

THE YOUTH'S INSTRUCTOR

REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH

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OUR CONTRIBUTORS

Sights and Scenes in San Francisco

The complete history of San Francisco would contain many interesting and even thrilling chapters; for few cities in America have passed through so many and so varied experiences, from the lawless days of the gold fever down to the present time.

Part of San Francisco is built on hillsides so steep that they are almost inaccessible. The commercial portion of the city is situated in the valleys between these hills.

The laying out of beautiful parks in and about our large cities is a divinely inspired thought, as it enables the poor to obtain glimpses of God, as he reveals himself in nature, that they otherwise would not be able to secure. San Francisco is particularly blessed in this respect; it has a number of small parks scattered here and there throughout the city, and in addition possesses the magnificent Golden Gate Park. Millions of dollars have been expended in beautifying this large tract of land, which possesses great natural attractions.

A number of wealthy, public-spirited citizens have personally expended enormous sums of money in helping enhance the natural beauties of this city. Claus Spreckels, the "sugar king," built in the city park, at an expense of more than fifty thousand dollars, a beautiful music stand, where famous bands furnish free concerts to the masses who assemble here on Sunday afternoons.

At the end of the park, which extends almost to the ocean, is a high elevation, known as Strawberry Hill. The park officials have taken advantage of its position, overlooking, as it does, the Pacific Ocean, and have converted it into one of the most attractive spots in the entire park. The late Mr. Huntington, of the Southern Pacific Railway, built, at an ex-

pense of sixty thousand dollars, an artificial waterfall on one side of this hill. An enormous quantity of water is constantly pumped to the top, and then allowed to fall over projecting rocks. The illustration shows this fall, yet no picture gives a full idea of its beauty.

Telegraph Hill is one of the highest points in San Francisco. From its summit may be obtained a splendid view of the Golden Gate as well as the greater portion of the entire city.

DAVID PAULSON, M. D.

The Two Kingdoms of Judah and Israel

SABBATH, July 26, our Sabbath-school lesson was based on a part of the first chapter of Daniel, and there will be several lessons more on this important book. The first chapter in Daniel starts out with this historical statement: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it."

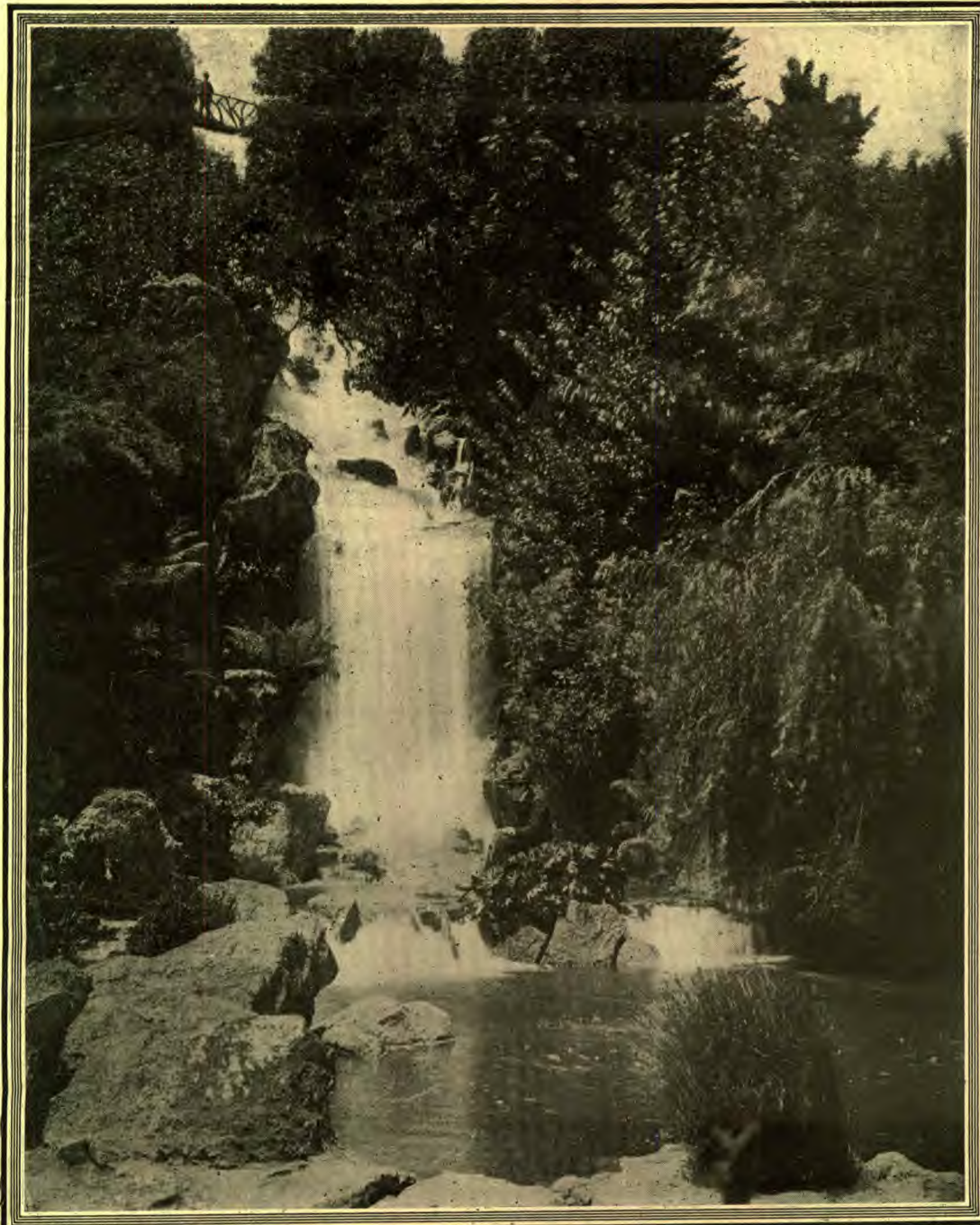
Now we shall have a much better understanding of the lesson if we have some knowledge of the kings who preceded and followed Jehoiakim. As there are *two lines* of Jewish kings for several hundred years before Jehoiakim's time, it will be well to inquire into their history. First of all let us go back to the time when the Lord brought the children of Israel out of Egypt under the leadership of his servant Moses. See Ex. 3:1-10.

The great God by his power led the children of Israel from bondage; and after forty years' wandering in the wilderness, he brought them to the border of Canaan, where Moses died, and Joshua, his prime minister, was appointed his successor. See Deut. 34:5-9; Joshua 1:1, 2. Under this leading of God, the authority of Moses was so great that the record says, "He was king in Jeshurun." Deut. 33:5. "Jeshurun" is a poetic name for Israel; and though Moses had kingly power, he *was not a king*. The government was a theocracy, a government by God.

After the death of Joshua, the Lord governed the people of Israel for four hundred and fifty years by judges, as Paul tells us in Acts 13:20. There were fifteen of these judges, and their names may all be found in the book of Judges, with the exception of those of Eli and Samuel. The name of the first judge was Othniel, and the last one was Samuel, who was prophet as well as judge.

Toward the close of Samuel's life the Israelites began to clamor for a king, that they might be like the nations around them. This was a great grief to the aged judge, but under the direction of God, he anointed Saul, the son of Cis, of the tribe of Benjamin, to be the *first king* over the united monarchy of Israel. See Acts 13:21 and 1 Sam. 10:1. Saul occupied the throne, and ruled Israel in an irregular way, for *forty years*, when he died for his multiplied sins. See 1 Chron. 10:13.

After the death of Saul, David succeeded to the throne of united Israel. 2 Sam. 5:1-5. His previous anointing as king is stated in 1 Sam. 16:1, 11-13. Da-



ARTIFICIAL WATERFALL ON STRAWBERRY HILL, SAN FRANCISCO

vid subdued the adjoining heathen nations, and his reign was one of remarkable prosperity. In his religious life, David was truly a man after God's heart, and he governed Israel *forty years*. During his reign the kingdom of Israel was extended from the border of Egypt to the great River Euphrates. 1 Chron. 18:3.

At David's death, Solomon, his son, sat on the throne. He was in no sense a military man and leader of armies, but he was the wisest man that ever lived. 1 Kings 3:11, 12. The unparalleled glory of his kingdom is minutely described in the first nine chapters of Second Chronicles; but alas for poor, human nature, Solomon's fall was as great as his exaltation. But the book of Ecclesiastes remains as a record of his unfeigned repentance. Solomon sat on the throne of the kingdom *forty years*, like his two predecessors. 2 Chron. 9:30. His death brings us to the year 975 B. C.

When Solomon died, his legal successor to the kingdom was his son Rehoboam, who went at once to Shechem to be crowned king. His aged advisers counseled him to lighten the burdens which his father Solomon had laid on the people. But the counsel of the young men was that Rehoboam should make these burdens *much heavier than before*. The immediate result of this was that ten of the twelve tribes rebelled, and set up a government of their own, and they chose Jeroboam, the son of Nebat, to be their king. See 1 Kings 12:19, 20. This rupture in the kingdom had been previously made known by the singular act of the prophet Ahijah in rending the new mantle of Jeroboam into twelve pieces, and giving him *ten of them*. See this record in 1 Kings 11:28-31.

And now for a long time we have introduced *two lines of kings* reigning over Israel and Judah, in the land of Palestine. This state of things continued until the time of the great captivity. These two monarchies are illustrated in the following diagram, which gives the names of the different rulers, with the dates and period of their respective reigns:—

KINGS OF THE ENTIRE NATION				
Saul	B. C. 1095	reigned 40 years		
David	B. C. 1055	" 40 "		
Solomon	B. C. 1015	" 40 "		
OF JUDAH		OF ISRAEL		PROPHETS
		B. C.	REIGNED	
Rehoboam		975	17 years	
Abijah	Jeroboam I.	975	22 years	
Asa		958	3 years	
	Nadab	955	41 years	
	Baasha	954	2 years	
	Elah	953	23 years	
	Zimri	930	1 year	
	Omri	929	7 days	
		929	12 years	
Jehoshaphat	Ahab	918	22 years	Elijah
		914	25 years	
	Ahaziah	897	2 years	
	Jehoram	866	12 years	Elisha
		862	8 years	
	Ahaziah	855	1 year	
Athaliah, usurper		884	6 years	
	Jehu	884	28 years	
Joash		878	40 years	
	Jehoahaz	850	17 years	
	Joash	840	16 years	
Amaziah		838	29 years	Jonah
	Jeroboam II.	825	41 years	Joel
Uzziah		810	52 years	Amos
	No king—interregnum	784	12 years	
	Zachariah	772	6 months	
	Shallum	772	1 month	
	Menahem	771	10 years	
	Pekahiah	760	2 years	
	Pekah	758	20 years	
Jotham		758	16 years	Isaiah
Ahaz		741	16 years	Micah
	No king—interregnum	738	10 years	Hosea
	Hoshea	730	9 years	
Hezekiah		726	29 years	
	Ten tribes go into captivity	721		
Manasseh		697	55 years	
Amon		642	2 years	
Josiah		640	31 years	Zephaniah
Jehoahaz		609	3 mos.	Jeremiah
Jehoiakim		609	11 years	Nahum
Jehoiakin		598	3 mos.	Habakkuk
Zedekiah		598	11 years	Daniel
				Ezekiel
Jerusalem destroyed by Nebuchadnezzar		588		Obadiah
				Haggai
				Zechariah
				Malachi

From the foregoing table it will be seen that the kingdom of Judah lasted some three hundred and eighty-seven years, while that of Israel continued only two hundred and fifty-four years.¹ In the line of the kings of Israel, every ruler was a wicked man; and of most of them

there is left on record this sad note: Such an one "did evil in the sight of the Lord."

To make this table more helpful, the names of the several prophets who exercised their gifts during the time of the two dynasties are also given. As nearly as possible, these names are set down at the time when the prophets began their work. The prophets Haggai and Zechariah lived *after* the return from the Babylonish captivity in 536, while Malachi's time is much later.

Of the Judean kings it should be added that many of them were eminently pious men, and some of them were the noted reformers of their time. In the kingdom of Judah there were twenty kings that sat on the throne of David, while in the line of Israel there were nineteen kings.

Before closing this sketch, a few words should be said in reference to the two books of Kings and First and Second Chronicles. At first sight they may seem quite similar; nevertheless there is a remarkable difference between them. The difference is this: *The first and second books of Kings give an interblended history of both the kingdoms of Judah and Israel*, while the book of Chronicles gives only the history of the kings of Judah.

With these thoughts in mind, both Sabbath-school teachers and scholars will be better prepared to understand the times that led up to the historical statement in the first verse of the first chapter of Daniel. G. W. AMADON.

A Thoughtful Act

"THAT fellow is a missionary," said my friend. Going to the window, I saw a man, with collar off, and coat swung carelessly over his shoulders, crossing the street. Near by stood a boy with an umbrella; for it was thundering and lightning, and the rain was descending in torrents. Small rivers flowed along the gutters, and diminutive ponds stood in every depression of the pavement and sidewalks.

The man had stepped across the street, from the corner where he had been waiting for a car, and with his foot had pushed aside a bunch of rubbish that had collected in the gutter, and was obstructing the flow of the water.

It was a little thing, and cost only a moment's effort; but it was backed by a great principle. As far as he knew, no one witnessed his deed who would interpret the motive in it. His name will never appear in the newspapers; the city council will not extend to him a vote of thanks for his benevolent act; but the lad who stood there with the umbrella saw it, reflected a moment, seemed to catch the idea, and, stooping down, removed a big stick that lay in the way of the stream.

That man may never do anything great; yet if each day as he goes about his work, he performs these little thoughtful acts, the benefit of which may reach to one, or two, or a whole community, who will say that he is not worthy of reward? And the youth who saw, reflected, and acted,—may it not be that the example of that man has set his young feet in the right path?

LAURA L. FISK.

WE win by tenderness; we conquer by forgiveness.—F. W. Robertson.

China's Empress Dowager

THE empress dowager of China, now about sixty-nine years of age, of whom so much is said and written in these days, and to whose account is laid the Boxer uprising of 1900, is by birth a Manchu, born of a noble family, well educated, and by nature decidedly capable and clever. She became the secondary wife of Emperor Hien Fung, and to her own and his great joy, gave birth to an heir to the throne. On account of this the emperor raised her to the rank of empress, the other, sonless wife holding a nominal precedence, and occupying a palace on the east, while the present empress dowager was given a palace on the west.

Upon the death of the emperor, the two wives exercised a joint regency in the name of this son; but the mother was then, and still continues to be, the ruling spirit. This son having been made emperor, died suddenly in 1875, in the eighteenth year of his age, failing to designate his successor to the throne (each sovereign is allowed to appoint his successor, either his son or some other person); hence the present occupant, Kuang Su, a nephew of the empress dowager, in consequence of palace intrigue directed by the dowager in concert with Prince Chun, was declared emperor.

Emperor Kuang Su was born in 1871, became emperor in 1887, and was married Feb. 26, 1889, to Yeh-ho-na-la, a niece of the empress dowager. A palace revolution took place, Sept. 21, 1898, and the empress again assumed the regency, ostensibly on the ground of the emperor's ill health. This gave her even more power than she had held before, since she was now sole regent, the eastern dowager having died in 1881.



PLOWING IN CHINA

This unseating of the emperor, and the assumption of power by the empress dowager, are generally held to be the first step leading to the Boxer uprising of 1900, when northern China was convulsed by an insane hatred of everything foreign. How much the dowager was personally responsible for this, may always remain a matter of uncertainty. It is said that there was a plot laid to assassinate her, and that the knowledge of it served to fill her with a desire to crush all opposition. The very man who had been sent with secret orders to take the life of Yu Lu, a main supporter of her cause, suddenly changed his mind, and became one of the dowager's most trusted favorites.

About the time of the occupation of Peking by the allied army, the empress and her court fled to the interior, where she remained until late last year. Then she returned to the capital, when, after the enthronement of the deposed emperor, she has in a most clever way sought to make matters appear right.

By most Europeans she is distrusted, and

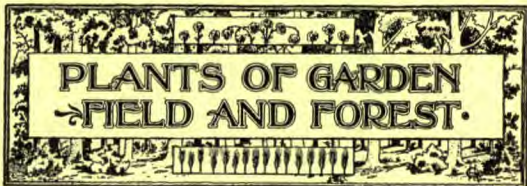
¹This diagram is based on several genealogical tables of high authority.

looked upon as the direct instigator of all the recent troubles in China. The same conviction is entertained by many Chinese, while others look upon her as the helpless victim of a corrupt and intriguing court. But since we are in no way responsible for her deeds, nor is it in our power to grant her final acquittal, or to pass upon her her last judgment, we need not stop to inquire into her personal guilt. In common with the rest of mankind, she must answer to God for what she has done or failed to do. Our part is to do right, and hold high the banner of truth for all.

It may be of special interest to the INSTRUCTOR family, and at the same time assist them to remember this very distinguished woman, if I give her full name, which is Tsze hi Toanyin Kanzi Chaoyin Chang Cheng Shokung Chihhien Chung seh.

J. N. ANDERSON.

Hong Kong, China.



Hollyhocks



THEY stand along the rude farm wall
Like buxton dames and fair,
Their rosy ruffles caught with bees,
Their bright heads high in air;
To lure the gypsy humming-bird
Sweets in their crimson bowl they hoard.

They brighten all the sober farm
With looks of holiday,
Content to bide with humble folk
Outside the garden gay,
Though splendid as the lilies deep
That in the warm, sweet sunshine sleep.

What flocks of golden butterflies
About their tall heads flit!
What songs the breezes sing to them
When evening stars are lit!
And, though they do not tell, I know
They sing about the long ago.

And here, these still, sweet summer hours,
The hearts of exiles come;
For the bees' ring in their gay cups
Is like the bells of home,
And dear, lost childhood's voice of glee
They keep as pink shells keep the sea.

—Susan Hartley Swett.

A Sunflower Lesson

We planted some sunflower seeds in our garden, but only one grew; and as it was in an out-of-the-way place, the lonely plant was neglected for a time.

The grass and weeds were thick around it, and in its struggle to get above them, it grew tall and slender. One day the weeds were cut, leaving the tender sunflower at the mercy of the wind, which soon twisted and bent it till it was all out of shape, and as unpromising in appearance as a plant could well be.

Seeing its forlorn state, we determined to do our best to improve it. Securing a straight stick, we drove it firmly into the ground beside the plant, and tied it securely to the stick.

There was a bad crook in the stalk, which could not be straightened out; and notwithstanding our best efforts, it was a sorry-looking object. It seemed impossible that the crooked, misshapen plant could ever be straightened so it would lift its head to the sun after the manner of sunflowers.

Returning home after an absence of two weeks, I went to see the result of the labor bestowed on Mr. Helianthus. What a transformation had been wrought! There he stood, straight and strong, holding his head proudly above the

castor beans by his side, seeming by his attitude to say, "Have I not improved my opportunity?"

As I looked at the flourishing plant, and remembered its former lack of promise, I could not but recognize the wonderful power of God, which had been at work. We had simply removed the hindrances to growth, and placed the plant under favorable conditions. The life of God within it had enabled it to assimilate the food stored in the earth; and the vivifying influence of the sun had imparted strength to the slender stalk, so that, sustained and directed by the support that had been provided, the sunflower was transformed.

There are human plants in many neglected corners of earth's garden, which, because of neglect, are unpromising. Yet in these Jesus saw great possibilities for improvement; so he "came to seek and to save that which was lost." Let us, dear young friends, be God's husbandmen, ever seeking to co-operate with him by lifting up the fallen, and holding them where the sunshine of God's love and the dew of his Spirit can do their great work of transformation.

We may then share in the joy of the Saviour as he presents them faultless before the Father.

GEO. M. BROWN.

Aquilegia Canadensis Wild Columbine

THE Wild Columbine is one of our most common wild ornamental plants, growing freely on or about rocks in damp woods, especially on the hills and mountainsides.

It is a perennial, branching considerably in herb, varying size, being usually from one to four feet high. The leaves, which are quite characteristic of the plant, are always once, twice, or more times ternately compound, often assuming that form known as ternately decomposed; a decomposed leaf being one that is more than three times compound, or in which the degree of division is variable.

The leaves bear quite a close resemblance to those of the meadow-rue, yet there are differences that are readily discerned by one well acquainted with both plants; so that the leaves alone tell in unmistakable terms to which plant they belong. It is true of many other plants, perhaps of the greater number, that the experienced botanist can recognize them by the leaves alone; but this ability can be acquired only by careful and accurate study and observation.

Nature in her multitudinous forms offers the best advantages for the development of the mind, especially the observing faculties, and he is wise who gives diligent heed to her teaching.

The handsome pendulous, or drooping, flowers of the Columbine are about two inches long, of a scarlet and orange color, and often light-yellow inside. There are five petals, each with a long, slender, straight, ascending spur. These spurs are filled with a honey-like substance called nectar, which fact has given to this plant the appellation "Honeysuckle," though it differs from the plant properly known by this name.

The sepals are five in number, and the same color as the petals. Pistils five, in fruit form-

ing narrow pods having somewhat the appearance of small pea-pods. The stamens and pistils project some distance beyond the corolla. The blossoms appear in spring and early summer.

Now, let us carefully pick one of the flowers to pieces. Removing the sepals and petals, we find a circle of numerous stamens surrounding the five pistils at the center. If we remove one of these, and view it through a small magnifying glass, we shall notice that it looks very much like *A* in the illustration. *B* shows the same more highly magnified, with a portion of the pistil cut away to show the interior.

Some of the pollen grains produced by the anthers at the tip of the stamens fall upon the moist, spongy tissue of the stigma at the tip of the style, and each gives rise to one or more minute, hair-like tubes, which pass downward through the loose tissue of the style, and come in contact with the ovules in the ovary. As soon as this takes place, the ovules grow rapidly, and in a short time develop into the ripened seeds.

The process by which pollen is conveyed from the anthers to the stigmas is known as pollination; while the growth of the pollen-tubes and their contact with the ovules constitute the process of fertilization. Each ovule that comes to maturity must first be fertilized by one of the pollen grains. The same process takes place in all the flowering plants. In the large number of plants, each pollen grain gives rise to but one pollen-tube, though the number varies, and is said to be as high as twenty or more in some cases.

The pollen is conveyed to the stigma in a variety of ways in the different plants. Sometimes it simply falls from the anther to the stigma, frequently it is carried by the wind; and in many instances it is conveyed by insects of various kinds that visit the flowers to gather pollen or nectar, or perhaps to gather both, as is the case with honey-bees and bumblebees. While thus supplying their own needs, they carry the pollen from the anthers to the stigmas, and from one flower to another.

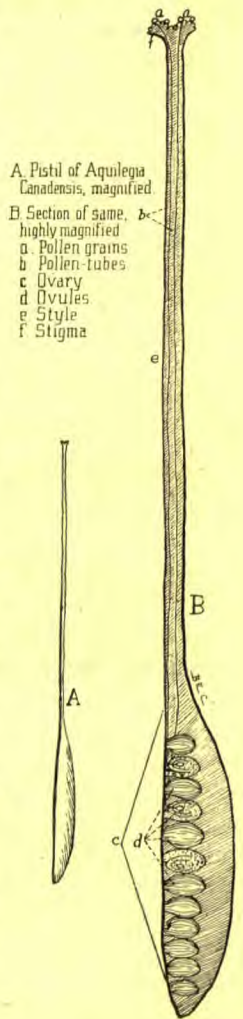
Many plants are dependent upon the aid of insects, without which they could produce no seed. He who made both the flowers and the insects knew how to adapt them to each other's needs, so that some flowers seem made for insects, and some insects for the flowers.

A few species of Columbine are cultivated in flower gardens. Of these, the most common is *Aquilegia vulgaris*. It is greatly changed by cultivation, the flowers being of various colors, and often more or less double.

Questions

1. Where is the Wild Columbine most frequently found?
2. Describe the leaves and flower.
3. Where is pollen produced?
4. What purpose does it serve?
5. What is pollination? In what ways is it effected?
6. Describe the process of fertilization.
7. How are insects useful to plants?

B. E. CRAWFORD.





"THE day is long, and the day is hard,
We are tired of the march and of keeping
guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be
done;
Tired of ourselves, and of being alone:
Yet all the while, did we only see,
We walk in the Lord's own company.
We fight, but 'tis he who nerves our arm:
He turns the arrows that else might harm,
And out of the storm he brings a calm;
And the work that we count so hard to do,
He makes it easy, for he works too;
The days that seem long to live are his,
A bit of his bright eternities; and close to our
need his helping is."

Selling the Life Boat in Chicago

NOTHING will so cheer and comfort your own heart as trying to cheer and comfort another. This I have proved by many interesting experiences in my work with the *Life Boat*. As I stand at the door waiting for the answer to my ring, I silently ask God to make me a messenger of peace, a ray of sunshine, in *that home*. The face that appears at the door often tells me of a life of unrest, sadness, pain, and bitterness. Only those who have had a taste of such a life, and then found a life of peace, can fully realize their condition and sympathize with them. A loving look, a kind word, a pleasant smile, will often break down coldness and reserve, even many times the contempt and harshness that are shown to me as a stranger and "peddler." Often they invite me in; and before I leave, they tell me of their unhappiness, thus opening the way for me to tell them how Jesus came into my life, and that he longs to come into theirs in the same way.

It is a strange, new, beautiful thought to many that the God of the universe is interested in, and takes note of, the most minute details of their lives, and plans all the trials and events of each one, that they may be best fitted for heaven. Many with tears invite me to come again to read and pray with them.

One day a woman came to the door, tired and flushed from ironing. She seemed angry at being disturbed. I wished her a pleasant good-morning, asking God to help me say it in such a way that it might convey more to her than simply a form of introducing something I had to sell.

Her face relaxed a little, and then I told her I had a gospel paper for her that was filled with the good news of salvation, and that I was sure it would be a source of inspiration to her to read it. She impatiently and very emphatically told me that she did not want the paper, that she was a widow with several children to support, and couldn't throw her money away. She was working herself to death now, and she did not have any faith in a God who would permit her husband, who was a good man, to die and leave her friendless and alone. "Why," she said, "if it had not been for the little ones, I would have given up the struggle long ago." I silently put the paper back as she began speaking. As she poured out such a torrent of bitterness and despair, I found my own heart aching, and my eyes filling with tears at the memory of an awful time in my own experience, when, to my darkened understanding, it seemed as if even God had turned against me.

She seemed to find relief for her tired nerves and aching heart in talking. Just a look of sym-

pathy and a few words made us sisters. She invited me into the house, where we had a long talk. As I rose to go, she said, "I believe I will take one of your little papers," and "God bless you, dear child, for coming! Come back again."

This is only one of the many experiences that come to me every week. There are hundreds here in Chicago, among the rich as well as among the poor, who are waiting for some one to bring them comfort and light. Angels long to do this work, and marvel that God's professed children are so blind as to allow the golden opportunities to slip by unheeded, then wonder why they are not having a very bright experience.

Dear reader, there are just such souls around you, too. Not all of them live in Chicago. It may be you are sighing for an opportunity to do some great work for God. Begin now, *where you are*. There is no greater work than bringing sunshine and happiness to those who sit in darkness. Let Jesus shine from your face. Talk of him: don't let your conversation be upon everything but him. If the Christian experience is a part of *your* life, you surely ought to be as interested in it as you are in the weather.

Do you want a glorious experience? If you have a few hours or minutes to spare, take a few copies of the *Life Boat* or the *Signs of the Times*, and visit your neighbors and people of your town. Sell them. If you are in earnest, they will sell. It doesn't take talent, only willingness and prayer, to do this work. The Holy Spirit will speak for you. Tell the Lord you will visit: then he will open the way, make the rough places plain, and add his presence and blessing. Try it, brother! Try it, sister!

NINA NEWELL CASE.

A Letter

I HAVE read with much interest the reports from the Young People's Societies in various places, and was especially pleased to see the report from Pawtucket in a recent number.

Some time ago I became impressed that more should be done in our small churches for the young people who have not the privilege of a church school or any of our academies. After some consideration of what would be practical, I appointed a meeting, and invited the young people of our Sabbath-school to come. The work which I had in mind was to instruct them in the fundamental truths for our time, so impressing them on their hearts and fixing them in their minds that they could never drift away from them. Realizing that there are many temptations and pitfalls for all our young people to meet, the need of a knowledge of the truth as an anchor was deeply impressed upon me.

The plan which seemed the best was to have a short Bible lesson, and learn to repeat the scripture, giving book, chapter, and verse. The first subjects taken up were: Charity, the New Earth, the New Jerusalem, and the Sabbath. We soon took up the lessons in the *INSTRUCTOR*, so as to keep in line with other young people in this work.

The assistant leader, Sister Margaret McClement, had charge of the field work, and each week would read one or two reports from some foreign field, thus keeping alive in our hearts an interest in the regions beyond. Our home missionary work has already been spoken of.

We have never been sorry that we took up this work when we did; for there are many instances which show the leading of the Lord's own hand in it. At times it would seem that little or no good was being accomplished; but our determination to persevere at all hazards has been blessed of the Lord to the good of all who have been connected with us. There is great need of filling the minds of the young with that which is true, noble, and pure; and those who feel impressed to take up this work in their

own church should by no means neglect to do so.

As Elder Edwards has been called to work in the Bronx, I am separated from the work at Pawtucket; but letters from some of my girls tell me of the good meetings and interest they are having with Sister McClement as their present leader.

MRS. E. H. EDWARDS.

Battles between Truth and Falsehood

STUDY PREPARED FOR THE YOUNG PEOPLE'S MEETINGS

Lesson XVII—The Meek Inherit

(August 17-23)

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*.

All Christians are heirs to the redeemed earth. But they have one great lesson to learn before they receive the inheritance,—the lesson of meekness. Only the meek will inherit the earth.

A meek person is one who will not stand up for his own rights. You can rob or abuse a meek man; for he will not avenge himself. If you strike one cheek, he will turn the other. Rob him of his goods, he takes it joyfully. Sue him unjustly, and get his coat; and to show he has no ill-will, he will give you his vest. Compel him to go a mile, and he cheerfully goes two. If you are his bitterest enemy, he will rejoice to do you a service. If he deals with you, he will be on the watch to make sure of your getting the best of the bargain. He does not look out for number one, but for all the other numbers.

It seems to be a foolish way to live. The meek man is sure to suffer with Him who would not resent it, even when they spit in his face. But in "a little while" there will be only meek people on the earth. Then there will be "abundance of peace."

The natural heart can not be meek. You *must* be born again. Then you will naturally be like the new Father.

Are you learning lessons of meekness?

Outline

Only the meek will inherit the earth. Matt. 5:5.

Meekness must be learned. Matt. 11:29; Zeph. 2:3.

The whole family are to be like Jesus. Rom. 8:29; 1 Peter 2:19-23; Rom. 12:14-21; 1 Cor. 4:9-13; Heb. 10:32-34.

All the children will be like their Father. Matt. 5:38-48.

Through suffering we become joint heirs with Jesus. Rom. 8:14-17.

Only "a little while" longer will the wicked cause the meek to suffer. Ps. 37:9-11.

From Salt Lake City

WE have read with interest the reports from the Young People's Societies that have appeared in the *INSTRUCTOR*, and the effort that many are making to give the message. The society at Salt Lake City desires to help in this work. Our membership is small, there being less than a dozen; but we hope, with God's help, to increase it in time. This field is one in which the enemy seems to have centered all his forces in the battle against the truth. Still the work is gaining victories here and there. In this great center of influence we need a church building. At present we have a tent pitched in which to hold services, but this will be unsuitable when the cold weather comes on.

Our Young People's Society has taken upon itself the responsibility of raising a fund to appropriate to this work. Pray that the effort may be blessed, and that we may soon have a permanent place of worship in this city.

MAGGIE E. FLETCHER.

CHILDREN'S PAGE

The Waterdrop's Story

Up from the sea I rose, and helped to fill
A misty cloud that sped toward yon hill;
Above its crest I hung, where cold winds blow,
And fell at last, a dazzling drift of snow.

The summer wind grew warm; the snow was thawed;
And down, down, down, I sank, 'neath stone and clod.
Long, long I hid, deep in the cold, dark earth,
Till in a bubbling spring I found new birth.

And there Eugenie, basket on her arm,
With dinner for her Pierre, at noontide warm,
Brought down her pitcher to be filled for him,
And dipped the water, kneeling on the brim.

Then down the path, and up the dusty road,
Out to the hayfield hot she bore her load.
There, finding Pierre, she tipped her pitcher up,
And with the nectar filled his waiting cup.

With shining eyes he raised his arm, bare, brown,
And, at one draught delicious, drank me down.
I coursed a moment with his life's red flood;
Then on his brow a sparkling drop I stood,
Fulfilling God's blest mandate, when he said,
"Henceforth with sweating face shalt thou eat bread."

ELIZABETH ROSSER.

Roaches

"ROACHES! Not a very interesting subject," I hear some one say. And, indeed, I would have said so too, when I first met them; but on better acquaintance, I find there are many things to learn about even a roach. I am not talking about the little brown roaches that live in sanitariums and restaurants, but about the great black roaches that live in the warm Southern countries, and grow to be two inches long.

My first introduction to this special branch of the Roach family took place on the Island of Ruatan. Our first night was spent at our mission building there, and as there were no beds, we had to lie down on the floor, with only a blanket beneath us.

Mr. and Mrs. Roach, and all the little Roaches, waited respectfully until the lights were out, and then began a parade in the moonlight. It really makes one shiver to see their black eyes shining impudently into his face. I soon found that they were the first occupants of the house, and that they meant to stay there, and would allow no encroachments upon their rights. So, bidding them all good-night, with my shoes on my feet, and my ears well covered, I dropped off into dreamland.

The next day we sailed over to Utila, our destination, and at once furnished each bed with a pavilion,—a thin curtain placed around and above the beds to keep out sandflies, scorpions, roaches, and other insects.

But Mr. Roach is neither discouraged nor conquered easily. Often, after retiring, sleepy and tired from a hard day's work, I would feel his presence near me; and, looking up, would see a small, dark form approaching. My next move was to get up and light the lamp. By that time, more likely than not, Mr. Roach was safely secreted under the sheet, and more than once I have taken every article off the bed, only at last to see him scurry triumphantly away.

If he were provided only with legs, it would not be so bad. But if you knock him off his feet, he at once spreads his pretty black wings,

flies at your face, runs several times around your neck, and vanishes, before you can count three.

Perhaps you would like to know what these insects eat. Well, they are not very particular; for they never diet, and never have the dyspepsia. They feast upon anything, from a lump of sugar to a bookbinding; and I have been told that they eat the skin from the ends of one's toes and fingers around the nails, but fortunately I have never experienced the truth of that statement myself.

One time a roach, frightened, I suppose, and thinking that a good place of refuge, hid in the ear of a native. Its presence caused great pain; and Dr. Eccles, who was with us, came to remove it. The doctor said if it had remained in the man's ear much longer, it would have caused the poor fellow deafness or insanity.

The eggs of these roaches are about half an inch long, very dark and shiny, and they like to lay them in one's dresses. They are sure to choose the best you have, with ruinous results to the garment.

Once I was greatly surprised to see a pure-white roach. On closer examination I found it was just crawling out of its black coat. Carefully placing it under an inverted tumbler, raised upon a tiny stick to give it air, I left it until morning. It had then turned a rich brown



"AND WITH THE NECTAR FILLED HIS WAITING CUP"

color, was smaller, and looked quite like a young roach. And there was nothing left of its former covering except a leg or two, and a small piece of a wing!

WINIFRED HOLMDEN.

How Hazel Helped It Rain

ONE day Hazel set a little dish of water out for her pet coon to drink. He didn't drink it all up, but by and by the dish was all dry. Where do you suppose the rest of the water went?

But the funniest of all was one day when the coon jumped into a big pail of water to take a bath, and got himself, oh, so wet! The fur hung all over him in little dripping strings, but he didn't stay that way very long. Pretty soon he was as dry as ever. Do you know where that water went?

Another day Hazel's mama put a kettle of beans on the stove to cook, with lots and lots of water on them, and they boiled and bubbled and bubbled and boiled quite a while till mama said: "Whew! whew! whew! What do I smell? Oh, my beans are burning!"

And, sure enough, when she took the cover off, there were the beans as dry as chips, and the water every bit gone! Where do you suppose it went?

I will tell you where it went. You've seen the steam coming out of a hot kettle, haven't you? Well, that's the way the water went—way up in steam, just as dirt goes up in dust when a buggy goes by very fast.

And now where do you suppose this steam went? It flew away up into the clouds; but the specks grew so very, very little when they got away from the kettle, that you couldn't see them. The window was open, and away they went out of it, up, up, up!

After they left the kettle, they had to change their name. They were not called steam any more, but vapor. When they reached the cloud, they found many, many more little vapors; for you see that's what the clouds are made of.

Then, we may suppose, the little vapors said to some other little vapors: "How do you do? Where did you come from?"

"We'll tell you where we came from. The sun shone on us when we were in the coon's dish, and we just spread our wings and came up here."

And some said: "Hazel put a whole pailful of water on her garden; but the sun shone on it, and it was soon dried up, and that's where we came from."

There were many other little vapors up there, and some said: "Do you see all the clothes on the line down in that yard? We came from there."

And some said: "See how dry the grass and trees are getting down there by that house. We used to live in that grass and those trees, but we flew up here, and now they look thirsty."

But the most of them said: "See that little lake down under us? We used to live in it."

But I forgot to tell you that all these little vapors came up into the cloud because they heard a voice calling them: "Come, little vapors, come up here!" And when they heard that, they wouldn't have stayed down there for anything.

Well, down where Hazel lived, it began to get very, very dry. The little flowers out in the yard hung their heads when the sun shone hot, and almost cried

for a drink. The grass was getting dry, and there wasn't very much water left in mama's cistern.

But the same voice that had called the little vapors away from the earth called the wind to come and blow the clouds right over the big, dry fields and dooryards down on the earth. Of course they covered the sunshine up, and Hazel's papa said: "I'm so glad! I guess it's going to rain. See that big cloud coming up in the sky?"

Then the wind blew some cold on the little vapors, and my! how they did cuddle up together, and that made them into little drops of water. Soon they heard the same sweet voice saying to them: "Go, little drops, and water the earth." And down, down, down they came, patter, patter, and washed the dirt off from the dusty trees, and gave a good, cool drink to the thirsty grass and leaves and flowers; and the little flowers just held up their heads to catch as much as they could.

Hazel had to run into the house when the big drops came spattering down upon her little face, but she stood by the window and watched them

running down the outside of the glass, and heard the water drip, drip into the cistern.

The next morning the sun came out as bright as if he had had his face washed, too, and you could hardly see a cloud in the sky. It seemed as if the birds and grass and flowers and trees were all laughing and singing:—

"I feel so good, I feel so good! Thank you, thank you, thank you!"

Hazel said a thank you, too; but it was a long time after that before she knew how she had helped it rain.—*Selected.*

The Truth at All Costs

DURING the French Revolution of 1789, in the "Reign of Terror," a large cask was placed at the door of the Pastor Oberlin at Waldersbach, and let down into the cellar. When it was opened, a little girl, fourteen years of age, emerged from it, and with tears of joy, threw herself into the arms of the good Father Oberlin. Who she was, and how she came there, we will now relate.

Near the town of Nancy lived a rich count, whose castle was one night attacked by a band of revolutionists who murdered the count and all his family except one little girl, whom an old retainer concealed in the cellar. The murderers, on leaving, shouted that they would return and set fire to the castle.

How was poor old Felix to rescue the sole surviving member of the count's family? Taking the head out of a large, empty cask, he requested his young mistress to get into it, and closing it, he placed it on a cart with other empty casks. After committing all to the care of Him who is almighty, he started for Oberlin's district, journeying by night, and hiding in the woods by day. There the child could emerge from her hiding-place and take a little food.

One morning, on meeting some gendarmes, they proceeded to examine the casks. Poor Felix lifted his heart to God to deliver the poor orphan. The soldiers shook and rapped on every cask *except* the one in which the child was concealed, and went off grumbling at not having found anything. But the heart of poor Felix was full of thankfulness to God for the deliverance granted. At the end of a fortnight of peril they reached the end of their journey, and the faithful servitor deposited his charge at the house of the good Father Oberlin.

But the escape of the count's daughter got noised abroad, and her father's enemies sought her everywhere. One morning a violent knock was heard at the door. On opening it, Pastor Oberlin found himself face to face with two gendarmes.

"Citizen Pastor," said one, "you are accused of concealing in your house the daughter of an aristocrat, who has been condemned to death, and we are ordered to search the house. But we do this unwillingly. We know you always speak the truth, so if you give us your word that she is not in your house, we will retire."

Oberlin knew that, in the greatest peril, God could succor him, and he calmly replied, "You are ordered to search my house. God would have men do their duty, and you should not refrain from it out of courtesy to me. Come, I will show you the way."

With his heart lifted unceasingly to God, he calmly conducted them over the house. When they came to the room occupied by the little girl, Oberlin threw the door wide open, saying, "Here is the last room, my friends."

One of the gendarmes advanced to the threshold, then turned, and said, "Well, there's nobody here. We beg you will excuse us the trouble we have given you. Farewell."

With these words they left. But where was the little girl? Had she hidden? Not at all. Emilie was in her room, but being only half

dressed, had shrunk behind the door, on hearing footsteps, and remained as quiet as a mouse till the intruder had withdrawn.

How little she dreamed of the marvelous deliverance of which she was the object! We may well understand her deep thankfulness, and that of the Father Oberlin, who rejoiced above all that he had not charged his conscience with an untruth. Before long the Revolution was over, and it was possible to breathe once more in peace.

—*Translated from the French.*

Braiding and Weaving Horse Hair

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Black and White Figures (Continued)

ANOTHER pretty pattern is made by cutting a solid background into diamond-shaped figures with white lines that are each formed of a single thread of wool. Two of these threads, starting together at the point of one of the diamonds, move around the base in an opposite direction, each following a spiral line till they meet the corresponding threads of the next figure. Then the course of each is changed, and they meet to complete the diamond. These lines may be continuous, as shown in Fig. 19, or the figures may be inserted at regular intervals with a space of black between. The method of working in either case is practically the same.

Two white threads will be required for each diamond in a circle around the base. No matter how many there are of these, you will need a sufficient number of black threads to cover the base without them. These white threads are placed in pairs; and when you are ready to begin the first figure, one of the black threads is skipped, and a white one brought up between the warp and the woven part to take its place, just as you would splice a thread of the wool. When you come to this thread again, take the regular stitch with it, and pass the black thread that it has displaced under the warp. Skip another black one, and bring up the remaining white thread to take its place. So far

the work has not been different from what has been described in previous articles; but the next time you come to this point, there is something new. Use the first white thread as usual, then pass the black one that was displaced by the second white one under the warp, and bring the other black one (the one displaced by the first white one) up. Now take a forward stitch (see Fig. 18 in last article) with the second white thread, skip the next black one, and proceed as usual. When this point is reached on the next circle, there will be a black thread between the white ones. Take the usual stitch with this; bring up the thread that was passed under the warp on the previous circle; take the black thread that was skipped, and pass it down between the white one and the first black one used, then under the warp; take a forward stitch with the white thread; skip the next black one; and then go on as before. On the next circle these stitches are repeated, except that there are two black threads to be used between the white ones. To this number, another is added with each succeeding circle till the figure has attained the desired width.



Fig. 19

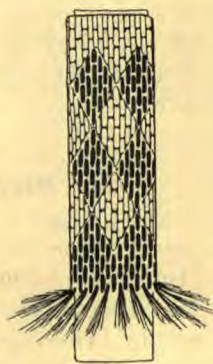


Fig. 20

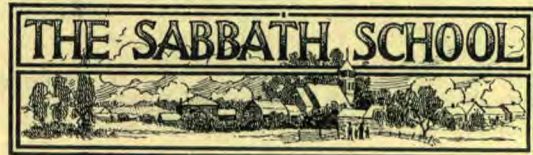
I have here described the making of but one diamond-shaped figure; but unless the article is a flat one, which exposes but one side to view, there should be more. Whatever the number, they should all begin at regular intervals upon the same circle of stitches. When the thread of one figure meets that of the neighboring one, the direction of both is changed by taking the forward stitch with the one that was used in the regular way, and vice versa, till the two threads of each diamond meet again.

You may think this a difficult figure to make if you simply read the directions given. But if you take your work, and with the paper before you, carefully follow instructions, step by step, you will have no trouble.

Another effective pattern for either large or small work is composed of solid black and white diamonds that fit into one another, as shown in Fig. 20. Though this pattern contains no complicated stitches, there is more work about making it than the preceding one. To make it, there must be an equal number of black and of white threads, and sufficient of each to cover the base entirely. Suppose the work is begun with black thread; when you are ready to begin the diamonds, take up one of the white threads that have been previously arranged around the base, and skip a black one as when splicing. Take up these threads at regular intervals around the base, and on the next circle take up a second white thread after the first has been used. Continue till all the black threads have been displaced by the white, and then reverse the process.

J. EDGAR ROSS.

(To be continued)



THE INTERMEDIATE LESSON

VIII—Hagar and Ishmael

(August 23)

LESSON SCRIPTURE: Genesis 16.

MEMORY VERSE: "Thou God seest me."

(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.)

When Abram and Sarai his wife obeyed the call of God, and left their home, they had no children to take with them. But God promised them that their seed should be as the dust of the earth. "So that if a man can number the dust of the earth," he said, "then shall thy seed also be numbered."

Last week we learned that the Seed which God promised to Abram is Christ, and all who are his. It was a promise that Christ, the Seed first promised to Adam and Eve, should come in Abram's line, as one of his descendants.

Yet the years passed on, and no little child came to bless the home and gladden the hearts of Sarai and Abram. God kept them waiting a long, long time, to teach them a lesson of patience and trust.

One day Abram reminded the Lord about his promise, and said that he was still childless, and his chief servant, who was born in his house, was his heir. Then God took Abram out into the clear night, and told him to look up into the heavens where the host of stars was shining in the sky. In the clear air of Palestine many more stars can be seen than in this country. God told Abram to look at the stars, which can not be numbered for multitude, and said, "So shall thy seed be."

And yet the child of promise was not given, and Abram and Sarai were getting old. It was ten years since they came to Canaan, and the promise was first made, and Sarai was already much older than the mothers of little children

usually are. At last she thought that perhaps if Abram had a younger wife, God would give him the promised child. This was why she gave her Egyptian maid Hagar to Abram for his wife, hoping that a child might be given to her.

Of course this was wrong; for it was God's plan that a man should have only one wife. Sarai ought to have trusted the Lord; but she was so anxious for the promise to be fulfilled, that she tried to help him by giving Abram another wife. After Hagar became Abram's wife, she was very proud to think that she would be the mother of the child God had promised. She despised her mistress Sarai; for she thought that Abram should think more of her, and love her more, if God should give her the child.

Hagar's pride brought her into trouble; but although she had acted foolishly, God did not leave her without comfort. He sent an angel with a message for her, and Hagar called the name of the Lord, "Thou God seest me," because he had seen and helped her when she was alone and friendless in the desert, and comforted her in her trouble.

The angel called Hagar "Sarai's maid," to remind her of her position, and take the pride out of her heart. And he asked her, "Whence camest thou? and whither wilt thou go?" to show her the folly of running away from her good home and kind friends, when she had no place to go to.

Ishmael, the son afterward born to Hagar, was not the child of promise. Hagar was not the true wife of Abram, and God did not look upon Ishmael as his son. He came to him again, and said, "Sarah thy wife shall bear thee a son; indeed; and thou shalt call his name Isaac." And "in Isaac shall thy seed be called."

But when Abram prayed for Ishmael, God said that he had heard him, and that he would bless Ishmael also, and make him the father of twelve princes and of a great nation.

Questions

1. What did God promise Abram when he was without any children? Gen. 12:2.
2. As God did not begin to fulfill the promise at once, what did Sarai do to try to bring it about? Gen. 16:3.
3. Why was this wrong? What was God's plan?
4. How long was it since the promise was given to Abram?
5. When God repeated the promise, how did he show Abram how great the number of his children should be? Gen. 15:5.
6. What change was there in Hagar's conduct after she became Abram's wife? Gen. 16:4.
7. How did Sarai complain to Abram?
8. What did Abram tell Sarai to do? How did she then treat Hagar, and what was the result? Verse 6.
9. Who was watching over Hagar? How did he show his care? Verse 7.
10. Does the Lord forsake us when we bring trouble upon ourselves?
11. What did the angel call Hagar to remind her of her humble position?
12. What did he tell her to do? Verse 9.
13. What did he name the son that was to be given her? Why? Verse 11.
14. What did Hagar call the name of the Lord? For what reason? Verse 13.
15. How old was Abram when Ishmael was born? Verse 16.
16. What promise did God afterward make to Abram? Gen. 17:19.
17. When Abram prayed for Ishmael, what did God say? Chap. 17:20.

THE YOUTH'S LESSON

VIII—A God in Heaven That Revealeth Secrets

(August 23)

LESSON SCRIPTURE: Dan. 2:14-30.

MEMORY VERSE: "The secret of the Lord is with them that fear him."

Questions

1. How did Daniel answer Arioch when he sought to kill him?
2. What question did he ask the captain?
3. When Arioch had explained the king's decree, what brave thing did Daniel do?
4. Why was it brave? Esther 4:11. Note that he went in before a "very angry and furious" king.

5. What thing did he ask of Nebuchadnezzar that the king had refused all his other wise men? Compare verses 16 and 8.

6. What did Daniel promise the king?

7. Why was this not presumption on his part? See note 1.

8. After Daniel left the presence of the king, what steps did he at once take?

9. For what mercies did he and his companions pray?

10. As they were all bowed in prayer that night, what experience came to Daniel?

11. How did Daniel receive the wonderful knowledge which came in answer to their prayers?

12. With what blessing did he bless the God of heaven? (As you study Daniel's prayer, remember that he had seen the great image,—even the whole history of the world,—and to this, parts of his prayer refer.)

13. What does he acknowledge concerning the power of the God of heaven?

14. How many things does he ascribe to him? In what similar way is God's character described? Ex. 34:6, 7. Note the sevenfold character of God.

15. With what thanksgiving and praise did Daniel conclude his prayer? Note the form of this prayer: (1) Blessing; (2) God's power acknowledged; (3) Thanksgiving and praise.

16. With what message did Daniel then seek Arioch? (Evidently the time granted Daniel was granted the other wise men as well.)

17. How did Arioch introduce Daniel to the king of Babylon?

18. What question did the king ask him?

19. In his answer, to whom did he at once give honor and glory for the knowledge which he had?

20. Whose authority did Daniel also repudiate?

21. What did Daniel say that his God could do? What had the other wise men implied that their gods were unable to do? Verse 11. Why were they unable?

22. What was the God of heaven about to make known to Nebuchadnezzar?

23. As the king lay down that night of his dream, about what was he thinking?

Notes

1. Consider for a moment what had been Daniel's education,—he "had understanding in all visions and dreams." How did he get this experience? God "made him understand." Dan. 2:17, margin. When, therefore, Daniel saw the king of Babylon troubled because of a dream, what was more natural than that he should offer to help him if he would give him time? Prayer was the key which unlocked heaven's storehouse for Daniel. He knew how to pray. He had been taught to pray,—this was a part of his education, and the very means by which he obtained his education. Therefore he was by no means afraid to promise Nebuchadnezzar that he would show him the dream and its interpretation. "It is a part of God's plan to grant us, in answer to the prayer of faith, that which he would not bestow did we not thus ask."

2. "The secret of the Lord is with them that fear him." "Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word, in their native purity. To those who truly love God, the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation, truth that is inspired by the Holy Spirit."—*Review*, Aug. 17, 1897. Daniel introduced the Revealer of secrets to the king of Babylon. The other wise men could not depend upon their gods, because they were too far away. Daniel could depend upon his God because he was near by. God is not "far from every one of us; for in him we live and move and have our being." This is the mystery of godliness,—God manifest in the flesh,—and this is the union of divinity with humanity.

Prayer was the link that connected Daniel with his God, who at once revealed to him the secret. When the book of Daniel was translated into Greek, the word used to translate the Hebrew word for "secret," was the same as the one rendered "mystery" in the Greek New Testament. Daniel's revelation, then, was a mystery, and from the experience given him at that time, we see developed in that heathen court the wonderful mystery of God in man. Nebuchadnezzar saw this, and hence the reason the dream was taken from him,—that he might see God working in man, and also that he might lose confidence in his own "wise men."

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Moon River

IN addition to the several publications issued by the Grand Trunk Railway System, for the information of tourists and travelers, regarding the many charming districts in the "Highlands of Ontario," still another comes to hand, just off the press, entitled "Down the Moon River." The Moon River is connected with the Muskoka Lakes, in fact the outlet of this delightful water-way, and empties into the Georgian Bay, after passing for several miles through some of the most beautiful scenery in that region. This little booklet is a description of the trip by canoe down the river, and is full of sound facts which will interest the tourist and angler. The illustrations give one an idea of the geological features and character of the country. A copy may be had for the asking, by applying to George W. Vaux, A. G. P. & T. A., G. T. Ry. Sys., 135 Adams St., Chicago.

A Vacation Full of Health, Rest, and Enjoyment

To plan a summer vacation that shall bring the maximum of rest, health, and comfort with the minimum of expense and discomfort is not always easy. Fortunately, the opportunities for rest and recreation within the reach of all are becoming more numerous each year through the energetic efforts of some of the leading railway lines to make known the attractiveness of places remote from "the busy haunts of men."

There is no region in the world which offers so many attractions to the vacationist who loves the untouched beauty of nature as can be found in that extensive tract in Canada known as the Muskoka Lakes District. This region, including within its boundaries more than eight hundred (800) lakes and rivers, is situated in the northern part of Ontario, east of Georgian Bay and north of Lake Ontario. The point of embarkation for the trip on the Muskoka Lakes is one hundred and twelve miles from Toronto, and is reached by the Grand Trunk Railway.

The lakes in this vast region which stand out in more prominence than the others are the Muskoka Lakes, composed of three bodies of beautiful, clear water, their names being Lake Muskoka, Lake Rosseau, and Lake Joseph, all three being connected and giving a continuous steamboat route of more than fifty miles. Being at an altitude of one thousand feet above the sea-level, this region is peculiarly suited by the purity of the air to bring health and strength to those whose physical and mental natures have become exhausted through too close application to indoor work.

Rates at the hotels are unprecedentedly low, and the accommodations excellent.

For full information address G. T. Bell, General Passenger and Ticket Agent, Grand Trunk Railway System, Montreal, Canada. Also Geo. W. Vaux, A. G. P. & T. A., G. T. Ry. Sys., 135 Adams St., Chicago.

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THE article on page 1, entitled, "The Two Kingdoms of Judah and Israel," will be helpful to the teachers of the junior lessons who wish to give their pupils a clear idea of the two lines of kings from the division of the kingdom, after Solomon, to the Babylonian captivity.

The Bible Training School

For July is an excellent number. This little monthly paper is designed to arouse and foster an intelligent interest in house-to-house work. Send for sample copy. A year's subscription costs only twenty-five cents. Address *The Bible Training School*, 400 West Fifty-seventh St., New York City.

The Instructor Mission Fund

THE INSTRUCTOR is pleased to acknowledge the receipt of \$1.70 from Wisconsin to be applied on the India Mission Fund. This fund, as most of our readers know, pays for a club of twenty-five copies of the INSTRUCTOR sent to one of Miss Anstice Abbott's schools in Bombay. The papers are carefully distributed once a month to those who will appreciate them.

Notice

NEXT week's paper will contain *two sets* of all lessons, and on the following Sabbath no papers will be given out. This is in accordance with the regular custom of the paper, one number of the INSTRUCTOR always being omitted at the time of the Michigan camp-meeting.

All who study any of the lessons in the INSTRUCTOR will please note this omission.

A Valuable Series

WE wish to call the attention of our readers to a series of articles from the pen of Amos R. Wells, now appearing in the *Christian Endeavor World* under the title "Help for the Tempted," and to voice the wish that all who are battling with temptation—"and that means all of us"—might read them. Six numbers of the series have already appeared, but back numbers can be had. In order that they may have the widest possible circulation, the publishers are now making, to new subscribers, the very liberal offer of twenty-five copies for twenty-five cents. The series will be completed during the time covered by this offer. Address the *Christian Endeavor World*, Tremont Temple, Boston, Mass.

Our young people will find these articles of help not only in their individual experience, but in their young people's meetings and in their work for others. If you have a friend who is losing in the fight against special temptation, send him these articles with the prayer that he may read them, and listen to the voice that speaks through them.

It may be well to add that this notice is unsolicited, and is given only from the wish that as widely as possible all may share in the help which these articles must certainly bring to those who read them.

The Premium Bible

FROM a subscriber comes the following good word: "The INSTRUCTOR Premium Bible came all right and in time for the birthday. I thank you very much for your promptness in sending it, and it is much better than I expected. My father seems very much pleased with it."

A Cold Stove

A DEVICE for cooling the air of overheated rooms has lately been perfected by Professor Willis Moore, chief of the United States Weather Bureau. In appearance the apparatus "looks like a very tall stove of galvanized iron, cylindrical in shape, and with a stove-pipe going out through the wall at the top. At the bottom there is another short pipe, with its mouth close to the floor, and at this opening there is a little wheel, which spins around at a rapid rate." One placing his hand in front of this wheel, feels a blast of air, cooled to 36°, coming out. This cold air, with the outside temperature at 85°, pours into the room at the rate of one hundred and twenty-five cubic feet a minute. Describing the device, Mr. Moore says:

"The whole operation is dependent upon the difference in specific gravity between the warm air and the cool air. This regulates the machine in such a manner that the apparatus works faster when the weather is hot, and more slowly when the weather is cold. If the thermometer were 100° to-day, the little wheel at the bottom, which measures the outflow of cold air, would be going at a buzz-saw gait. On the other hand, if the thermometer outside fell to 65°, the machine would stop working entirely. It does this of its own accord, actuated merely by the difference between indoor and outdoor temperature. Thus it is absolutely automatic." So far Mr. Moore has not disclosed the composition of the freezing mixture used in producing the result.

Three Beers a Day

For a year would amount to a sum which, if saved, would buy a Christmas donation like this each year:—

- 2 Barrels of flour,
- 50 Pounds of sugar,
- 20 Pounds of cornstarch,
- 10 Pounds of macaroni,
- 25 Pounds of beans,
- 3 Bushels of sweet potatoes,
- 10 Bushels of Irish potatoes,
- 50 Pounds of oatmeal,
- 10 Pounds of raisins,
- 20 Pounds of rice,
- 30 Pounds of crackers,
- 100 Bars of soap,
- 4 Dozen bananas,
- 5 Quarts of cranberries,
- 10 Bunches of celery,
- 10 Pounds of prunes,
- 4 Dozen oranges,
- 10 Pounds of mixed nuts,
- 5 Gallons of molasses,
- 6 Pairs of shoes,
- 25 Yards of muslin,
- 25 Yards of calico,
- 6 Suits of flannel underwear, and a purse with \$10 in gold.

Fathers, which will you choose?

The foregoing is taken from the July number of the *Search Light Series*, published by D. E. Scoles, Washburn, Mo. Price, 5 cents each; \$3.50 by the hundred.



"Do you wish for a kindness? Be kind.
Do you wish for a truth? Be true.
What you give of yourself you find—
Your world is a reflex of you."

Stones in the Road

THE two boys were drawing their small wagon, full of packages from the grocery, slowly up the road toward home. The older one pushed forward steadily, but the younger was constantly hopping first on one foot and then on the other, and complaining that the pebbles in the road hurt his bare feet. At last his brother turned upon him with a mingling of reproof and contempt: "'Course there's stones in the road!" he said. "There's always stones in the road, and every feller that comes along has to get over 'em the best way he can. You don't have to howl and tell everybody whenever you strike one; that doesn't help any."

But many an older one than Bobby has failed to learn that lesson, and we all have acquaintances whom we can not meet without hearing a full account of the last pebble they have struck. The maid has gone, or the furnace doesn't work, or they couldn't sleep last night with the toothache. Discomforts, all of them, but the road is full of such things, and telling everybody only fills the air with complaints, and helps not at all. — *Well Spring*.

A Matter of Gum

DID you ever know what pains our government takes to cover with an even and adequate layer of mucilage the millions of postage-stamps used by this letter-writing people? The work is done in a room kept very carefully at a temperature of 80°, and a degree of humidity measured at 55. In the morning each workman is given one thousand sheets of stamps, four hundred stamps in a sheet, and twenty-six pounds of gum. The latter he must spread with perfect uniformity over the former. Tests are made to see whether the coating of gum varies on sheets one seven-thousandth of a pound.

Pipes carry the melted gum into vats, from which it oozes out over rollers. The stamps pass beneath these rollers, and take from them a thin coating of gum, afterward being carried by a long belt over a steam-heated vat. This dries them. Delicate instruments show at a glance not only just how hot the gum is, but also what is its specific gravity. Three kinds of gum are used,—one for winter, so made that the sheets will roll as little as possible when the cold contracts them; one for spring and fall; and one, the hardest gum of all, made to withstand the heat of summer. Every step in the process is constantly watched, in order that there may not be a single one of the nearly half-million stamps coated by each workman every day that will adhere where it should not, or fail to adhere where it should. And how well they succeed every one of eighty million Americans will gladly bear witness.

What has been my object in telling you this? That you may stick upon your minds this truth: the only success on earth is bought by patience, painstaking, and perseverance. Take a lesson from these postage-stamp men, and keep your work of the same uniform quality all the time. Take another lesson from them, and watch all its details. Take another lesson, and vary your methods for different times and seasons. Thus alone will you become men of mark (postmark), whom the world will stamp with approval!—*Caleb Cobweb, in Christian Endeavor World*.