational Department of the General Conference Committee, will open Jan. 1, 1902. This department will co-operate with, and assist in, upbuilding the Young People's Societies in our churches. Those who can not now become resident students in one of our colleges or training-schools, those who are teaching and wish to become better equipped,—these and many others will find the Correspondence Course a substantial help. A handbook of information is sent upon application to Emmanuel Missionary College, Correspondence-Study Department, Berrien Springs, Mich.

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## GRAND TRUNK R'y. SYSTEM.

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#### WEST-BOUND.

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No. 7, Limited Express, to Chicago.....	7.00 A. M.
No. 1, Chicago Express, to Chicago.....	9.23 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. 1, 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.....	4.50 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.	

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# ANNOUNCEMENT!



Founded in 1852, for fifty years the YOUTH'S INSTRUCTOR has endeavored to maintain the high standard of its founders, and to provide for the children and youth of this denomination reading that should be an inspiration in their Christian experience, an incentive to purity of heart and nobility of life, and a source of reliable information. And such is the purpose of all who have to do with the making of the paper during the coming year. Of course only a few of the things to be printed can be announced, but what is presented will be sufficient to give a general idea of—

## THE YOUTH'S INSTRUCTOR FOR 1902

**INDIAN SKETCHES.**—During the next twelve months Elder W. A. Spicer, who spent some years as a missionary to India, will write of his experiences and observations in that needy field. Plentiful illustration will add to the value of the series.

**SKETCHES OF PIONEER WORKERS,** and incidents in the rise and progress of the cause, will be contributed by Elder S. H. Lane, whose long acquaintance with the development of this work, extending over a period of forty-eight years, qualifies him to speak with authority on the subjects of which he writes.

**MISSIONARY WORK IN DARKEST CHICAGO** will be the general heading for a series of illustrated articles by Dr. David Paulson, embodying incidents that have come under his observation in his work in that city. Many of the illustrations for these articles will be made especially for the INSTRUCTOR.

**LESSONS FROM THE MIRACLES OF CHRIST.**—This series of articles by W. S. Sadler will continue during a part of the coming year. Those who give these articles the careful reading they deserve will find hidden away in them many a precious word of comfort and helpful thought for their own experience.

**THE CHILDREN'S PAGE.**—This is always one of the most attractive pages in the paper, for the reason that what pleases the children is quite sure to please their elders also. Stories with practical lessons, anecdotes, and bright, attractive verse will not only make this page a delight to the children, but a help to many mothers.

**EASY LESSONS IN BIBLE ASTRONOMY,** including divisions in Geology, Philosophy, and Meteorology, by Dr. O. C. Godsmark, will continue during the year, with frequent illustrations. These lessons grow in interest from week to week. Many are studying them with profit, and everywhere we hear favorable mention of the work Dr. Godsmark has undertaken in this series.

**OPENING AND DEVELOPING OUR WORK IN MATABELELAND.**—In a series of ten illustrated papers, Miss Estella Houser will give the INSTRUCTOR readers an accurate and interesting account of our mission in Matabeleland from its very beginning to the death of Brother F. L. Mead. Material for the first numbers of the series will be based on a diary kept by one of the pioneer workers in Matabeleland.

**WHAT IS GOING ON IN THE WORLD** will be the name of a new department soon to be introduced, which we hope to make a permanent feature of the INSTRUCTOR. In it will be considered, briefly, the latest discoveries in science, new inventions, events that are making history, and achievements in various lines. Material for this department will be drawn from the most reliable sources, and will be carefully and accurately written up. This will be a valuable feature for those who are anxious to keep informed on current events.

**THE SABBATH-SCHOOL LESSONS.**—As one of the important features of a Sabbath-school paper is its Sabbath-school lessons, special thought has been given to the lessons for the INSTRUCTOR during 1902. After the present series on the Parables of Jesus is completed, in April, two series will be printed,—one for the Intermediate Grade, including children from nine to twelve years of age; and the regular youth's lessons. The Intermediate lessons are the first of a three-years' course in Bible History, and are prepared by Sister Edith E. Adams, one of the editors of *Present Truth*, an experienced and delightful writer for children. These lessons are exceptional in every way,—the practical and spiritual truths of the Bible narrative are beautifully brought out and illustrated. Every child who studies these lessons carefully will unconsciously receive, along with the history of the Bible, many of the most precious truths of the Holy Book. The youth's lessons will be an adaptation of the Senior series, and will be prepared by Miss Grace Amadon, a thorough Bible student, and teacher of experience. We feel that if these two series of lessons alone were all the INSTRUCTOR had to give its readers in 1902, they would furnish abundant excuse for the existence of the paper.

**THE YOUNG PEOPLE'S WORK.**—It is hoped to make this department a real help to the Young People's Societies during the coming year. Each week a simple Bible study will be prepared on some practical subject, such studies to be used as suggestive helps to those who are called upon to conduct the Young People's meetings. One study each month, as heretofore, will be on some phase of mission work at home or abroad. Helpful articles, plans, suggestive programs, with reports of work and results, will make this department one of live interest to all our young people who really love Jesus, and are willing to follow the instruction he has given in laboring for him.

**OUR BIRD STUDIES.**—Nothing that has ever appeared in the INSTRUCTOR has aroused more favorable comment than the Bird Studies by Dr. L. A. Reed, author of "Scriptural Foundations of Science." It is therefore a pleasure to announce that Dr. Reed will continue this line of writing for the INSTRUCTOR during 1902. Following are a few of the bird subjects he will take up, from the first of the year and onward: Robins; the English Sparrow and other Sparrows; Hawks and Owls; the Woodpeckers; the Northern Shrike, or Butcher-bird; the Crow; Bob White; the Bluebird; the Brown Thrasher; the Mocking-bird; the Thrushes; the King-bird and his relatives; the Mourning Dove; the Swallows and Martins; the Towhee; the Ruby-throated Hummingbird; the Indigo Bunting; the Scarlet Tanager; the Summer Cardinal; etc.

**MEXICAN HORSEHAIR WORK** is the general heading of a series of articles by J. Edgar Ross, in which he will tell all about the curious art of braiding and weaving horsehair, as practiced by the Mexicans. The series will be illustrated, showing each step of the work and many of the completed articles. The author thinks this will be the first series that has ever appeared on this subject, and that by it the young readers of the INSTRUCTOR may not only learn how to do the work themselves, but may turn their knowledge into money by making the articles to sell.

During the coming year, also, Mr. Ross will contribute a number of illustrated articles descriptive of places of interest in and around San Francisco, under the following titles: "How a Great City Grew Up," "The Old Mission Dolorous," "The Largest Mint in the World," "The Academy of Science," "Golden Gate Park," "Sutro Heights," "The Park Museum," "Fisherman's Wharf," etc. Besides these, Mr. Ross will write a number of animal stories, the first of which, "The Royal Chinooks," will appear soon; and an occasional article concerning his experiences in mountain climbing.

**AT HOME WITH NATURE.**—Mr. Bralliar's delightful stories of his pets have been enthusiastically received by the young readers of the INSTRUCTOR, and they will be glad to know that during the coming year he will tell them more about his pets and other interesting things. Following are a few of the titles under which he will write during 1902: "My Pet Toad," "A Pet Frog," "A Very Strange Pet," "My Friend Mrs. Screech-Owl and Her Family," "The Origin of Honey Dew," "A Chapter from the Life of a Meadow Spider," "Odd Storehouses Built by Little People," "The Life of a Wood-duck," "Treasures of a Mountain Bat," "Our Common Ants—their Industries and Warfare," etc., etc.

In "Some Curious Things about Our Common Plants," Mr. Bralliar will also tell many interesting and peculiar things about our every-day plants,—ways in which seeds attract attention to themselves, how the geranium releases its seeds as if by a spring, peculiarities in plant absorption and circulation, odd things about climbers, etc., etc.

**GENERAL ARTICLES** on a wide variety of subjects will be contributed by Mrs. E. G. White, G. C. Tenney, J. O. Corliss, Dr. Mary Wild Paulson, Mrs. Elizabeth Rosser, Mrs. Viola E. Smith, Mrs. L. D. Avery-Stuttle, Edison J. Driver, Frank Walcott Hutt, Minnie Rosilla Stevens, H. E. Simkin, W. S. Chapman, and others.

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