

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

Vol. L.

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IN THE CHRISTIAN PATHWAY

The Flying Squirrel



OWN by the chimney's treacherous way

A flying squirrel fell one day,
And, terror-stricken, flew around,
With scratching noise and bumping sound,
Behind the pictures, chairs, and vases,

In all obscure, protecting places.
And how persistently, with shout,
And flapping cloth, and poker stout,
We tried to drive the rascal out!
There was the sunny world outside,
And doors and windows open wide,
Yet that poor beastie, foolish-wise,
With quivering breast and frightened eyes,
His little body one wild fear,
He darted there and scuttled here,
But shunned, the silly! o'er and o'er,
The open windows and the door;
Till last a nervous, lucky blow
Worked the poor fool a happy woe,—
Struck him to floor, a furry heap,
And there he lay as if asleep.
We took him up with tender care
And bore him to the outer air,
When suddenly his beady eyes
Snapped open in a glad surprise;
"Too good," he thought it, "to be true,
But yet I'll try," and off he flew!

And so, dear human squirrels we,
Caught where it is not best to be,
By some mischance or likelier sin,
The same wild, blundering course begin.
We rave, we faint, we fly, we fall,
We dash our heads against the wall,
We scramble there, we scurry here,
We palpitate in nameless fear,
In stupid corners still we hide,
And miss the windows, open wide,
Till last, struck down by some stern blow
That seems a climax to our woe,
As there we lie in helplessness,
God's great, strong hand of tenderness
Closes around us, lifts us high,
And bears us forth beneath the sky,
And leaves us where we ought to be,
Under blue heavens, glad and free.

— Amos R. Wells, in *Well Spring*.

Strive to Be Beautiful

HAVE you ever heard it said that "beauty is only skin deep"? Without doubt the idea has been brought to you in at least one of its many forms; for all over the world it has found those who are only too ready to act upon its suggestions.

But never was a greater falsehood foisted upon the world than the specious one that has taken so deep root as to become embodied in the household phrase that "beauty is only skin deep." It is through a belief in, or at least a practical adoption of, this principle, that men, women, youth, and even children everywhere are led to go to such absurd lengths in their efforts at personal adornment. The paints and powders,

the feathers and furbelows, the ribbons and ruffles, the rings and jewels, the trains and trinkets, the primping and curling, the extravagance and waste, shared in by all alike, are only

the evidence that the world believes that beauty is all on the *outside*,—only skin deep.

Now this would not be so much to be wondered at if found only among savages; neither is it surprising that those who have never known Christ, and the beauty and charm of his life, should seek to find satisfaction in vanity and empty display. But it is amazing that professed followers of the Lord Jesus can turn, as so many do, to earth's hollow show, and say by their lives that beauty is only superficial.

Perhaps it is not plain to you that those who adorn themselves to be seen of men do say that beauty is only a matter of the exterior. But consider for a moment. *We act out what we really believe.* Actions speak louder than words. The *life* describes the real belief. "By their fruits," said Jesus, "ye shall know them." If, then, a beautiful form covers a black, wicked heart; if the outside is polished and white, while the inside is filled with uncleanness, it is simply because the one who lives thus believes only in outside beauty.

This is not saying, however, that a beautiful face is necessarily a covering for wrong. If God has given any one a lovely countenance, let him thank the Lord that so much of the divine image has been preserved in him. We should recognize beauty as a gift, and forever keep it upon the altar of Christ, making it a continual glory to him. A beautiful face, like an exquisite flower, may constantly show forth the praises of him who reveals himself in his work.

What Is Beauty?

We speak of beauty. Do we truly know the meaning of the word? or, rather, are we so acquainted with the *principle* of beauty that we are able to recognize it whenever and wherever it may manifest itself? A little girl had seen the beauty, the charm, of the "golden rule;" and though, when asked to repeat it, she could not give the words, she said, "Don't you do to some other little girl what you don't want some other little girl to do to you." She was in touch, practically, with the gold of the rule.

Nearly all young people have often heard repeated the quaint, homely, but strictly true expression, "Pretty is that pretty does." This saying expresses a truth that should be kept ever before the mind. It teaches that beauty is a matter of character, and reaches to the inmost soul. It asserts positively that no beauty can be seen in the life of him who is barren of beautiful acts. It says in simple words exactly what each should ever know,—that the truest beauty is not that which appeals to the outward vision, but that which is discerned by the eye of the inner man.

The place in which God looks for beauty is the heart. How forcibly this truth was impressed upon the mind of Samuel when he was sent to anoint one of Jesse's sons to be king over Israel! When Samuel saw Eliab, the eldest of the family, and noted his fine, manly form, he said, "Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The Fairest among Ten Thousand

No one will doubt for a moment that of all the beautiful persons the world has ever seen, the one supremely lovely was Christ Jesus. And yet we know that even his beauty was of the life and heart. We read of him: "He shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isa. 53:2. The world he came to save "knew him not;" for he was "a man of sorrows, and acquainted with grief." And yet there were a few who saw, in the meekness and gentleness of his life, in his many acts of loving-kindness, in his long-suffering and mercy, in the sacrifice of himself for their good, the beauty of heaven. He "went about doing good, and healing all that were oppressed of the devil." Beautiful deeds expressed his beautiful thoughts, and beautiful words flowed from his lips as a river of life, a healing stream.

Jesus is our example. His life is placed before us as the highest, the greatest, the best, the most charming. And so we are admonished to have our adorning not that "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4.

The Gift Is for All

Here is beauty which every one may aspire to obtain. The face may perhaps be ugly, the form bent, the mind slow, and even ignorant; but beneath the most uninviting exterior may be hidden the Christ life, which shall blossom in divine beauty. A noble purpose, manifesting itself in a straightforward, sincere, honorable life, makes its possessor appear even prepossessing, notwithstanding the freckles, scars, or wrinkles that may mar his countenance. There are many living to-day who will declare that "Sojourner Truth" had a beautiful face. Why?—Simply because of the work she sought to do for poor slaves. And few can look upon the likeness of Abraham Lincoln, and not see in those rugged, sad features something beautiful. Why?—Oh, the only answer that can be given is that *in his face* shines forth those principles of kindness and sympathy that endeared him to mankind while he lived.

Dear young friend, is it thus that you seek

to be beautiful? Is your life adorned with the ornament of a meek and quiet spirit? Are you making within your soul temple those beautiful pictures that God and angels delight to behold? Is the gallery of your mind hung with pictures of pure thoughts, words, and deeds? Has the wisdom of the Lord Jesus been so wrought into your character that you reflect his image? The scripture says, "A man's wisdom maketh his face to shine, and the boldness of his face shall be changed." Forget not, then, that *what you are* constitutes the beauty or ugliness of your life. A fine complexion can never take the place of a noble character.

Innocence, purity, gentleness, courtesy,
Kindness and love in the innermost shrine,
Faithfulness, tenderness, prayerfulness, cheer-
fulness,
All grace the life with a beauty divine.

C. L. TAYLOR.



In April

Soft on the hillside and on the plain
Falls the sunshine of spring again.
The snowdrifts vanish; the robins call
Cheerily down from the maples tall;
The grass shows green on the sunny slope,
And the hearts of the flowers begin to hope.

MARY M. CURRIER.

Clematis Virginiana

Virgin's-Bower, Traveler's-Joy, Old-Man's-Beard

THE accompanying illustrations give a fairly good idea of the appearance of Virgin's-bower. It will be noticed that the leaves are compound, consisting of three separate pieces known as "leaflets," all having a common leaf-stalk by which they are attached to the stem.

There are several kinds of compound leaves, some having all the leaflets attached to the tip of the leaf-stalk, while others have them attached along the sides. These will all be mentioned in future articles. Compound leaves having three leaflets, as is the case with the leaves of the Virgin's-bower, are known as "ternate," this word being derived from the Latin *terni*, meaning "by threes."

The leaf-stalks, as will be seen from the illustration, are inserted opposite each other on the stem, and for this reason the leaves are said to be "opposite."

If a number of different plants of Virgin's-bower were examined, some would be found with flowers having stamens but no pistils, and others with flowers having pistils but no stamens. The former are staminate flowers, and the latter pistillate. Since the two kinds of flowers are



borne on separate plants, they are described by botanists as *dicocious* (di-e'shus), meaning "of two households." The flowers shown in the illustration are of the staminate sort.

The corolla is absent, but the calyx is present, consisting of four greenish-white sepals. It bears so close a resemblance to the corolla of

other flowers that one unacquainted with the facts would think it a corolla instead of a calyx. The pistils are indefinite in number; that is, not of the same number in every flower.

In the lower figure is shown a single ripened fruit, or seed-vessel, of the Virgin's-bower. The enlarged part containing the seed is the ovary, and the long, feathery appendage is the style. Ordinarily, when speaking of fruit, we refer to such edible products as apples, peaches, plums, grapes, berries, etc.; but in botanical language the term "fruit" is applied to the ripened ovary, together with other parts that are sometimes closely connected with it, such as the calyx, the style, and the receptacle. More will be said about the different kinds of fruits at another time.

The ovary of the Virgin's-bower, when ripe, is a small, dry, one-seeded fruit, having very much the appearance of a naked seed. Fruits of this kind are called *acheniums*. The style may remain attached to the fruit, as is true of the plant under consideration, or it may fall off before maturity. When retained, it becomes elongated and feathery, thus aiding in scattering the seeds of the plant, as it enables them to be carried long distances through the air.

Virgin's-bower is one of the most common wild plants, growing nearly everywhere along the country roads, and in thickets and hedges, supporting itself by means of its bending or



twisting leaf-stalks. Experiments regarding the movement of these leaf-stalks show that they make a complete circuit in about six hours, and that they follow the course of the sun. They revolve in as short a space of time as the tips of the morning-glory vine.

There is perhaps no other wild vine more beautiful than Virgin's-bower as it hangs in graceful festoons from trees, climbs over shrubs and rocks, or covers fences and stone walls by the roadside, especially those roads that follow the river-courses. I have seen large numbers of these vines growing in Colorado along the mountain roads that follow the mountain streams. It flourishes even in extremely cold climates, will bear transplanting, and is excellent for decorating rustic fences.

In July and August it is covered with white blossoms, and a few weeks later the silvery plumes of the ripened fruits present a striking appearance, and have suggested the name, "Old-man's-beard," which is sometimes applied to it.

The different botanical terms mentioned in this article should be borne in mind, as we shall have occasion to use them again in future studies.

B. E. CRAWFORD.

In Search of the Mayflower

So much of April has to be taken up with rain and clouds that on a chilly, drizzling day we are apt to forget the hours of sweet, hot sunshine that are taking turns with the rain to melt

the frost out of our hills and woods. But the moment the rain is over, or before,—a vigorous boy or girl is not going to be hurt by an April shower,—let us go out and look for the first spring flowers.

As far as I have seen, the race for first place in the spring pageant of flowers results in a tie. If you find a Mayflower just peeping open on the edge of a wood, you are pretty sure to see a nodding blue hepatica on the same day. The time of year varies, of course, as you go farther north, and with the particular season; but it is a good plan to be on the lookout for these two flowers, the leaders of the procession, as early as the first warm days in April.

The Mayflower (*Epigaea repens*), also called trailing arbutus and ground-laurel, belongs to the heath family, of which the rhododendron, the blueberry, and the English heather also are members. Every one knows its lovely, shell-like pink-and-white flowers, and its delicate fragrance, the first and most exquisite breath of the spring.

It is a little trailing plant with a tough, rusty stem and heart-shaped leaves very thickly netted, of a rather dull light-green. The flowers grow in clusters. They are gamopetalous; that is, instead of having five petals, as one would think, there is really but one petal—a slender tube opening out into five points. They vary from pure-white to a deep rose-pink.

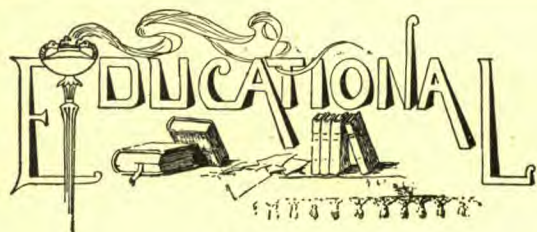
Look first along the southern edge of a wood, on some bank or hillside facing the sun, and sheltered from all the cold north winds. You will be pretty sure at last to see a little white star, and then a cluster of pink buds.

A few days later you will find them blossoming thickly through the places that they like best of all,—fields of dead, dry grass, and brown, hummocky pastures. Here you will probably find the pinkest ones, usually one plant by itself, which for some reason has deep-rose colored flowers, while all its neighbors are in apple-blossom pink-and-white. The dark-pink Mayflowers are much prized, but they are hardly more beautiful than the pure-white ones, which blossom deep in the woods long after their sisters in the fields have withered. These Mayflowers growing in the woods have a character of their own: the plant is usually thin and straggling, not compact like those in the open field; the leaves are large and very green, and the large white flowers are apt to come singly instead of in thick clusters.

But, wherever you try to find Mayflowers, you must know how to look for them. When you see a flower, follow the stem carefully, and you will find that it brings up with it half a dozen pink clusters that were wholly hidden. Only sometimes after a warm spring rain the little flowers seem to come out to drink, and where the day before you could scarcely find one, you will see hundreds.

And a word about how to pick them. The stems are very tough. You try to break them, then to twist them; then you give a pull, and up the whole thing comes. Take two good things with you on your spring walks,—patience and a penknife; and, don't, because you like Mayflowers, destroy the little plants that might give so much pleasure to you and to other people year after year.—From the April St. Nicholas.

THE greatest results in life are usually attained by simple means and the exercise of ordinary qualities. The common life of every day, with its cares, necessities, and duties, affords ample opportunity for acquiring experience of the best kind; and its most beaten paths provide the true worker with abundant scope for effort and room for self-improvement. The great high-road of human welfare lies along the old highway of steadfast well-doing.—Smiles.



Big Ben

HE is something of a paradox, is Big Ben; for in his case the part is greater than the whole. "The great clock at Westminster" is really the proper title of one of the largest and most accurate of the world's public clocks. Popular sentiment, however; a feeling for the picturesque; coupled, perhaps, with the need of some shorter and less cumbersome name, all conspired to transfer the name of the bell on which the hours are struck to the clock itself.

As a matter of fact, Big Ben dates back considerably less than half a century; for he was placed in his present position only in 1859. Six or seven years before that, however, the decision had been reached that a clock should crown the palace at Westminster. That decision taken, the question arose: Who is to construct it? The leading maker of large clocks of the period was consulted; but he refused to consider its construction, as he did not believe that it would be possible for a clock to conform to the conditions laid down by the board of works, among them being the accuracy of the time which the clock should keep.

Under these circumstances the authorities turned to Mr. E. J. Dent, who had made the clock at the Royal Exchange, which was erected in 1845. It had run so well that it was believed its maker would be able satisfactorily to surmount the difficulties which the horologists feared.

Soon after the contract had been given, Mr. Dent died; and in consequence of much unworthy opposition on the part of rival firms, the authorities tried to break the contract, which his son, Mr. Frederick Dent, was prepared to carry out. Eventually, however, the contract was renewed. Even then more difficulties arose; for the clock tower was not ready for its reception, and the clock had to be kept going in the factory until 1859, when it was fixed in its present position.

The room in which the machinery of the clock is fixed is known as the clock-room. It is a large, bare chamber, reached by three hundred and seventy-four steps from the ground, and contains, in addition to the clock, merely a workbench, some ladders, and two benches on which the workmen and winders may rest. The clock is fifteen feet six inches long, four feet seven inches wide, and one foot seven inches deep.

Along the whole of its length, extending in a single line, is the following inscription:—

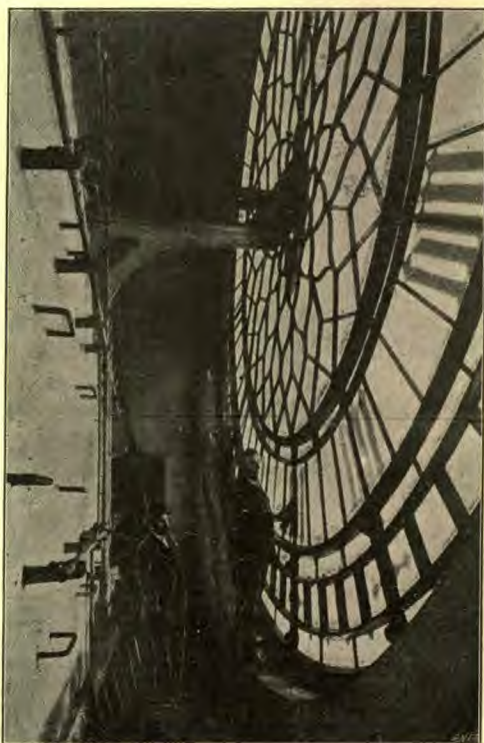
"This clock was made in the year 1854, by Frederick Dent, of the Strand and the Royal Exchange, clockmaker to the Queen, from the designs of Edmund Beckett Denison, Q. C.," while below it are the words: "Fixed here," surmounting the date "1859."

The arrangement of the machinery was almost a new departure from the old style of turret clock. Instead of being built perpendicularly, it is laid horizontally, so that any wheel may, if necessary, be taken out without disturbing the others. This is obviously a point of practical importance in a clock which it is necessary should be, and is, kept going with as few interruptions as possible. In the clock there are forty-four wheels, the largest of which is three feet four inches in diameter, and the smallest is six and three-fourths inches. The pendulum is thirteen feet one-half inch long, and weighs about seven hundred pounds, while the weight of the bob is about four hundredweight. Only a small portion of the pendulum can be seen in the clock-room,

as it goes through the floor, and vibrates in a separate chamber below, in order to protect it from the wind.

In the body of the machinery of the clock are four small dials, by means of which the hands are set and the striking parts adjusted, so that all may go off simultaneously; for when the size of the hands is borne in mind, it is obvious that mechanical means must be devised in order that they may be moved and placed with absolute accuracy. In the machinery, too, is an electrical contact apparatus, by means of which twice every day, at twenty-two minutes to twelve and twenty-two minutes to one, the clock signals its time automatically to Greenwich Observatory; and Greenwich, by means of a galvanometer, gives its signal in the clock-room every hour.

How accurate Big Ben is may be judged from the fact that after its last cleaning it did not vary half a second a day for three weeks, while from March 28 to June 9, in a certain year for which the records were kept, its greatest variation was two seconds on one day; and, if fast or slow, it remained so for several days together, so that it practically did not vary at all. When it is remembered what weather we usually get in



BEHIND THE FACE OF BIG BEN

March and April, the claim that Big Ben is the most accurate public clock in the world can not be questioned.

To wind the clock two men are engaged three afternoons every week. The going part of the machinery is wound in twenty minutes, but it takes five hours to wind the striking. The winding of the strike is done by the turning of the handles of two winches connected with the barrels on which is wound the wire rope which carries the weight that drives the machinery, one hundred and twenty-five turns of the handle being necessary to get one turn of the barrel. As there are sixty turns of rope on each barrel, each man has to make considerably more than seven thousand turns of the handle to wind his part of the machinery.

As each quarter of an hour approaches, the winders are compelled to leave off, so that the machinery may be quiet for the clock to strike. The men need not, however, watch the time for this; for before it strikes, the clock itself always gives a special warning, one for the quarters and one for the hours.

When the strike goes off, one might be in a machine shop, in which a score of smiths were working with might and main. There is a rattle, rattle of machinery, a clanging and a clanking of steel on steel, making so much noise that it is impossible to hear one's self speak in the

room. The fans above the machinery whirl round and round, letting off the train of wheels which run at a certain speed under a weight of one ton five hundredweight for the quarters and of one ton for the hours. These weights pull down the ropes attached to the hammers of the bell; the hammers rise to a height of eleven inches in the case of the smaller bells, and to a height of fourteen inches for Big Ben, and, when allowed by the machinery to fall from that height, they strike. After the train of wheels working the strike is locked with a curious rattle of the machinery, there is another rattle as the fans themselves are in their turn locked, until the passage of another quarter of an hour releases them to start the striking again.

A short flight of nine steps leads from the clock-room into the dial-chamber, where one gets the first really appreciative view of the enormous size of the clock, whose proportions appear so ordinary when seen from the street. The chamber is merely a narrow space in which the four faces of the clock are fixed, with a special arrangement of nineteen or twenty jets arranged in five tiers by means of which the dial is illuminated at night. This room, whose walls are white-washed to reflect as much of the light as possible, furnishes, too, the first opportunity one gets for studying the enormous strength of the tower, the walls being about eighteen inches thick where the dial is fixed, while the corners are twice that depth. So firm and solid is the structure that, even when Big Ben himself strikes, no more vibration is to be felt than if one were in the street half a mile away.

Standing on the margin of the massive masonry into which the dial is fixed, the shoulder of a man of average height comes only just up to the level of the figures. Striking as this statement is, however, it is not wonderful when one is told that each dial, the center of which is one hundred and eighty feet from the ground, has a diameter of twenty-two feet six inches. The minute marks are each one foot long, separated by the distance of one foot, while the figures of the hours are two feet long. The minute-hands and counterpoise are fourteen feet in length, and weigh about two hundredweight each, in spite of the fact that they are hollow.

The first set of hands made were of gun-metal, but it was found that they were so heavy that no clock could drive them, so some lighter mode of design had to be sought; and copper, as being the most durable metal, was substituted for the alloy. The hour-hands, however, which, with their counterpoise, are eleven feet six inches long, are of gun-metal, and weigh about one hundredweight each.

From the clock-room, by means of forty-seven steps, the belfry is reached. In the middle stands Big Ben in all his glory of the largest bell to be seen in a public clock, with, at each angle of the belfry, one of the quarter-bells. Big Ben derives his name from his godfather, Sir Benjamin Hall, who was first commissioner of works at the time the clock was placed in the tower. Since then he has rarely stopped of his own accord, and has seldom been stopped for more than a few days at a time, in order to be cleaned.

Round Big Ben the following inscription may be read in the massive bronze: "This bell, weighing thirteen tons ten hundredweight three quarters fifteen pounds, was cast by George Mears, of Whitechapel, for the clock of the Houses of Parliament, under the direction of Edmund Beckett Denison, Q. C., in the twenty-first year of the reign of Queen Victoria, and in the year of our Lord MDCCCLVIII."

Big Ben has a diameter of nine feet at the mouth, is struck with a hammer weighing seven hundredweight, and gives out the note E. The fourth quarter is struck on a bell six feet in diameter, weighing three tons eighteen hundred-

weight, its hammer being one hundred and seventy-five pounds, and its note E. This is the bell which is struck twice every quarter in order to make up the necessary notes for the chime. At one time when Big Ben was incapacitated, the hours were struck on it.

The second quarter bell is four feet in diameter, weighs one ton six hundredweight, has a hammer of sixty pounds, and F sharp for its note; while the first quarter is struck on the smallest bell, which is three feet nine inches in diameter, weighs one ton one hundredweight, has a hammer of fifty-six pounds, and G sharp for its note. The chimes of these bells when they sound the four quarters of the hour produce the air of the beautiful verse:—

"All through this hour,
Lord, be my guide;
And by thy power
No foot shall slide."

Most people know that Big Ben is really the second bell which was cast for the great clock. The first did not stand the tests which were instituted, and so was condemned. The same metal, however, was recast, and the result is Big Ben the second. He is not so perfect as he might be, in spite of his size and the sonority of his voice; for there is a crack in the metal. A platform has been built under the bells for the express purpose of catching the pieces in case the constant striking should ever cause the great bell to break. This, however, is scarcely likely to happen for a very long time to come, as on one occasion when the clock was stopped for the purpose of being cleaned, some fourteen years ago, Big Ben was shifted so that the hammer, which is very much lighter than the one originally intended to be used, does not strike it near the crack. In the platform a great hole has been cut, through which Big Ben's clapper goes; but so far as can be learned, the bell has never been tolled.—*The Strand Magazine*.



From the School at Anoka, Minnesota

We have enjoyed reading the reports of other Societies, and thought they would be glad to know that there is a band of young people in Anoka who are trying to help give the message for this last generation. In January the school organized a Society called "The Minnesota Union Conference Society." Our purpose was to study the mission fields, distribute our literature from house to house, visit the people, and gain an experience in lines of practical missionary work, that would help us in the future. Since beginning we have held thirty-eight cottage meetings, and a number of the people are interested. We are glad that we can study the precious word of truth with them, and praise God for the many blessings received in so doing. Three meetings are held every Sabbath afternoon. We also have a meeting about a mile and a half in the country every Saturday afternoon, where we are taking up a study in the prophecies. The people manifest considerable interest, and we hope for good results.

Seven missionary visits have been made to the poor and aged.

Nearly seven hundred pages of tracts have been given away. The Spirit of the Lord tells us that our tracts should be scattered like the autumn leaves, and we are trying to do our part in this work. We have given away about two hundred and fifty papers. Several of the

students are planning to canvass during the summer. We trust that when they go out into the field, they will hold the standard high, and show the world that our aim is to give "the advent message to the world in this generation."

JAMES BELLINGER.

From Charlotte, Michigan

We organized a Young People's Society in our Charlotte church, with a membership of fifteen. The outlines in the INSTRUCTOR are used as the basis of our study. There is good interest, and our numbers are increasing. We are trying in several ways to help in giving the third angel's message to all the world.

RUTH SAXBY.

Studies in the Message

Lesson V—Sin Not Immortal

(May 3)

HOW TO STUDY THESE LESSONS.—(1) Read the lesson story; (2) try to recall or find scriptures in proof of each statement; (3) study the texts; (4) see how many missing links you can supply; (5) give the lesson to some one else. You will keep only what you give away.

To know God is to have eternal life. Because God is love, he will never immortalize pain and sorrow. Whoever chooses to take the road to happiness, will have all eternity to be happy in. But whoever chooses the way to sorrow—the way of disobedience—thereby chooses death. Love has determined that sorrow shall be abolished. God warned our first parents that if they ate of the forbidden tree, they would surely die. Satan accused God of lying, and said, "Ye shall not surely die." Man unreasonably chose to believe Satan's lie. But Satan still tells the same old lie. He stills claims that men do not really die. He says they only *seem* to die,—that the real man is "like God," and can not die. But we can be glad that God tells the truth. In a little while there will be no wicked. No place will be found for them in earth or in heaven. They will be as if they had never been. Satan—the murderer—destroys men by getting them to believe his lies.

Outline

1. To know God is to have eternal life. John 17:3.
2. The wages of sin is death (Rom. 6:23),—death, not eternal life in earth or in hell or in heaven.
3. God said, "Thou shalt surely die." Gen. 2:17.
4. Satan said, "Ye shall not surely die." Gen. 3:4. "Ye shall be as gods." V. 5.
5. Man ate, and *did* die. Gen. 3:6; 5:5.
6. In a little while there will be no wicked. Ps. 37:10, 11.
7. There will be no place for the wicked. Vs. 10, 36; Dan. 2:35. Say it over and over, "For the wicked there will be no place,"—no place, thank God! no place of suffering through all eternity, neither in earth nor in heaven nor in hell.
8. Satan is a murderer. John 8:44.
9. He is also a liar. *Id.*
10. To believe Satan's lie is to be lost. 2 Thess. 2:11, 12.
11. To believe the truth is salvation. V. 13; Rom. 6:23.

From Provo City, Utah

THE meetings of our Young People's Society are very interesting. We have an excellent leader, and the young people take a deep interest in the work. Our meetings are held on Sabbath afternoon. Since we first organized, our numbers have increased until we had to send for an additional supply of the Membership Cards. The studies in the INSTRUCTOR are used, and we find them very helpful.

We thought it would be a good plan to keep the reading-racks in our depots filled with all kinds of good, fresh reading. A committee of three was appointed to attend to this work, the rest of us helping as we can. I am glad to say that the plan has proved a success, and we hope that we may be able to keep it up. We also have the city districted, and persons assigned to each ward, to distribute tracts to each house in their territory. Our young people are also selling pamphlets. We are trying to do what the Lord wants us to do. We are praying that our work may continue to be successful, and prove a help to our young people and to the world.

ETHEL COCHRAN.

From Arbela, Michigan

WE organized our Society some time before the holidays. At that time there was a good number, so we chose one of the older members of the church as president. With three other young people from our church, he soon went to Cedar Lake to attend school, and that left me to act as leader. We have five earnest workers, and we trust that the Lord will move upon the hearts of more to join. I am very thankful that we can have a part in giving the last message to the world. The scripture says that "the race is not to the swift, nor the battle to the strong;" and I believe that God can do a mighty work for the upbuilding of his cause and kingdom through so small a number as five, if we are truly consecrated to him.

The line of study taken up in our meetings has been largely from the YOUTH'S INSTRUCTOR, and has been greatly enjoyed. Our missionary work has been distributing papers, loaning books, reading to and visiting the sick, also selling "Christ's Object Lessons," etc. Our Society is in good running condition now; and as we take up the new studies on the different phases of the message, we hope for an increased interest.

ALBERT NUNAMAKER.

Echoes from the Field

MRS. L. V. BEACH, Huron, South Dakota: "We have about fifteen church-school teachers and Bible workers, who will form a Society."

Peter A. Nestle, Howard City, Michigan: "We have nine members in our Young People's Society. We have given away about three hundred tracts and about two hundred papers. Have sold one copy of 'Christ's Object Lessons.'"

C. E. Peckover, Atchison, Kansas: "We have an earnest company of about twenty-five devoted young people who attend our meetings. We meet each Sabbath afternoon for Bible study. The young people's work here is onward and upward to victory."

Isabella B. Campbell, Sault Ste. Marie, Michigan: "We organized our Society eight weeks ago. We have ten members, all of them new in the truth; so we have been studying the message, that they may be able to give an intelligent reason for their hope. All are canvassing for 'Christ's Object Lessons,' and some are also selling and loaning the *Signs* and tracts. We shall order a club of INSTRUCTORS soon."

W. G. Dick, Topeka, Kansas: "Our Young People's Society has been organized but a short time. Our numbers are few—we have but twelve members. There are not many young people in this church, and the church-members are scattered over a wide range of territory. We have some excellent workers in our Society, and others besides the members are taking an interest in the study. Our meetings are held on Sunday evening, and we are encouraged by the assurance that they have accomplished some good."

CHILDREN'S PAGE

The Good Book

I'm glad that the Bible was written for all.
The rich and the poor, the great and the small,
The joyous and sad, to that page may repair;
For whatever they need has been stored for them there.
Here the soldier may read of brave warriors bold,—
Of Joshua, Gideon, and Barak of old;
Of David, who silenced the enemy's boast;
Of Jesus, who marshals the heavenly host.

The children may read of a beautiful throng
Who with shouts of "Hosanna!" went trooping along;
The babe in the ark by the river-side laid;
The boy whose gay coat by his father was made;
The child who, when called, answered, "Lord, here am I;"
The lad who went home from the reapers to die;
And, sweetest and purest and best of them all,—
The Babe who was cradled in Bethlehem's stall.

And here may the mourner, with sorrow-rent robe,
Con o'er the afflictions and trials of Job;
Lament with King David o'er Absalom slain;
And weep o'er her son with the widow of Nain:
If over the grave of child, father, or friend,
Bereft and heart-stricken, thou art called on to bend,
Repair to the cavern where Lazarus sleeps,
And learn that thy Saviour with mourning hearts weeps.

With stories for women how rich is this tome!
Here Ruth and Naomi go joyfully home;
Here Abigail journeys King David to meet,
And the daughter of Jephthah her father to greet;
And here grave Elizabeth, mother of John;
And Mary, the Princess, adoring her Son;
And Martha, who waited at Bethany's board;
And Mary, who sat at the feet of her Lord.

O, the sad and the happy, the high and the low,
The young and the old, to the Bible may go!
Here the fool may find wisdom; the wise find delight;
And the sinner be told how his heart may be white.
Here the homeless may read of his home in the sky;
The thirsty find springs that shall never be dry;
The naked find robes; the hungry find bread;
And grace here is poured on the penitent's head.

ELIZABETH ROSSER.

My Little Japanese Boy

YASHITOMO is the name of a little Japanese boy that I know. Japan, the country where he lives, is a wonderful little empire of Asia, including a number of islands on the eastern coast not far from China. The Japanese belong to the same race, and somewhat resemble the Chinese in looks. They are handsomer, however, than their neighbors, and are very bright, active, and intelligent.

Tokyo, formerly called Yeddo, is the capital of Japan, and it is at Tokyo that Yashitomo lives. It is a fine, large city, with nearly as many inhabitants as New York. Here is the residence of the mikado, as the emperor of Japan is called. Its port is Yokohama, with which it is connected

by a road, or street, seventeen miles long, lined on each side with tea-houses, gardens, and shops, in which are set out for sale all kinds of Japanese wares.

Yashitomo's father owns one of these shops, and every day he may be seen there waiting on his customers, dressed in a cotton gown with short, wide sleeves, the under side being sewed together to serve as a pocket. He wears sandals made of plaited rice-straw, and does not wear a hat except in rainy weather, or when he goes away from home. Here sometimes Yashitomo himself may be seen helping his father, or flying his kite in front of the shop.

You may imagine a small, active, brown body clad in a tunic, or shirt-like garment, with arms and legs quite bare. His eyes are dark-brown, and set a little obliquely; his hair is black and thick, and shining from the use of oil. The kite that he has is quite as tall as himself, and resembles a human figure in a grotesque position. Every boy has a kite in Japan, and one may see them flying them everywhere at all times of day.



"THE CHILDREN MAY READ OF A BEAUTIFUL THROG"

This shop of Yashitomo's father is a quaint, curious enough building to our eyes. It is built of wood and cement, two stories high, and the roof is covered with rush mats three or four inches thick. It has no chimney. In cold weather the shop is warmed with charcoal in a copper stove. No chairs are to be seen. When the shopkeeper wishes to rest, he squats upon a straw mat. The doors of the shop are made of paper, and slide back and forth without the least noise.

In this shop is a valuable collection of japanned ware. The Japanese are famous for their skill in manufacturing fine porcelain and lacquered

ware. Japanese vases and bronze and wood carvings are much admired. Yashitomo's father is not only a seller but a manufacturer of this beautiful japanned work. In making it the juice of the valuable varnish-tree is used. In the back part of his shop he has quite a number of artisans employed in the work. These manufactures he sells to residents and to many foreigners who visit Tokyo every year.

It is interesting to stand at the door of this shop and view the novel sights. Everything is different from what it is in this country. But Yashitomo would think everything strange here in America. There are the buildings, most of them low, with projecting roofs and large piazzas, resembling somewhat the old Dutch houses of New York. And there are the ever-changing, curious crowds. Armed officials of high rank, with trains of attendants, looking very gorgeous in their silken robes, jostle one another in this crowded thoroughfare. You can tell their rank by the number of swords they wear. When they meet, the one with the fewest number of swords

has to bow the lowest. Some of the higher dignitaries have umbrellas borne over them. An umbrella is always an accompaniment of rank in Japan.

What will strike you as most curious is the different ways of traveling in Japan. Horses are almost as scarce as cows, and the average Japanese horse is scrawny, scraggy, and undersized. When used as a beast of burden, the driver usually walks beside the animal instead of riding him; and when hitched to a cart, he goes in front and leads him.

The greater number of conveyances are propelled by human hands. The most common carriage is the small, two-wheeled vehicle, called "jinrikisha." These are in shape like a miniature gig, and as a rule drawn by a single coolie, though for rapid traveling two men are sometimes employed. Many are of sufficient size to carry two persons. There are ten thousand of these vehicles used in the city of Tokyo alone.

Then there are two kinds of palanquins in use,—the "norimono," which is a large litter carried by several bearers, and principally used by persons of the better class; and the "kago," a mere basket-work contrivance slung from a pole carried across the shoulders of two coolies. For the transportation of baggage or heavy goods, large two-wheeled carts are in use. These are pushed along by four or six coolies.

So the crowd comes and goes. In a jinrikisha ride two handsome ladies dressed in gay embroidered silks. Near

by are two fishermen in strange costumes of straw. There comes a laborer, wearing a conical, broad-brimmed hat. He has a knife, a sickle, and a pair of large shears in his hands. He is a gardener, and is master of the art of dwarfing trees to the height of five feet or of seven inches, and can trim plants to the exact shape of any bird or beast. In the adjacent gardens you will see much of his work.

All at once there is a great movement and stir in the crowded thoroughfare. What does it mean?—An imperial mail-carrier, returning from one of the inland cities, is rushing through. He

is a stout, powerful person, and nearly naked. On his back is a pack that resembles a knapsack. He is running with all his might, and everybody gets out of his way. If any one should be unfortunate enough to impede his passage, he would be severely punished, and perhaps even lose his life.

Walking along the street, you will see other shops with all kinds of merchandise for sale. Many of the things are eatables, such as dried fishes, one-and-one-half inches long, impaled on sticks; sweetmeats composed of rice, flour, and a very little sugar; circular lumps of rice dough, called "mochi;" roots boiled in brine; a white jelly made from beans; also ropes, straw shoes for men and horses, straw cloaks, paper umbrellas, paper waterproofs, paper handkerchiefs, tooth-picks, tobacco pipes, hairpins, and other trifles made of bamboo, straw, glass, and wood.

These goods are on stands, and in the room behind, open to the street, all the domestic avocations are going on, and the housewife is usually to be seen boiling water or sewing, with a baby tucked in the back of her dress. In some places you will see the people husking rice,—a laborious process, in which the grain is pounded in a mortar sunk in the floor by a flat-ended wooden pestle attached to a long, horizontal lever, which is worked by the feet of a man, invariably naked, who stands at the other end.

But about our Japanese boy. Does he ever go to school, like the boys of America?—Yes, Yashitomo goes to school, and a very good school it is. The "house of learning," as the school-house is called in Japan, is frequently the most imposing building in the village. There the little Japanese learns to read and write, and as he gets older, has some of the ancient Japanese works placed in his hands, such as the Manyashin, or "Collection of a Myriad Leaves," or the Hiakuninshin, or "Collection of One Hundred Persons." For reading of a general nature Yashitomo has little stories and histories. These books are all written after the Chinese style,—and you know the beginning of a Japanese book is where our volume ends.

Yashitomo has two pretty sisters, both younger than himself. The name of one is Sono Hara, that of the other Ume Tsuda. They live in greater seclusion than their brother. They will probably marry before they are sixteen. They will then have their teeth blackened, their eyebrows plucked out, and ugliness cultivated to the greatest extent. By that time Yashitomo will be a boy no longer. He, too, will marry, and will have a shop of his own; and I dare say if you should go to Tokyo, you might see our little Japanese boy, good-natured and courteous, dispensing his wares to his numerous buyers with that ease and urbanity that is natural only to the Oriental. We will hope, too, that by that time Yashitomo will be a Christian.—*Fred Myron Colby.*

How We Might Live

For any of us can there be on the road of life a sweeter fruition than to learn God's will, and to dwell within it, as in a secure abode? Not to make exceptions, not to choose, not to murmur, not to strain at the leash, but to feel in every pore of being and in every conscious breath that God's will is best, and that it is joy and gladness to be used as God pleases.

So living, we can never know defeat or disappointment. Failure on the earthly side may be success on the heavenly side. If we stumble, we are aware of a hand that was pierced swift to uplift us. If we sin, we repent, and begin again, sure that our infirmities are pardoned, and our sins blotted out. And the way, though steep and stony, is forever up, up, up, till we enter in the golden hereafter of an eternity in Immanuel's land.—*Margaret E. Sangster.*



Introduction

THE art of braiding and weaving horsehair, as practiced by the Mexicans, is an ornamental rather than useful one. Watch-chains, hatbands, whips, and riding-bridles made in this manner are often seen in the Western and Southwestern States as well as in Mexico. But even there a fine specimen of this work never fails to attract admiration from all who see it, and wonder from those who do not understand how it is made.

The writer has never seen this work in the East, nor has he ever met an Easterner who was familiar with it. From these facts he feels safe in assuming that articles of this kind, if well made, would find a ready sale throughout the Eastern States.

Any person of ordinary intelligence can obtain a practical knowledge of any mechanical art if he goes about it in the right way. The first thing necessary is to secure as an instructor one who is thoroughly familiar with all the details of the art he essays to teach. This done, one needs but to master each step of the operation from the time he begins to work with the raw materials until the completion of the article he undertakes to make. If he makes a mistake, it is the duty of his instructor to point it out; if at any point he finds himself unable to proceed with his work, the teacher can either direct him or take the work off his hands, and carry it over the difficult part.

No easy task confronts one who would write instructions for the making of any article. He must either foresee every mistake a beginner would be likely to make, and point out a remedy, or he must describe every step of the work so minutely that one who follows his instructions can make no mistake. The latter is the plan the writer has endeavored to follow in the preparation of these articles. How well he has succeeded must be judged by those who read them, and attempt to follow the directions given.

Hatbands are seldom worn except by Mexicans and cowboys, and for that reason the making of them will not be described. In these days, when bicycles and automobiles are so common, whips and riding-bridles are not in such demand as they used to be; but it will be a long time before the horse is entirely superseded; and while horses are driven, whips and bridles will be used. Therefore, these will be described. Watch-chains made of horsehair—unless black hair is used—are too heavy to please the taste of most people. But a watch-chain is the simplest thing that can be made in this manner, and instructions for making one will serve very well for an introduction to the art. Human hair may be substituted for horsehair in the making of watch-chains, and the result will be more pleasing to most people, and more in accordance with what is generally regarded good taste. Human hair, however, is much more difficult to work with than horsehair, and I would not advise my readers to try it till they are able to braid well with the latter.

Aside from the articles mentioned above, several others originated by the writer will in due time be described and illustrated. This will show the adaptability of the art, and perhaps suggest its application to the making of different and more useful things.

J. EDGAR ROSS.

Work Joyously

It is sorrowful, yet doubtless true, that twenty persons may be found who work faithfully, perseveringly, or skilfully, for one who works joyfully. Yet the joy of work to him who knows what it is, is one of the most exquisite of which he is capable.

To love the labor of one's trade, apart from

any question of success or fame, is a precious secret; and only he who habitually relates his own small portion of labor to the general business of the universe, holds the key of it.

The laborer throwing up a railway embankment, is not—did he but understand—merely shoveling dirt, but making a highway for Christian civilization, and so helping to expedite God's errands. To the sooty-faced miner delving in the dark, has been assigned the honor of unlocking the divine storehouses filled, uncounted ages ago, for the uses of man. The accountant bending over his endless columns of figures must avail himself of those exact principles of mathematics by which the worlds are held in balance. Even the cook, toiling among her kettles, is only a minister of that Providence which nourishes all that it has created. There is no such thing as "common labor." Every true worker may have a patent of nobility, for the claiming, with the right to call himself "helper to the King."

The rewards of work are of two kinds,—those which come from without, and those which grow up from within. The first are not to be despised. Some portion of material wage, some degree of the appreciation of one's fellows, is the rightful due of honest accomplishment. But without the second, no labor, however remunerative in coin or fame, can be better than paid drudgery.

There is, then, no truer philosophy of words than that which names a man's trade or occupation his "calling." Happy is he who can answer, "Here am I, with all that I possess of power of hand or brain, to be used with gladness."

—*Mary A. P. Stansbury.*



THE INTERMEDIATE LESSON

V—The Sea and the Dry Land

(May 3)

"AND God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good." Gen. 1:9, 10.

"Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." Ps. 104:5-9.

He has "placed the sand for the bound of the sea by a perpetual decree, that it can not pass it: and though the waters thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" Jer. 5:22.

"All the rivers run into the sea." Eccl. 1:7.

"In him [Jesus] all things consist ["hold together," margin, R. V.]. Col. 1:17.

(The Scripture texts are the lesson to be studied. Go over these carefully every day, until you know just what each one teaches. Then the following notes will help to a fuller understanding of the lesson. Read them carefully several times. Lastly go over all the questions, and be sure you can answer each one in the words of Scripture.)

How beautifully the story of the work of the third day of creation is told in the one hundred and fourth psalm! When the waters covered the earth, and stood above the tops of the highest mountains, at the command of God they fled and hasted away. What made the waters so quick to obey the word of God?—It was the Spirit of God that moved upon them. This was what sent them rushing to the place that he had founded for them, and it is this that keeps them there to-day.

We have already learned that the Spirit of God is in the depths, and in the uttermost parts of the sea, and this is what rules the mighty waters so that they can not pass the command of God, and go beyond the bounds that he set for them when he said, "Here shall thy proud waves be stayed." The raging, tossing sea, which can tear the strongest ships in pieces, and destroy all the works of man, can not prevail against the word of God. He is mightier than the mighty waves of the sea.

We have the dry land to live and walk upon, only because the mighty Spirit of God is holding back the waters so that they shall not overflow the earth, and sweep us away. The living word of God is still speaking to the waters, and they hear and obey.

This is why the waters of the earth are all rushing toward the sea. They still go up by the mountains, and down by the valleys, to the place that God has founded for them. "All the rivers run into the sea" in obedience to the word of God, "Let the waters . . . be gathered together unto one place." And as they go, they refresh the thirsty land, and their constant motion keeps them pure and fresh, to give drink to man and bird and beast.

We look at the mighty ocean, and think what a great work God is doing to keep it in its place and to control its raging waters. But no less wonderful is his work of making and keeping the dry land under our feet. Have you learned to see his power working there also?

You have seen clouds of dust fly up into the air, but it has soon settled down upon the ground again. And you have thrown things up into the air, but instead of flying off into space, they have always come back to the earth. This is because there is a power in the earth that holds it together, and draws things toward it.

That power is *Jesus*, who fills all things by his Spirit. This is what holds the earth together, and keeps the solid ground under our feet. So we are all the time held up by the power of God, and resting on his word, whether we know it or not.

This is the power of God, and "God is love." So it is love that draws all things together, and keeps the earth from being dissolved, and scattered into atoms. The earth is filled with the mercy and love of God.

The Spirit of power which rules the sea is able to make you as quick as the waters to obey the word of God; to keep you from evil passions; to rule over your temper, and check the angry words that rise to your lips, and to give you peace. Will you not give yourself into his keeping?

The Spirit of God that holds the earth together fills you also, holding you in form, and giving you life. Will you not be drawn by his loving-kindness to give your heart to him? If you do, he will fill you with his own attractive power, and make you the means of drawing others to him.

Questions

1. What did God say to the waters?
2. What did he command to appear?
3. What took place as soon as he said this?
4. What did God call the dry land?
5. What did he call the gathering together of the waters?
6. What made the waters obey God's word?
7. How are they kept from covering the earth again?
8. What has God set for the bound of the sea?
9. What can not the waters do?
10. Why can not the mighty waters prevail over the word of God?
11. Where do all the rivers run?
12. Why do all the waters of the earth still run into the sea?
13. How is the earth held together?

14. How can we see God's power in the dry land, as well as in the sea?

15. What was done on the first day? The second?

16. Tell three ways in which we can see that the word which God spoke on the third day still lives and works.

THE YOUTH'S LESSON

V—God's Unspeakable Gift

(May 3)

MEMORY VERSE: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

LESSON SCRIPTURES: Same as inserted in the Synopsis.

Synopsis

The message for this generation is "the everlasting gospel" (Rev. 14:6), the one only gospel (Gal. 1:8), the gospel to all nations, as declared to Abraham (Gal. 3:8), and all contained in the original promise of the gospel to our first parents (Gen. 3:15): "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." God made this announcement to Satan; but it was uttered in the hearing of our first parents, to whom it was a promise of the final triumph of the seed of the woman over the power of the great adversary.

Who is the *seed of the woman*?—Evidently the same as referred to in the gospel to Abraham. "Now to Abraham and his seed were the promises made," says Paul; not "to seeds, as of many; but as of one. And to thy seed, which is Christ." Let us study further concerning this Seed.

The Saviour says that "the seed is the word of God." Luke 8:11. This is the source and origin of everything; without it was not anything made that was made. This word is Christ (John 1:14), and the seed is Christ. Paul says so in Gal. 3:16. Through this divine Seed all things came into existence. John 1:3. He was before all things (Col. 1:17), and by him all things were made, both in this world and in the entire universe. He made the angels, even Lucifer himself, and is the beginning of all life. Col. 1:16.

Just as a little grain of wheat contains all the essence of life which is afterward found in the full-grown wheat stock, so Christ, the divine seed, contains all the elements of life, as found in the whole creation; and by the word of his mouth, all things have been spoken into existence. Ps. 33:6.

When, therefore, he was begotten, or born, the very essence of every living thing was born in him. In him was the creative, or life-giving, principle (John 5:26), and the sustaining principle, by which all things consist, or hang together. Col. 1:17. As the original seed of all things, Christ was all this; but the most wonderful part is that he, the divine seed, became human. In giving the Son of God to humanity, the wonderful thing is not that he should be a *seed*; for this he has been from the beginning. Prov. 8:23. But that he should become the *seed of the woman*, the germ of a new humanity, is, even in the eyes of heaven, an unparalleled exhibition of love. John 3:16.

This is a mystery,—the mystery of godliness Paul calls it. 1 Tim. 3:16. It is God's unspeakable gift in the person of his Son. 2 Cor. 9:15.

Questions

(As far as possible, let every question be answered in the direct words of the Bible.)

1. What is the message for this time? Where is it found?

2. Who emphatically denies that there is more than one gospel?

3. How extensively is this one and only gospel to be preached?

4. In what statement was this declared to Abraham?

5. In what simple promise is this complete gospel originally found?

6. To whom was it a promise? Who uttered it?

7. Whose triumph does this promise foretell?

8. In the promise to Abraham, what reference do we find to this seed?

9. Whom does Paul declare this seed to be?

10. What does the Saviour say of the seed?

11. Who is the Word of God?

12. How have all things come into existence?

13. Who was before all things?

14. Who made the angels, even Lucifer?

15. What comparison can be made between a little seed of wheat and Christ, the divine Seed?

16. When, therefore, Christ was born, how much was born in him?

17. What is the great mystery concerning his life?

18. How much has God loved us?

19. How is this gift described in 2 Cor. 9:15?

HERE is my work to do, to worry over. . . . "My work," I say. But if I can know that it is not my work, but God's, should I not cast away my restlessness, even while I worked on more faithfully and untiringly than ever?—*Philips Brooks*.

We can make no step forward and upward in spiritual life but through battle, through victory over our old self. Something in self must die in every true gain we make in character. In the Revelation we read of certain great blessings which are offered to the followers of Christ, but every one of them waits beyond a line of battle. Only "to him that overcometh" are these prizes of character, these rewards of achievement, promised.—*Well Spring*.

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It is never too late to say a word in behalf of a good thing; so although this is the last issue in April, we do not feel that it is out of place to speak again of the special Prisoners' Number of the *Life Boat*. A varied and interesting table of contents, and two beautiful full-page half-tones illustrating the beauties of nature, make up a number that, for the object in view, has never been equaled. Copies of this number were sent to every State prison in the land. Any who wish to aid in defraying the expense involved in this work may still send their contributions to the publishers, at 28 Thirty-third Place, Chicago.

A Short Work

Of all the plans being carried out for the promulgation to all peoples of the truths we love, that of the sale of "Christ's Object Lessons" for the relief of our educational institutions is certainly the one that should meet with the most cordial support and co-operation of every young person among us. In one sense the schools are peculiarly theirs; it is greatly to their interest and advantage that they should be free from debt. And the plan proposed is such a simple one, so easily carried out, if all will take hold of it with a will, that we shall certainly be without excuse if we fail to improve the opportunity that is ours at this moment.

In the report of this work from Wisconsin at the late Lake Union Conference, a letter was read from one sister who is an invalid. For some time she did not see how she could dispose of her books; but an encouraging letter set her thinking, and at last she sent her little child out with a book and a letter to an acquaintance. The book was soon sold, and the little one came back for another; and in this way the whole number was soon disposed of. What a lesson is there in this for all young people who are strong and well, yet who are putting off from day to day this work in which is so great a blessing, not only for those who sell the books, but for those who buy them!

Another, a young girl, greatly dreaded the thought of selling books. At last, however, after a severe struggle, she took a copy, and started out. In a little while it was sold, and then another, and another. After selling her quota, she kept on with the work; for the happiness it brought was so deep that she felt she could not give it up.

At the conference mentioned, as many of you know, it was decided to "press on with renewed energy until every book has been sold; and that we endeavor to complete the work by the first of June."

Thus we see that little more than a month is left in which to lift from our schools the burden of debt that has so long hung over them. There are few so young that they may not have a part in this work; very few who can not find or make a way to engage in it if they really desire so to do. Shall we not, then, every one, take hold of this work *at once*,—take hold of it with both hands, earnestly, faithfully, and with a determination not to lay it down till success crowns our efforts?

A Nearer View

With other of the INSTRUCTOR readers I have heard a great deal about the work in Chicago,—the Branch Sanitarium, the Workingmen's Home, the Life Boat Mission, the Free Dispensaries, the Hospital, the Life Boat Rest, etc., but recently it was my privilege to visit these different departments of the work in Chicago, and to observe to some extent their working. And by the privilege of this opportunity these institutions have become more than mere names, or ideas; they are living things, and it is impossible to think of them now without thinking of the great good they are doing.

Day after day the sick poor come to the dis-

had tubercular swellings removed from her throat; an unfortunate man, who had left the institution once, cured, had fallen a prey again to his appetite for drink, had broken his ankle, and was in a serious condition; and many others in all stages of convalescence. When the patients are able to pay, a nominal fee is charged; when they are not, they are received and treated free.

The sanitarium is full to overflowing. A friend of the institution has given a piece of land adjoining, valued at fifteen thousand dollars; and it is hoped to erect thereon a new and more commodious building during the coming summer. The present sanitarium will then be used for the hospital.

We hope that as many of the INSTRUCTOR readers as visit Chicago will not fail to visit, under proper guidance, these different institutions. And it is the privilege of all to pray earnestly and constantly that divine wisdom and patience and power may attend those who are laboring so faithfully to carry forward this work of rescue, help, and health in the great city of Chicago.

Bible Nature Studies

PROGRESSIVE Sabbath-school teachers and division officers will find in Prof. M. E. Cady's new book, "Bible Nature Studies," very practical help in preparing the present quarter's lessons for the primary and intermediate divisions. In the second chapter, for example, on "Light and Heat," are lessons on The Creation of Light, Different Kinds of Light, The Colors of Light, How Different Colors Are Made, The Looking-glass, God's Looking-glass, Bending of Light Rays, The Magnifying-glass, What We Owe to the Sun, What We Owe to the Sun of Righteousness, etc., etc.,—surely a chapter that will help every teacher in the preparation of illustrations to press home the truth of the lesson on the creation of light. And so with Chapter Three, which treats of "Air and Sound;" Chapter Four, which deals with "Water;" Chapter Five, which has nineteen subdivisions under "The Dry Land;" Chapter Six, which deals with "Plants," in forty-six divisions; Chapter Seven, on "The Sun, Moon, and Stars;" Chapter Eight, on "The Water Animals;" Chapter Nine, on "The Air Animals;" and Chapter Ten, on "The Land Animals." Chapter Eleven treats of "Man"—his creation, his relation to light, heat, air, and water; his duty in regard to exercise, diet, etc., etc. The five concluding chapters deal with "The Sabbath," "The Fall," "The Flood," "The Earth's Final Destruction," and "The New Earth."

The book is just published by the Pacific Press Publishing Company. Five hundred and twelve pages. Price, in dark-green cloth, \$1. Order direct of the publishers or of your tract society.

THE picture on this page, showing the burning of the Sanitarium Hospital on the morning of February 18, is printed by special request, by courtesy of R. L. Hendrick, of Battle Creek. Originals may be obtained, mounted, for twenty-five cents.

He who would cultivate the Spirit of the Master must become acquainted with him.



THE SANITARIUM HOSPITAL ON THE MORNING OF FEBRUARY 18

pensaries to receive help; night after night the Life Boat Mission is filled with men and women, some of whom accept the Saviour's pardoning love, and come back again and again, to testify to his saving and keeping power, which is blessing their lives; night after night, too, hundreds of poor men find comfortable lodging and a place to bathe and wash their clothes in the Workingmen's Home. The faithful nurse in the Life Boat Rest goes out day after day in her work among the very poorest, caring for the babies, the little children, the sick, weary, discouraged mothers, everywhere bringing light and sunshine. Other of the "visiting nurses" do the same work. One has only to listen to their reports of the great and increasing need, the unlimited opportunities that lie on every hand, and to note the enthusiasm and love and devotion they bring to this work, and the blessing that attends it, to feel springing up in his own heart a desire to go and do likewise.

The hospital is always filled. On the day of my visit, I noticed a child of about twelve who had