

THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR IN THE DAYS OF THY YOUTH

VOL. I.

BATTLE CREEK, MICHIGAN, NOVEMBER 20, 1902.

No. 46.



The Christian Soldier

IN the Bible the Christian life is called a warfare. Many texts in both the Old and New Testaments show this. Paul, in writing to young Timothy, exhorts him to "war a good warfare," and to "endure hardness, as a good soldier of Jesus Christ." He also says that "the weapons of our warfare are not carnal, but mighty through God;" and that "though we walk in the flesh, we do not war after the flesh."

In this Christian warfare the Lord Jesus is leader; for he is the Captain of our salvation. And God's people serve under a banner; for it is written, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." The enemies that we encounter are threefold: Our sinful hearts, the evil world, and Satan himself. For is it not written that "the heart is deceitful above all things, and desperately wicked!" and that, "If any man love the world, the love of the Father is not in him"? Peter also says, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

But for our encouragement it is recorded that Jesus, our great leader, NEVER ONCE FAILED (John 8: 29), and that in his daily conflicts with sin and Satan he was always victorious. So the Christian may ever prevail in the battle for eternal life. It was this thought that led Paul to exclaim, "Thanks be unto God, which *always* causeth us to triumph in Christ!" and again he declares that in all our struggles "we are *more than conquerors* through him that loved us." Are not these very comforting words for both old and young?

But in the lifelong conflict with evil we are not left to carry on a warfare at our own charges; for our Saviour says, "Lo, I am with you *always*," and though the weapons used are not carnal, yet they "are mighty through God," even to "the pulling down of strongholds" of sin.

There is also a complete armor provided for every soldier of Christ. Read carefully the sixth chapter of Ephesians, where this armor is so minutely described. There we learn that the Christian's war dress is composed of six different pieces, as follows:—

The Girdle of Truth.

The Breastplate of Righteousness.

The Gospel Sandals.

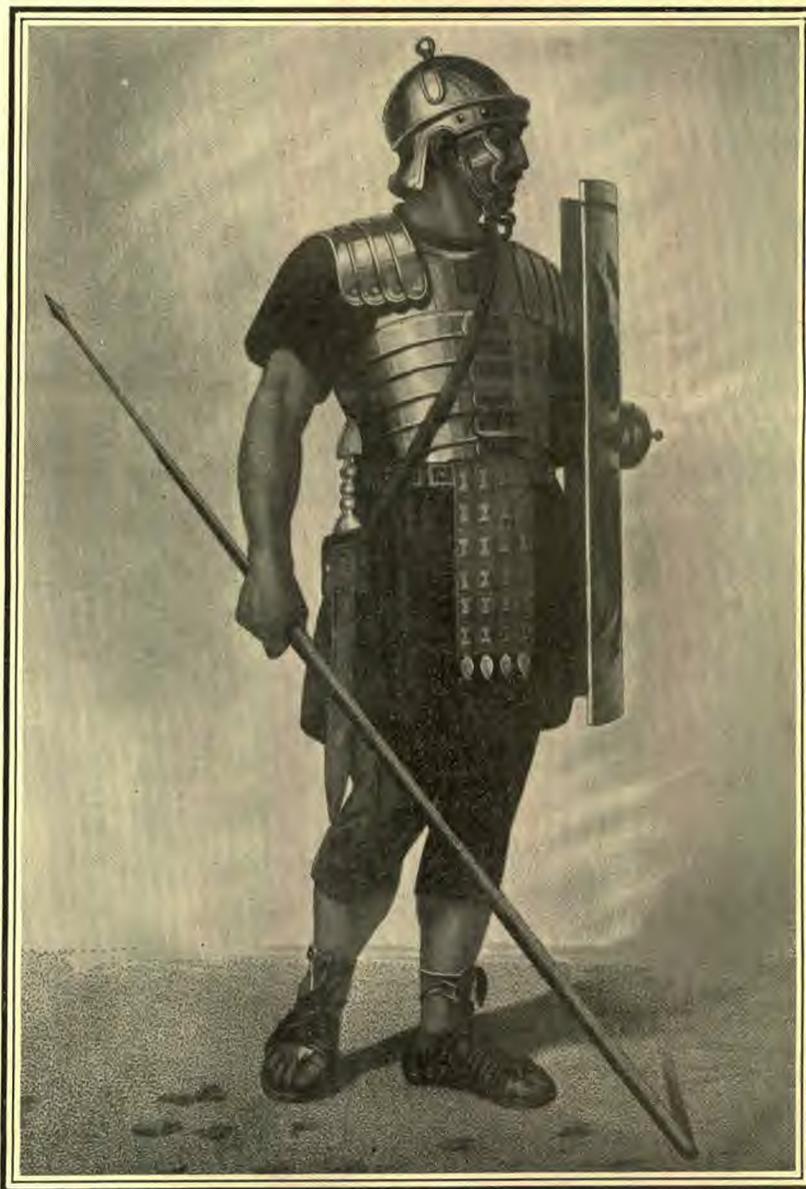
The Shield of Faith.

The Helmet of Salvation.

The Sword of the Spirit.

In other places Paul calls this "The Armor of Light," and "The Armor of Righteousness." But note also that it is "*The Armor of God*;" for he provides it.

In Ephesians 6 Paul exhorts us to "put on the whole armor of God," and the reason given is, "that ye may be able to stand against the wiles of the devil." A "wile" is a snare, or trap, laid for the unwary. And after stating that we



A ROMAN LEGIONARY

"wrestle not against flesh and blood, but against principalities, against powers," he repeats the admonition, "Wherefore take unto you *the whole armor of God*," adding, "that ye may be able to withstand in the evil day."

Let us now look at the armor provided for the Christian soldier, that he may be battle-proof:—

1. *The girdle.* Note that this is called the girdle of "TRUTH." The Saviour refers to this in Luke 12 where he says, "Let your loins be girded about, and your lights burning," referring to his second coming. And Peter writes, "*Gird up the loins of your mind*, be sober, and hope to

the end." In the Lord's girdle of truth there is not one thread of error or falsehood. Of the Saviour, Isaiah says, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." And the psalmist adds that the Lord girds his people with strength for the battle. Ps. 18: 39.

2. *The breastplate of righteousness.* The breastplate of the old Romans was a piece of brass about a foot square to protect the chest. It covered the heart and vital parts. Isaiah, in speaking of our Saviour, says, "He put on *righteousness as a breastplate*." Paul also exhorts, "Let us, who are of the day, be sober, putting on *the breastplate of faith and love*." Faith and love include all the Christian graces. If we have the perfect righteousness of Christ as our breastplate, we may be very certain that it will stand every test. No fiery dart of Satan can pierce it.

3. *The gospel sandals.* Modern boots and shoes were not known to the ancients. In olden times the foot-dress of soldiers was made of leather, or metal, and sometimes of wood, and these were often studded with short nails or spikes. But note that the Christian's foot-armor is "the preparation of the gospel of peace." Every Christian is a child of peace, and the gospel is a path of peace, and the Lord is the God of peace. In Isaiah it is written, "How beautiful upon the mountains *are the feet of him that bringeth good tidings*, . . . that publisheth salvation." Paul instructs to "make straight paths for your feet," and the psalmist says, "I . . . turned my feet unto thy testimonies." When this is done, a person may be very sure that he has on the genuine gospel sandals.

4. *The shield of faith.* Ancient warriors always had a shield to protect them from the missiles of the enemy. This was of various forms and texture. The Christian soldier also has a shield which will turn aside all the fiery darts of the evil one. Paul calls this

"the shield of faith." John says, "This is the victory that overcometh the world, even our faith." In the psalms we read that God has given his people "the shield of . . . salvation," and that his "truth" is our shield and buckler. But note Paul's words, "ABOVE ALL, taking the shield of faith." This shows the very great importance of this piece of armor; for without faith no one can please God.

5. *The helmet of salvation.* The helmet is a defense for the head. In Paul's day the soldier's helmet was of brass or iron, and served also to protect the neck. When Goliath came out to

meet David, he wore a helmet of brass. In a prophecy of the Saviour's work it says that he had "an helmet of salvation upon his head," and Paul exhorts to put on "for an helmet, *the hope of salvation.*" The psalmist in his prayer says that God "covered my head in the day of battle." One of the precious promises of the Bible is that "the very hairs of your head are all numbered." How precious is the keeping power of God, and how good it is to hope in his mercy.

6. *The sword of the Spirit.* Paul says that this is the word of God, and that it is quick and powerful. It is even sharper than a sword with two edges. The word of God is also "a discerner of the thoughts and intents of the heart," for it points out even our secret sins. Jeremiah says that it is like a hammer that breaks in pieces the flinty rock,—even our flinty hearts. Paul writes that "all Scripture is given by inspiration of God,"—literally, it is *God-breathed*,—and that by it the man of God "will be thoroughly furnished unto all good works." The Saviour's command is to "*search the Scriptures,*" for through them we gain everlasting life. It is written of the child Samuel that he let none of God's words "fall to the ground," and David says that he hid God's word in his heart, that he might not sin against the Lord. In his forty-days' conflict with Satan, Jesus repelled him with these three words, "IT IS WRITTEN."

Clad in this heavenly panoply, may each reader of the INSTRUCTOR go forward to that certain victory which will last through the age of ages.

G. W. AMADON.

Good Words of Counsel—II

Prov. 4:23-27

"Put away from thee a froward mouth, and perverse lips put far from thee."

We sometimes hear it said of persons, "O, well, he is not so bad as he seems to be;" or, "His bark is worse than his bite." That would be a real comfort if it were only true; but it is seldom, if ever, true. It may be true that a person does not really wish to be as bad as he seems; but if one wishes to be really good, he should make that wish appear in his behavior, even in his words and his manner of speaking.

There are those who desire to appear uncouth and rough while they are really kind at heart. But true kindness does not willingly offend, even in appearances. The Saviour said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Again he said, "Out of the abundance of the heart his mouth speaketh."

Some people take pride in their supposed candor, which manifests itself in speaking out bluntly whatever may come into the mind, without regard to consequences. "It's my style to speak out whatever I have to say," says one. "Never spoil a story for relation's sake," says another. Sharp, cutting sarcasm, blunt answers to questions, impudent rejoinders, unkind criticisms, covert intimations; in fact, all forms of speech that wound the feelings of others, who hear or may hear, are froward and perverse. The thoughtful youth will seek earnestly to put them far away.

Gentleness is a sign of true greatness. The gentleness of Christ makes us great. This was characteristic of Daniel, who "purposed in his heart that he *would not* defile himself" with the royal food and drink; and "*requested* of the prince of the eunuchs that he might not," do so. Back of the gentle request to be excused was the firm resolution of fixed principle not to deviate a particle from the right. This was certainly far better on his part than to have loudly declared that he would not touch their vile stuff. It was this true Christian courtesy that brought Daniel into "favor and tender love" with the court of Babylon.

Loud, rough talk does not indicate depth of character or firmness of principle. It may generally be taken to indicate the very opposite. While it is true that perverse talkers may have some generous traits that help to counterbalance their rude speech, these do not take away its bitterness. Genteel speech may be a cloak for evil designs, but harsh speech does not pave the way for good deeds.

G. C. TENNEY.



The Story of Our Matabele Mission Some Early Experiences

SUNDAY morning dawned bright and beautiful. The only shadow to cross the vision of the new workers was the black darkness that sin had made in the minds of these their fellow men, and they set bravely to work to dispel it by bringing in the light and life of Jesus. When the doctor opened his door on Sunday morning, he found quite a number of natives lying upon the ground, waiting for his appearance. This was repeated the next morning, when more than twenty greeted him, and begged for treatment. Three weeks after his arrival he wrote that during that time he had already treated one hundred and twenty-seven patients.

When the brethren first went into Matabeleland, they were handicapped, and the work went slowly because of the difficulty of communicating with the people. One day a patient, on starting home, said, "*Salagoosly-le-hambra.*" The doctor thought that some one was sick at his home, and the native wanted him to accompany him there, so he made preparations to go. But to be positive as to what he wanted, they went by the home of a native, named Solomon, who could speak a little English. To his amusement, the doctor learned that his patient was only saying, "Good-by; I am going home." To be sure, this same experience never occurred again; for Dr. Carmichael never forgot to say, "*Salagoosly-le-hambra;* neither did he again mistake its meaning. Similar experiences were frequent at first; and although they sometimes caused an expenditure of time, and were often amusing, the lessons learned were never forgotten.

The doctor's first call into the country was to visit a man's wife six miles away. He could learn nothing of her condition from her husband, only that she was unable to walk. Fortunately he took with him a lump of castile soap, a sponge, some carbolyzed vaseline, and a Faradic battery. When he reached the place, he found the woman lying on the ground in a circular hut about eight feet in diameter, with a fire in the center. The only entrance was a hole about twenty inches square. Through this small opening he was compelled to crawl in order to see his patient. She was in a most deplorable condition,—too weak to walk, and only able to crawl on her hands and knees with the assistance of another. He induced her to crawl outside to a pallet of dried grass, which he spread on the sunny side of the hut. He ordered some hot water, and they brought it in a kettle in which porridge had no doubt been made for many months, apparently without cleaning. It was necessary to skim off floating grease and fragments of porridge before proceeding with the treatment. After everything that could be done was done, he left her on a clean bed of long, dry grass, in the hut. When he returned to see her the next day, he found her in the same filthy surroundings as at first, with the addition of a miserable compound of native manufacture

spread on the affected parts. Again she was persuaded to come outside, and the treatment of the day before was repeated. The doctor left, feeling that her case was almost hopeless, as she was so emaciated. But he gave directions for continuing the treatments, and to his surprise she recovered.

Another touching case was that of an old man, whom he found suffering from pleurisy and inflammation of the lungs. He was lying on the ground, with every symptom that the disease would prove fatal. After administering some heroic treatment, he instructed the family to continue alternate fomentations to the patient's spine and chest. They faithfully followed his instructions, and another life was saved. The surprise was that these untrained natives would so readily do what they were directed to do, with such encouraging results. All these things were preparing them to become acquainted with the God of these people who were able to relieve their physical ailments.

About one day's journey from the mission farm was situated the great religious center for the natives in that vicinity. They had been accustomed to assemble at this place for more than fifty years, whenever they thought any great calamity was about to overtake them, to seek relief and protection from their *Mlelo*, or god. During the first year of our mission they had two such gatherings—one to seek the protection of *Mlelo* from the grasshoppers, which threatened to eat their crops, and the other to ask him for rain in time of drought. The natives built temporary huts, made of poles and grass, and the gathering had the appearance of an old-fashioned camp-meeting. Their worship consisted chiefly in singing their native songs, playing on musical instruments, such as drums, gourd-rattles, tambourines, and some stringed instruments, and fantastic gesticulations and dancing. They wore tall head-dresses made out of ostrich feathers, and carried a stick in the hand, upon which a horsetail was fastened. Withal they presented a weird appearance. They fancied that all these things pleased their *Mlelo*. When asked where he was, they would always point up reverently, and say, "*Pazula*" (up overhead), showing that they still had a vague knowledge of a Supreme Being who controlled the affairs of men.

Although the work was continuous and taxing, the Lord gave strength, and gradually the wilderness into which our brethren had moved was transformed into a pleasant little village. Comfortable houses were built, or as comfortable as they could be made with grass, mud, and crooked poles. Lumber was thirty-five cents a foot; and as this was beyond their means, the doors and windows of the houses were made from the boxes in which the missionaries had shipped their goods to Africa.

In addition to building houses, a schoolhouse was erected. Thirty-five acres of land, which had been covered with brush and stumps, was cleared and planted, and early in the new year, abundant crops were growing.

The natives had already learned of the Sabbath, and when it came, from seventy-five to two hundred would present themselves for services. They seemed to enjoy these meetings, which consisted of singing, reading a sentence or two from the Word, which was written on the blackboard in English and in their own language, and a short gospel talk. Even thus early there were many evidences that the power of the gospel was having its effect upon some of these darkened minds.

ESTELLA HOUSER.

J. HUDSON TAYLOR, who is at the head of the China Inland Mission, states that in his work among the Chinese at a low estimate he personally knows of a hundred persons who were brought to Christ at the first preaching of the gospel they had ever heard.



The Contented Heart

A BLUSH steals o'er the orchard,
A laugh leaps from the brook,
A finch trills in the elm-tree
With a triumphant look.

I loiter 'neath those blossoms,
I linger by the stream,
My buoyant heart unwilling
To leave so fair a dream.

But when that bloom is faded,
And though the brook run dry,
Summer shall toss me clover,
Daisy, and butterfly!

And when the pageant's ended
And winter skies are gray,
My heart shall dream of summer,
My soul shall sing of May!

—Mary M. Barrows.

"The Eye of India"

So Bombay has been named. I suppose it is because it looks out upon Europe. Or perhaps it is the first window through which the majority of Europeans look in upon India.

It is a splendid city,—fine streets, beautiful buildings, electric street-car service, a spacious harbor, and full of people, eight hundred thousand strong. There are dirt and squalor and overcrowding of the main thoroughfares. The bubonic plague has marked it for its headquarters for the last five years. The afternoon wind-storms sift the germ-laden dust from streets and alleys into the eyes and teeth of the traveler. Yet it is a beautiful city, full of life and color, and, we must add, full of sin.

I do not know of a railway station in America more imposing than the Victoria Terminus Station in Bombay. Few schools are better housed than several of the great educational institutions in this city. The Parsees have done much to beautify Bombay architecturally. The Parsee religion lays great stress on acts of benevolence, and wealthy members of this ancient branch of the Persian family have contributed fortunes for school and public purposes.

The government and commercial interests centering here bring in a large European and Eurasian population, perhaps twelve or fifteen thousand. Thousands of the native residents speak English also. It is perhaps the most Europeanized city in India. But it is typically Indian, after all. I know of no other city so full of the glow and color that one associates with thoughts of India. The street scenes seem brighter than in Calcutta. Costumes are more gorgeous and varied than on the Bengal side. Throughout India, however, fashion favors a freedom in the drapery of body and head, which insures variety.

Various missions, educational and evangelistic, are doing good work in Bombay. And still the vast multitude know little of the coming Christ and the gospel of his preparation. Our own workers in India have distributed considerable literature in the city, and we have many readers of *The Oriental Watchman* there. We hope soon to see permanent work undertaken by us in this, the second city of India in population and influence.

W. A. SPICER.

Nashville

NASHVILLE, the capital and largest city in Tennessee, was first settled in 1780, incorporated as a town in 1784, and as a city in 1843. The present population is about eighty-three thousand. It is situated very nearly in the center of the State, on the Cumberland River, which

is navigable for small steamboats for fifty miles above the city. Six railroads run into Nashville, one crossing the river over a fine truss bridge having a two-hundred-foot span.

The capitol building, erected in 1845, having a tower two hundred and six feet in height, is built upon a hill five hundred and fifty-eight feet above the level of the sea, and cost the State one million dollars.

Nashville enjoys a large commerce, and has many large manufacturing plants, among them two immense cotton mills. It is called "the Athens of the South," because of its numerous educational enterprises. It contains a large number of educational buildings, among which are the Nashville University, incorporated in 1785, now divided into three institutions,—the Montgomery Bell Academy; the Nashville Medical College, one of the largest in the South; and the Normal College, which is endowed by the Peabody Fund. Another is the Vanderbilt University, founded in 1872 by the M. E. Church, South, and named after Cornelius Vanderbilt, who gave it one million dollars, his son afterward contributing \$250,000 more. Seventy-five acres of land are connected with the six large buildings.

Nowhere are the facilities so great for the education of the colored people as in Nashville. Besides the public and grammar schools of a high standard of excellence, there are the Tennessee Central (Methodist) College; the Roger Williams (Baptist) University, and the Fisk University, with its eight large buildings.

There are two large public libraries, the Watkins Institute Library, occupying a building which cost \$130,000; and the State library, containing twenty-seven thousand books.

Our health and temperance work is well represented by two sanitariums, well appointed and well managed. The one for white people on Spruce Street is in a fine building, formerly a private residence. This is in charge of Mr. and Mrs. L. A. Hansen, and is fitted up in first-class style, and furnished with the very best of apparatus, baths, etc. A hygienic restaurant has been opened in the same building, and has a liberal patronage. The sanitarium for colored people is on Cherry Street, in a region where well-to-do colored people reside, is well fitted up, and is doing excellent work.

In North Nashville, about one mile from the capital, is a group of three buildings, owned and occupied by the Southern Publishing Association and the Southern Missionary Society. The original building, fronting on Jefferson Street, is two stories high. The two new ones are each four stories in height, and are the tallest, as well as the largest, buildings in this part of the city. The rear building contains a neat chapel, seating four hundred persons. It is fitted up with comfortable pews, and has chairs for one hundred more.

Twelve miles from Nashville a tract of three

hundred acres of land has been purchased, and named Dixiedale. Brethren have bought lots of ten or more acres from this company, built upon their land, and settled there with their families, for the purpose of engaging in truck farming, the raising and canning of tomatoes and other vegetables to be the principal industry. A food factory is also connected with this farm.

W. S. CHAPMAN.

A Wayside

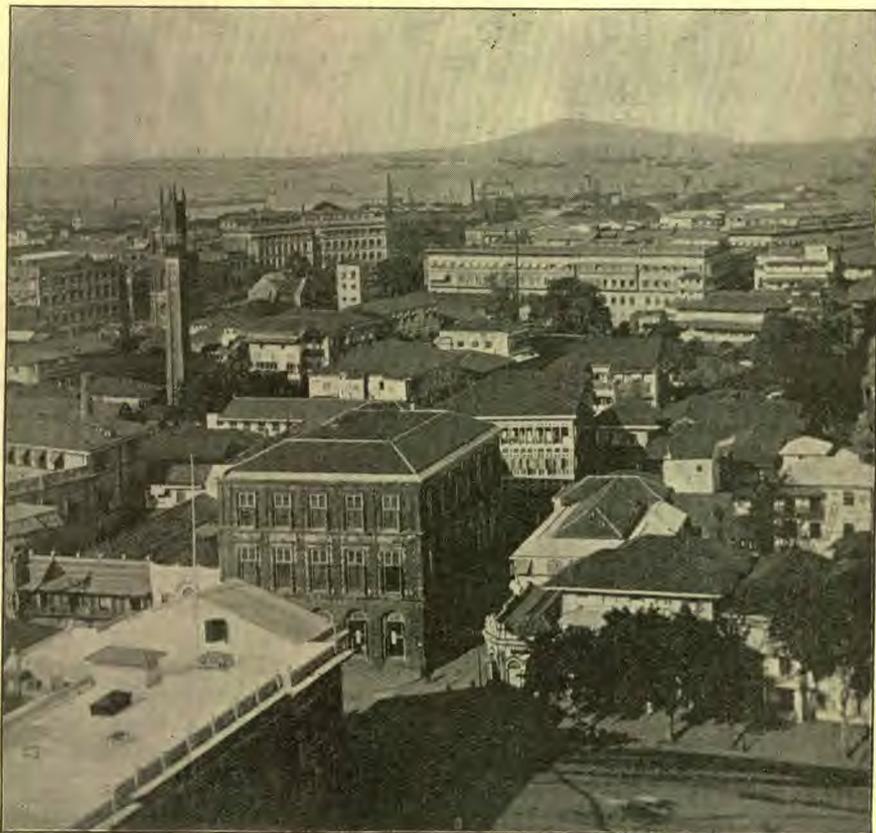
MORE fair, more rare, than any bower
Where flourishes a cultured flower,
A little wayside garden-close
Where modest kindness sweetly grows.

—Frank Walcott Hutt.

The Gentle Art of Letting Alone

I WAS once a guest in a family of girls and boys whose affection for one another was a marked characteristic, and who were considerate and unselfish. Yet there was an atmosphere of contention in the household that marred its peace and happiness.

At last I ventured on a suggestion (being so much older, and a kinswoman) to the eldest daughter, a lovely and loving girl of eighteen.



A CORNER OF BOMBAY

"Don't you think, my dear," I said, "that it would be better to let Fred go his own way sometimes, without any controversy, even if you are sure it is a mistaken way, and will bring him trouble?"

The dear young thing looked at me in wide-eyed surprise. Let Fred take a mistaken course without trying to hold him back! Evidently the suggestion seemed rank disloyalty.

"I do think," I went on, with some hesitation, "that, next to obeying God and your parents, the very most important thing in your home life is that it should be saturated through and through with the sunshine of love and kindness and perfect sympathy."

"Yes?" said Fred's sister, doubtfully.

"It really does not matter lastingly," I kept on, "whether Fred brings his dog in the house or not, whether he cleans his gun on the back porch or in the wood-shed, whether he wears his patent leathers out in the wet or puts on overshoes." I stopped, and looked anxiously at the flushing cheeks of my young listener.

"It does matter, infinitely much," I continued, "whether or not the boy finds home the jolliest

place in the world, whether or not he turns to his sister as his best chum and confidant, sure of her sympathy, not fearing any small, stinging criticisms."

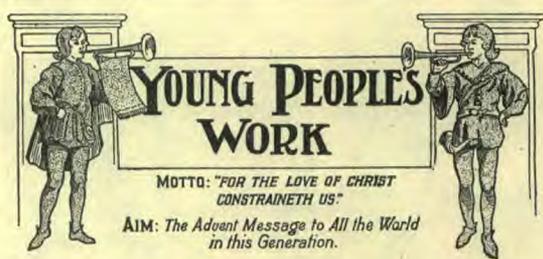
There was no response to my suggestion.

"My dear Ellen," I said, "I am sure that, nine times out of ten, when we feel impelled—almost compelled—to say 'Don't,' we ought to restrain the inclination; and even that tenth time we should think twice before criticising one who is pretty sure to know his own business better than we do, and quite sure to think he does. Will you not try my plan of letting your brothers and sisters make their own mistakes, and get their own experience, while you make yourself the joy of their lives?"

I am glad to add that I had the happiness of seeing my suggestion take root, and bring forth the peaceable fruits of happiness and sweet content in that household.

And just the other day a friend said to me, complainingly, "You don't love Jack nearly as much as I do, yet you have twice as much influence over him."

"Ah!" I said to myself, "it is because I practise the gentle art of letting alone."—*Elizabeth Preston Allan.*



Prayer

To stretch my hand and touch Him,
Though he be far away;
To raise my eyes and see him
Through darkness as through day;
To lift my voice and call him—
This is to pray!

To feel a hand extended
By One who standeth near;
To view the love that shineth
In eyes serene and clear;
To know that he is calling—
This is to hear!

—Selected.

The Weekly Meeting

(November 23-29)

THE story of Daniel yields lessons of encouragement and even thrilling interest for Seventh-day Adventist youth. For the same principles and controversies that were the live issues in Daniel's day are before us now in these last days when "great Babylon" is to come in remembrance before God.

The study might be outlined as follows:—

Causes of the Captivity in Babylon.—2 Chronicles 36; Jer. 5: 1-5, 25-31; 17: 27. These, and many other scriptures, show the conditions in the latter days of Jerusalem, and the influences amid which Daniel must have grown up.

Daniel, the Student.—Daniel 1; 2: 17-23, 30. His standing as a student before taken captive, his introduction to Babylon, and his moral stamina.

Witnessing as a Missionary.—Dan. 2: 46-49; 4: 1, 2, 8, 9, 37; 5: 13, 14, 22; 6: 3, 10, 25-28.

Few things, in so large a subject, can be dwelt upon; but note Daniel's uncompromising stand for the right in a strange land when a youth, and see how the same decision of character held him true, whether rebuking a king or facing a lions' den. And note how much of the world heard of the living God by Daniel's faithful witnessing. If God can so use one youth, how great

a work may be done by the youth of this denomination if each one will but join "Daniel's band" for service.

"In Daniel God placed a light beside the throne of the world's greatest kingdom, that all who would might learn of the true and living God. At the court of Babylon were gathered representatives from all lands, men of the choicest talents, men the most richly endowed with natural gifts, and possessed of the highest culture this world could bestow; yet amid them all the Hebrew captives were without a peer. . . . While faithful to his duties in the king's court, Daniel so faithfully maintained his loyalty to God that God could honor him as his messenger."—*"Testimonies for the Church," Vol. VI, page 220.*

Notice that Daniel did not become puffed up by his wisdom. It was a pure and peaceable wisdom, given of God. His is a good example for any of our young men who may have been led by their scientific studies to imbibe the spirit of the Higher Criticism, that turns the story of the creation of man and of the world into fable, and questions whatever can not be comprehended by human reason. "With the heart man believeth unto righteousness." Daniel had a heart in him, true and loyal to the God of heaven.

Dr. Hilprecht has recently returned from Babylonia, bringing a fresh lot of tablets. This statement by him shows the kind of work Daniel must have done in arithmetic:—

"It seems that the reputation of the early Babylonians as mathematicians was very much underrated. Whereas our multiplication tables stop at 12, the Babylonian tables went as far as 60. The scientific workers in those days had the desire and the means of obtaining swift and large conclusions in numbers, and their system of extended tables, particularly in astronomy, where the results of multiplications of 1300 by 1300 are seen, is a veritable mathematical marvel. Not only in science, but in languages, the Babylonian children, even in schools of the lower grade, were compelled to master two languages—the one a learned, the other a colloquial tongue."

It was amid culture and fine-spun philosophy that Daniel kept the simplicity of faith. The old Babylonian philosophy still rules the world. It is met to-day in the mysticism and the pantheism of the East. It is the real basis of the modern theories of the evolutionist school, where their doctrines of materialism touch religion and God. The issues that Daniel met are the very same that our youth must meet in the strength of Daniel's God.

Remember that Eze. 14: 16, 20, was spoken before the fall of Jerusalem, and while Daniel was still a young man in Babylon.

W. A. S.

Notes from the Field

THE Des Moines, Iowa, Society has been actively at work with the *Life Boat*. They began work with the September number, and expected to use at least one thousand copies of the October number.

There are fifteen members of the Young People's Society at Salamanca, New York. They hold weekly meetings, using the INSTRUCTOR lessons. The members are engaged in distributing papers. The secretary reports an excellent interest.

Some time ago mention was made of the effort of the California young people to establish a Self-denial Fund, which was to be used in the establishment of an electric-light bath in the

free dispensary at San Francisco. The fund has grown by the donation of small amounts until it has reached \$32.10.

The students of Mt. Vernon Academy have organized two Young People's Societies, and have begun work. Miss Laura Hutchinson is leader of the society for the young ladies, and Mr. Harold Cobban for the young men's society. These Societies held a union meeting on October 11, and an interesting and profitable program was provided.

Those who have been reading the reports from the Young People's Societies during the last year will doubtless remember several good reports from Chitwood, Oregon. Seven of the young people there were baptized last June. Two of the young men who were active members are now preparing to enter a new territory in Oregon, to canvass for our publications. That is just the work our Societies everywhere ought to do,—prepare laborers for the great harvest-field.

The Salt Lake City young people have devised a good plan of doing missionary work with our periodicals. They have been selling the *Life Boat* from house to house, and in introducing themselves have stated that they were engaged in the circulation of temperance reading, a portion of which was given away. The little temperance story, "The Name," a leaflet of the *Apples of Gold* series, was then given the person, and he was also asked to buy the *Life Boat*. This plan shows that the worker is not merely interested in the sale of the literature, but in the good it will do, and the people are more ready to look with favor upon that which they are asked to buy. Brother H. H. Hall, in reporting this work, says: "I found this a very good way of getting into houses myself, and am glad to say that the same plan is being followed in other places with the *Signs* and books."

There are a large number of isolated young people in Montana, and but one or two churches where there are a sufficient number to organize a Society. The situation has been carefully considered by the Montana Conference Educational Board, and it has been decided to organize a Montana Young People's Society for those who are so situated that they can not belong to a local company. Simple plans of work have been laid, in which all may have a part. Miss Lulu T. White, the State Sabbath-school Secretary, has the work in charge, and is pushing it energetically. In writing of the plans for work, she says: "A strong effort is to be made all over the conference this fall to get the people to take up the envelope plan of tract work. A good many of the young people will doubtless take this up. I have been thinking of another line of work that seems to me very suitable as a beginning for the younger class of young people who could hardly represent the truth in a public way. I call it "Sunshine Work," but it is really the beginning of Christian Help work. The plan is for each one to make it a point to do something every day,—something that is not really required of him,—to make some person a little happier. 'If you've had a kindness shown, pass it on.'"

THE beautifully grained wood that makes our finest furniture is not taken from trees that grow in peaceful, sheltered situations, but from those that are in exposed places, beaten about by the storms. So it is that the noblest natures are those that have had to contend with many trials.—*Christian Endeavor World.*

CAST all thy care upon God. See that all thy care be such as thou canst cast on God, and hold none back.—*E. B. Pusey.*



My Two Friends

I HAVE two neighbors who have dwelt
For years and years right side by side;
There's very little one has seen
But that the other, too, has spied.
They are congenial in their tastes;
In everything they quite agree;
And what one loves to look upon
The other, too, is pleased to see.

Together they have traveled far,
And viewed the sights in many lands;
Whatever one can comprehend
The other, likewise, understands.
Like brothers they have shared their grief,
Like brothers joined
in their delight;
Together roamed the
fields by day,
And gazed upon the
stars by night.

But, strange as it may
seem, these
friends,

Who have been closely
linked for
years,
And in their sym-
pathetic way

Have ever shared
their smiles and
tears,
Have never seen each
other; yet

That fact need cause
no great sur-
prise,
Because these two ob-
serving friends
Of whom I speak are
my two eyes.

—Nixon Waterman, in
C. E. World.

Frisky

HE was only an ordi-
nary striped squirrel,
shy as the rest of his
woodland companions,
until Ralph took the no-
tion to tame him.

With a quick dart he
would seize the nut
placed upon the ground
to entice him, and hav-
ing carried it to a safe
hiding-place, return for
another.

One day the nut was
not in its accustomed
place, but Frisky's
bright eyes made a dis-
covery. Half-way up
the leg of the strange-
looking creature near
him was something re-
sembling the nut he was
in search of, and he
darted up, tucked it

away, and was off like the wind. The next time
he got two.

After several of these journeys, the strange
object from which Frisky seized the waiting nuts
moved a bit, and Frisky vanished, and was not
seen again that day. Ralph was not discouraged,
however. He did not expect to tame a squirrel
in one day or a week.

In less than a month Frisky had become so
well acquainted with his two-legged friend that
he would wait patiently while Ralph cracked the
nut, and hid it inside his collar or up his sleeve.

After Frisky had found the nut, he usually
perched upon Ralph's shoulder, and once upon

his head, where Cousin Ned discovered him one
day enjoying, with evident relish and in happy
security, his noon repast.

Ralph then made the joyful discovery that his
little woodland friend really knew him and trusted
him.

His cousin Ned, although well supplied with
nuts, could not coax Frisky to dive into strange
pockets or perch upon strange shoulders.

After school began in the autumn, Ralph used
to get up half an hour earlier that he might have
time to visit his pretty pet, who was almost

saw an apple on the ground—a little, hard, red
apple. He picked it up, and dropped it slyly into
his other pocket. When Frisky found it, he
seemed to think it a new kind of nut.

So excited was he with his treasure, that he
settled himself in Ralph's trembling little hand,
and proceeded to crack his queer nut. It was a
long way to the little black seeds, but Frisky
found them at last. What he did not lose he ate;
and those he ate seemed to satisfy him as well as
if their shells had been harder.

As cold weather approached, Frisky's visits
grew less frequent, and
he finally went into his
winter quarters in the
tree trunk.

Ralph intends to be
on hand again in the
spring, however, with
an extra supply of pa-
tience—and nuts.—
Sunday School Times.

SOME BIBLE BIRDS

BY ELIZABETH ROSSER

Loosed from her Master's kindly hand,
And guided by her Lord's command,
Across the waters deep and black,
An olive leaf she brought back.



The King's ship sailed across the sea,
With silver, gold, and ivory,
And spices sweet, and jewels fair,
And precious woods, and rare.



From Jezebel compelled to hide,
The prophet sat by Cherith's side,
And there was by the fed,
At morn and even, meat and bread,



Her brood of tiny helpless things,
The doth gather 'neath her wings;
"So," said the Saviour, "just as she,
Jerusalem, I'd gather thee."



"Two for a farthing, five for two,"
So they were sold the city through;
Yet not a ever can fall,
Unseen by Him who noteth all.



The seeking place of rest,
Beside thine altars builds her nest;
Within thy courts to teach her young
To praise thy name with guileless tongue.



always waiting, sometimes upon the stone wall
with his bushy tail spread over his back, and
sometimes upon the ground, whence a loud chat-
tering call would always disclose his whereabouts.

"Oh, dear!" thought Ralph as he hurried
along one morning, "there's Frisky, and I haven't
a nut."

Frisky evidently had been waiting some time.
"Chut, chut, chut!" he was scolding, as he
ran to and fro.

Poor Ralph was at his wit's end, as the squir-
rel darted into an empty pocket, whence he
emerged scolding louder than ever.

Now what do you suppose Ralph did? He

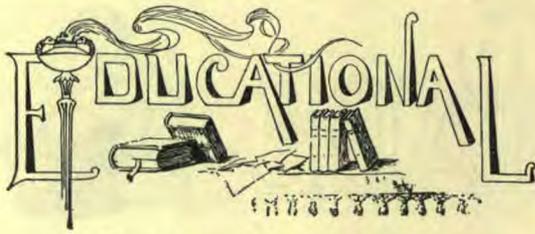
me," he whispered, in a wee voice.

"Chirp! chirp!" came from outside. Some
birds were chattering over their perches for the
night.

Fred watched them, peering into the dusk from
the window. The little birds did not seem to
be afraid. They stayed out in the dark night
alone.

"A bed is safer than a tree, anyhow," Fred
thought. "I guess God in heaven wouldn't let
anything happen to a little boy any more than to
a little bird."

When papa came home, he found a child fast
asleep with a smile on his face.—*Selected.*



First Lessons in Geography
Lesson XI

NOTE TO TEACHERS.— This lesson is only suggestive, and several lessons should be given on making maps. Have the pupil make a map of his father's farm or lot. Take the children to a creek, and help them make a map of a portion of it, with its surroundings. Give enough work to insure the pupils' understanding what a map is, and what it is for. Sometimes it is helpful to get a plot of the neighborhood, and study it with the class.

Before studying further, we will need to learn what maps are. No doubt you have seen them many times. Now you will like to learn what they are for, and how to use them. Here is a picture of a school-house, taken from a distance, so that the playgrounds may be seen too. Then here is a representation of the same school-house and playgrounds. You can see the difference,—the picture looks like a schoolhouse, while the map simply shows where it is, and where the other things on the grounds are.

In the next picture are some mountains, a sea, a bay, a river, and a town. Then again, we have these represented on a map, which merely gives the outlines, but is not a picture.

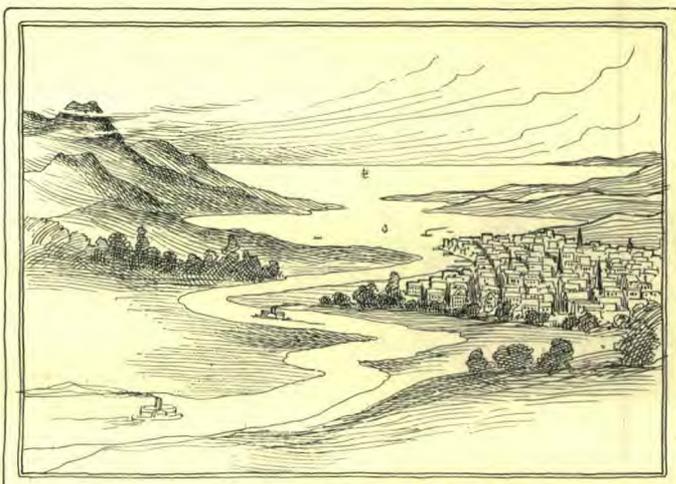
We may have a map of all the world, or of only a part of it. One can look at as many pictures as he pleases, and not know where the places are, but with a map, he can tell just where any place is on the earth.

We can not make a map as large as a place, so we adopt a scale to make the map by, so that everything will be in the right place. To illustrate this, make a map of your school-room. First, measure the size of the room. Suppose the room is 24 feet wide and 36 feet long. Draw the map 4 inches wide by 6 inches long. This would be one inch to each six feet, which is the scale. If you were making a map of a place, you might have the scale one inch to 10 miles, or one inch to 500 miles, or any other distance. As all maps are not the same size, and do not represent the same amount of land, the scale is put on the map, usually in the lower right-hand corner, and is marked as is shown in map No. 2.

Most maps are drawn so that the top is north and the bottom is south, the right side east and the left side west. A person can take a map and a compass, and go anywhere in the world, and know just where he is, if he keeps a record of how far he has gone.

You have seen globes, and know that they are spheres on which maps of the world are placed.

REVIEW.— What is a map? What is it for?



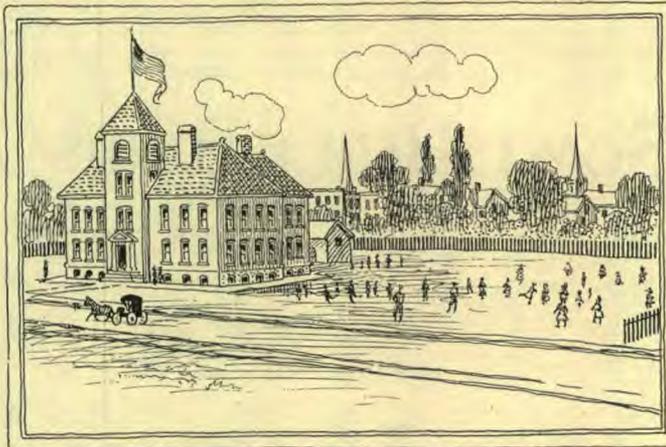
NO. 3 — PICTURE OF MOUNTAINS, SEA, ETC.

Why would not a picture do as well? What is a scale? Where is it placed? Show how it is used by drawing a map of some place. What are the usual directions on a map? What is a globe?
FLOYD BRALLIAR.

Second-Growth Timber

I WAS staying recently with a gentleman who was very largely interested in lumbering, and had recently purchased many thousands of acres of timber-land. Speaking of the timber, he said: "Of course, there is no such timber there now as there used to be a hundred years ago. What there is left is all second-growth timber. And, while it is not so good as the first growth, it makes very fair lumber, and pays well for working."

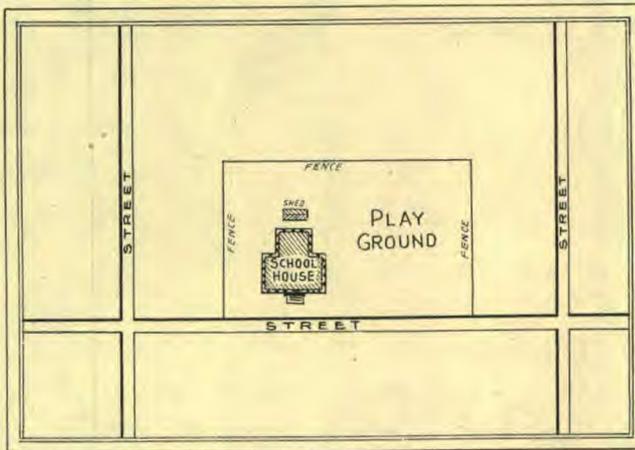
I could not get his words out of my mind that night after I had gone to bed. I said to myself:



NO. 1 — PICTURE OF SCHOOLHOUSE

"Second-growth timber is very much like some of the opportunities that are left to me. The best I can not do now; the years have taken the chance from me; but the second best is still left. God help me to make the most out of that!"

As I have been thinking of it later, it seems



NO. 2 — MAP OF SCHOOLHOUSE AND GROUNDS

to me there is a message in it for many young men and young women. Perhaps through hard conditions of poverty or otherwise you have not had an opportunity to get good first growth in your career. If so, don't fret about it. Take a second growth. It may be that your sins and

follies have taken away the first growth of achievement out of your life. Still, I say, don't worry. Ask God for forgiveness, and plant again for the new growth.— *Selected.*

"KINDNESS is love doing little things, things that seem scarcely worth doing, and yet that mean much to those for whom they are wrought."



THE INTERMEDIATE LESSON

IX — Joseph's Brethren in Egypt

(November 29)

LESSON SCRIPTURE: Genesis 45.

MEMORY VERSE: "All things work together for good to them that love God." Rom. 8:28.

(The chapter given as the Lesson Scripture is the lesson to be studied. Read this every day, and think over it until you know just what it teaches. Then the following notes, which should be read several times, will help to a fuller understanding of the lesson. Lastly, go over the questions carefully, and be sure that you can answer each in the words of Scripture.)

The chapters between this one and our last lesson tell of the different ways that Joseph tried his brothers to see if they still had the same envy and jealousy in their hearts that had led them to sell him as a slave. He knew that if they had, they would show it to his brother Benjamin. So he tried them to see if they would let Benjamin be left as a slave in Egypt, while they went home to their father without him. But he found that they were willing to take his place, if only Benjamin might be allowed to go back to Jacob. In the years that had passed while Joseph was in Egypt, they had learned to be kind and thoughtful to one another, and tender and considerate to their aged father.

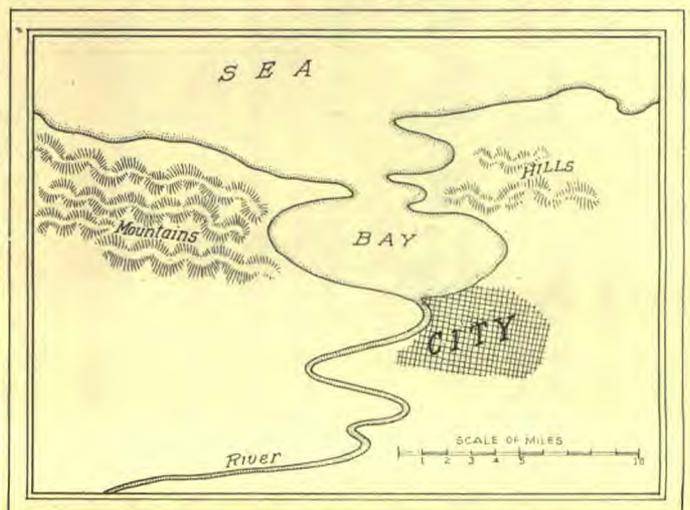
Joseph's brothers did not know that he could understand their language, so they talked freely before him, and he had a good opportunity to learn what was in their minds. He heard them say: "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us." Then Joseph knew that they had repented of their sin of selling him as a slave.

Joseph had nothing in his heart but love for his brethren; yet when he made himself known to them, they were terrified. They thought that, now they were in his power, he would punish them. Notice how beautifully Joseph comforted them by showing them that it was God's plan that he should go into Egypt before them, to save their lives.

We have learned that it was the Spirit of God that gave Joseph such wisdom and success in all his work; and it was the same Spirit that put such forgiving love in his heart. He showed the Spirit of Jesus, of whom he was a type.

His brethren had hated him, because they saw that his life was better than theirs. They said they would not have him to reign over them, just as the Jews — their descendants — afterward said of Christ.

Joseph was sold by his brothers for twenty



NO. 4 — MAP OF MOUNTAINS, SEA, ETC.

pieces of silver, even as Judas afterward sold his Lord for thirty.

Joseph went into Egypt,—the very place to which the infant Jesus was taken, because of Herod's cruelty.

Joseph was falsely accused and condemned to suffer; Jesus was also falsely accused and condemned.

When Joseph's brethren thought they had got rid of him, and would never see him again, he was made known to them in an exalted position, with all the world looking to him for help. When the people of Christ's own nation crucified him, and thought that they had made an end of him, the next thing they heard was that God had raised him up, and exalted him with his own right hand to be a Prince and a Saviour of the whole world. The cross was the way to the throne.

Joseph did not punish his brethren; he spoke kindly to them. He was not ashamed of them, but took them in and presented them before Pharaoh. So Jesus, after he rose from the dead, sent messages of love and comfort to his murderers, and "he is not ashamed to call them brethren." All who come to him he will present before his Father with exceeding joy.

When Jacob was in trouble because he had lost Joseph, and Benjamin was about to leave him to go into Egypt with his brothers, and he was afraid he would not see him again, he said: "All these things are against me!" But when his sons came home with the joyful news of all Joseph's glory in Egypt, and how he would care for and comfort him in his old age, he saw that instead of all being against him, God had been working all things for his good.

Questions

1. After Joseph had tried his brothers, to see if they were changed, what did he do? Gen. 45: 1.
2. How did his brethren feel when they knew who he was? How did Joseph comfort them? Verses 4-7.
3. What did he tell them to do? What did he promise to do for them?
4. What had Jacob said in his trouble when Benjamin went into Egypt? Gen. 42: 36.
5. Who was working out all these things? How does God make all things work? Memory verse.
6. How did Pharaoh and the Egyptians feel when they heard that Joseph's father had come? Verse 16. What did Pharaoh tell Joseph to do for them?
7. Of whom is Joseph's life an object-lesson? Tell all the ways you can think of in which Joseph was like Jesus.

THE YOUTH'S LESSON

IX—The Interpretation of the Vision

(November 29)

LESSON SCRIPTURE: Dan. 8: 15-27, R. V.

MEMORY VERSE: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." Dan. 8: 26.

"And it came to pass, when I, even I Daniel, had seen the vision, that I sought to understand it; and, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was affrighted, and fell upon my face: but he said unto me, Understand, O son of man; for the vision belongeth to the time of the end. Now as he was speaking with me, I fell into a deep sleep with my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the latter time of the indignation: for it belongeth to the appointed time of the end. The ram which thou sawest that had the two horns, they are the kings of Media and Persia. And the rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king. And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do his pleasure: and he shall destroy the mighty ones and the holy people. And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in their security shall he destroy many: he shall also stand up against the prince of princes; but he shall be broken

without hand. And the vision of the evenings and mornings which hath been told is true: but shut thou up the vision; for it belongeth to many days to come. And I Daniel fainted, and was sick certain days; then I rose up, and did the king's business: and I was astonished at the vision, but none understood it." Dan. 8: 15-27, Revised Version.

Questions

1. As soon as Daniel had seen the vision of the first part of this chapter, what did he see?
2. Who stood before him? What kind of voice did he hear? What did this voice say?
3. Who was the angel that was commissioned to make Daniel understand the vision? Can you recall other instances where this same angel was sent to bear a message from the Lord to one of his people?
4. What effect did his coming near to Daniel have upon the prophet?
5. What was his first statement concerning the vision?
6. How did his speaking to Daniel affect him? What did the angel then do to Daniel?
7. What did the angel say to the prophet? To what time did he say the vision referred?
8. What was represented by the ram? How plainly did he locate the kingdom represented by the he-goat? Who was represented by the great horn?
9. What interpretation was given to the four horns which came up when the great horn was broken? What is said of the power of these kings?
10. What would take place before another king should stand up? How is he described?
11. What is said of his power? How will he conduct himself?
12. How will he cause his deceptive work to prosper? What is said of his self-exaltation?
13. What is the climax of his wicked course? How will he finally be brought to an end?
14. What did the angel say about the vision of days? What did he tell Daniel to do? Why?
15. What effect did this interview have upon Daniel? What did he think of the vision? How many understood it?

Notes

1. In the vision of the seventh chapter of Daniel the whole period of time covered by ancient and modern Babylon is dealt with up to the time when the dominion is taken away, and the saints of the Most High possess the kingdom. Verses 26, 27. From the Scriptures which we have studied, it has been shown that the pagan principles of ancient Babylon are revived under the form of Christianity in modern Babylon, and are taught in the place of the genuine gospel.

2. In the vision of the eighth chapter, ancient Babylon is not mentioned, the whole attention being directed to the outworking of the principles of modern Babylon. Facts are given which locate definitely the territory and time of the working of the little horn. These specifications are more explicit than in either of the other visions which have been studied. We can make no mistake in our application. "The ram which thou sawest that had the two horns, they are the kings of Media and Persia. And the rough he-goat is the king of Greece" (verses 20, 21), with particular mention of the first king, Alexander the Great, and the four kingdoms into

which his kingdom was divided soon after his death. In "301 B. C., twenty-two years after the death of Alexander the Great, when all his house, whether relatives or posterity, had perished, the empire conquered by the 'prince of Grecia' was divided among themselves by Ptolemy, Seleucus, Lysimachus, and Cassander, 'toward the four winds of heaven,' as follows: In the north, Lysimachus [had] Thrace, Bithynia, and some smaller provinces of Asia Minor. [In the] east Seleucus [had] Syria and all the country to the River Indus. [In the] south Ptolemy [had] Egypt, Libya, Arabia, and Palestine. [In the] west Cassander [had] Macedon and Greece."—"Great Empires of Prophecy," page 199. If you have access to this book, consult the map in locating these kings.

3. The kingdom of Javan (marginal rendering, verse 21) included Macedon as well as Greece. The conquest of Macedon marked the world-wide supremacy of Rome. "This victory, which destroyed the kingdom of Macedonia, and added that country finally to the Roman Empire, was gained in the Battle of Pydna, June 22, 168 B. C. Thus perished the empire of Alexander the Great, which had subdued and Hellenized the East, one hundred and forty-four years after his death. All the Hellenistic states had thus been completely subjected to the protectorate of Rome, and the whole empire of Alexander the Great had fallen to the Roman commonwealth." The historian further states that "from the battle of Pydna the full establishment of the empire of Rome" dates. See "Great Empires of Prophecy," pages 243, 244.

4. By comparing the description of the king of fierce countenance and understanding dark sentences, with the description of the fourth beast of the seventh chapter, including the ten horns, and the little horn, it seems clear that both refer to the same power. To illustrate: "He shall destroy the mighty ones and the holy people;" "he shall magnify himself in his heart, and in their security shall he destroy many;" "he shall stand up against the Prince of princes" (Dan. 8: 24, 25); and, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7: 25. This is Rome, represented in the eighth chapter in both its phases, Rome pagan and Rome papal.

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 BATTLE CREEK, MICHIGAN

ADELAIDE BEE COOPER - - - EDITOR

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IDLENESS is one of Satan's most effective snares for destroying souls. It was to the empty heart, swept and garnished, that the evil spirit returned, and brought seven others more wicked than himself.

THE character-forming habits of helpfulness, kindness at home and abroad, courtesy, industry, and economy, are lessons that may be learned all the year round, in school and out of it; and in the long run they are the lessons that really "count."

"Do something for somebody quick!" was a little girl's wise rule when "things went wrong," or she was in danger of the state of mind that, in grown-ups, is called by many high-sounding names, but in children is apt to be known as the "sulks." It is a good rule—none better could have been made by grown-up wisdom. Try it the next time you are threatened with the blues, or are "just plain cross,"—try it *once*. Then you will want to try it next time.

Let the Lower Lights Be Burning

It is said that if one could be, at evening, so high overhead that all the waterfront of the United States would appear spread out before him, he would see a beautiful sight. For at the first approach of dusk, the "lights along the shore" flash out in more than twelve hundred light-houses, in forty-six flagships, and in more than two thousand lanterns and buoys in rivers and harbors.

Every one of these lights is on record, and the sailors who bring their ships into port at night depend on these faithful beacons in guiding their vessels safely to the harbor. Since so much is at stake—human lives and valuable property—the lights are carefully protected, and any one who extinguishes or damages one of these signals is liable to severe punishment.

There are other lights set in the world to be at the same time a warning and a guide to those who might else make shipwreck of their lives. Those who have taken upon them the name of him who is the True Light, are, each in his place, to be lights in the world. Each is responsible for the way his light burns—steadily, clearly, strongly, or fitfully and dimly, or whether it goes out altogether.

It would be a terrible thing if, some night when a fierce storm is raging about the Eddy-stone Rocks, in the English Channel, the keeper should fall asleep, neglecting to light the faithful beacon in the tower, and the great ship that depended on its warning should be dashed to pieces on the treacherous rocks. Is it any less a crime when, through carelessness, the keeper of one of our Father's "lights" allows that light to burn dimly, or to go out entirely, and so fail a soul in need?

It is the mission of a light to shine. The darker the night, the brighter its radiance. So the human lamps that are lighted by the True Light, will shine always, but brightest when, for some wise reason that they may not understand, they are set in "a dark place."

The Harvest Ingathering

THE following report of the Ingathering Service held by the Des Moines, Iowa, Sabbath-school, will be of interest to readers of the INSTRUCTOR:—

"Another year with its blessings is in the past, and we are brought to the time of the annual Ingathering Service. This was fittingly observed by the Des Moines Sabbath-school, October 18. For the benefit of smaller schools that may not have had experience, we give a short description of the exercises. The church was very tastefully decorated with leaves, branches of trees and vines, potted plants, fruits, and vegetables. A stand of large, beautiful apples and grapes made a pretty appearance; and the pumpkins, sweet potatoes, corn, and other vegetables, which were arranged on the rostrum, about the organ, and in the windows, not only added to the appearance of the room, but reminded us of God's goodness during the past year in providing for our temporal necessities.

"The regular program as furnished by the State secretary was followed, with some additions and variations. While the congregation sang 'Bringing in the Sheaves,' ten of the kindergarten children, each carrying a small sheaf of wheat, marched down one aisle, placed the sheaves on a table in the front of the room, and then marched back through the other aisle. This was done each time the chorus was sung. We could not but trust that the little ones might be as enthusiastic and successful in bringing in sheaves for the Master in the final ingathering service. The young people of the Sabbath-school helped with music and recitations. All enjoyed the services, and we trust that all were led to appreciate more fully God's wonderful love for us. A collection amounting to \$21.26 was taken at the close of the service."

For the Barbados Sabbath-School

WE are glad to record this week a number of generous responses to the recent call for contributions to send a club of fifteen copies of the INSTRUCTOR to our Sabbath-school in Bridgetown, Barbados, and trust the sum required will soon be made up. Following are the amounts already received, with the names of the donors:—

Haskell Thatcher.....	\$.50
Frances M. Alden.....	.50
Grace G. Wryman.....	.50
Rex Strom.....	.75
Wm. H. Mills.....	1.00
Y. P. S. at Halifax, N. S.....	2.78
Total	\$6.03

Brother Mills also sends one dollar for the India Mission Fund. We hope that others will bear this fund in mind, and that we shall be able to send the club to Miss Abbott's school in Bombay for another year.

A Disappointing Experiment

A FEW years ago the experimenters who had succeeded in producing liquid air in quantities, asserted that it would shortly supersede steam as a source of power. Recent experiments, carefully conducted at Cornell University, show that the "expenditure of one horse-power continuously for one hour results in the production of just enough liquid air to produce, if utilized in its turn as a source of power, in a perfect machine, one horse-power for one minute." At that rate it will be a long time before liquid air will become a practical source of power,



"Is she a nice girl?" "I don't know; I have never seen her at home." It was a short answer, but one worth thinking over, girls.—*Sabbath School Visitor.*

A NUMBER of universities, recognizing the fact that some students learn more easily than others, have decided to grant certain degrees when the course is completed in three years instead of the four heretofore required.

A TYPEWRITER that can be easily clasped in the hand, and carried in the pocket, is one of the latest devices to aid newspaper reporters, students, and others who sometimes find a pencil inconvenient. With four keys and a space-key, words and phrases are recorded in symbols. It is claimed that notes can be made on this machine without taking the hand from the pocket.

A WOODSMAN in Washington has a unique collection of twigs,—a natural alphabet, in fact, that grew in the forests of that State. The letters were picked from bushes and branches of trees, the collector being always on the lookout for specimens to complete his alphabet. M, P, Q, and R were the hardest to find, Q giving the most trouble of all. The letters are from four to twelve inches high.

The Mighty—Fly

FEW of us think, while we watch the activity of insects, that to enable them to perform such feats an amount of strength has been given them which could not safely have been intrusted to any of the larger animals. The common flea will without much effort jump two hundred times its own length, and grasshoppers and locusts are able to make leaps quite as wonderful.

In the case of the insect, such feats scarcely excite our notice; but if a man were coolly to take a standing leap of four hundred odd yards, which would be an equal proof of muscular power, admirers of athletic sports might be rather startled. Again, for a man to run ten miles within the hour would be considered a good display of pedestrianism; but what are we to say to a little fly, so minute as almost to be invisible, which ran nearly six inches in a second, and in that space was calculated to have made ten hundred and eighty steps? This, according to calculation, is as if a man whose steps measured two feet should run at the rate of twenty miles a minute.

The great stag-beetle (*Lucanus cervus*), which tears off the bark from the roots and branches of trees, has been known to gnaw a hole an inch in diameter through the side of an iron canister in which it was confined, and on which the marks of its jaws were distinctly visible.

The common beetle (*Geotrupes stercorarius*) can, without injury, support and even raise very great weights, and make its way beneath almost any amount of pressure. In order to put the strength of the insect Atlas to the test, experiments have been made which prove that it is able to sustain and escape from beneath a load of from twenty to thirty ounces, a prodigious burden when it is remembered that the insect itself does not weigh as many grains; in fact, once more taking man as a standard of comparison, it is as if a person of ordinary size should raise and get from under a weight of between forty and fifty tons.—*F. H. Sweet.*