

THE YOUTH'S INSTRUCTOR

REMEMBER NOW, THY CREATOR, IN THE DAYS OF THY YOUTH.

VOL. LV

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 22, 1907

No. 4



An Ocean Voyage

AN ocean voyage! How many of the boys and girls who read the INSTRUCTOR have ever taken a trip on the great ocean? Some of you have, I am sure, but others have not. Some of you, perhaps, have never seen the ocean or a ship. I hope, however, that many of you, especially those in the home land, will yet travel on the ocean, not, as many do, for pleasure, but as missionaries, to carry the joyful news of the soon coming of the Lord to a world perishing in sin. To this work all should devote their lives.



I am writing in mid-ocean, aboard the Royal Mail Steamer "Oceanic" of the White Star Line, en route for India. Thinking a few items concerning this great ship might be of interest to the readers of the INSTRUCTOR, I have collected some information, and will have a little visit with you, and tell you about it.

Ocean travel is much different now than it was when our fathers were boys. The slow sailboats then in use have given place to steamers of great size, which cross the Atlantic in about as many days as it used to take weeks. In the slow ships then in use, with small, stuffy staterooms, and "extraordinary compound of strange smells" down below, it was real penance to make an ocean voyage. Those who are so unfortunate as to be seasick say it is something like this yet. But nowhere is the inventive genius of man and the progression of the century seen more clearly than in the improvements of ocean navigation. Passengers are not now "cribbed, cabined, and confined" as in the past.

It would be impossible to give a description

of one of these "ocean greyhounds" in a brief article. I can give you only a few items which will enable you to form some idea of the colossal proportions of these great passenger-ships which traverse the ocean. The "Oceanic" was launched Jan. 24, 1899, and is one of the finest and swiftest vessels in commission. When launched, she was the largest ship in the world. Since then, however, a few others of larger tonnage have been built.

The "Oceanic" is seven hundred and five feet long. Standing on end by the side of Washington Monument, it would tower above it for about one hundred and fifty feet! Perhaps some of the boys on the farm can understand the following illustration better: If set down in a field forty rods across, her nose would project into the next field over two rods! Her tonnage is 17,240, and her displacement 30,100 tons. She is sixty-eight feet wide, and about the same in depth. Power is supplied from fifteen boilers—twelve double and three single, weighing about eleven hundred tons. She is propelled through the sea at about twenty miles an hour by twin-screws driven by engines of 30,000-horse-power. Each propeller has three blades about twenty feet in length. The funnels of the largest ship are so large that it is stated that two electric cars could easily pass inside.

These great engines burn, on an average, five hundred tons of coal every twenty-four hours. Allowing twenty tons to a car, this would make a train of twenty-five cars. And for the seven days' voyage across from New York to Liverpool it is necessary to carry one hundred and seventy-five car-loads of coal, besides the surplus for an emergency. And this is but one item in

and four hundred. The total daily cost to run the ship is approximately five thousand dollars. The passenger list is divided into first, second, and third class. Over fifteen hundred persons can be accommodated.

That all may get some idea of the location of the decks, cabins, engines, and cargo, I secured the cut shown on page two of a section of the "Baltic." The "Baltic," by the



MAIN-COMPANION

way, is the largest ship in the world at the present writing. It is seven hundred and twenty-five feet long, and has a registered tonnage of twenty-four thousand tons. Others, however, are being built which will exceed in size even this ocean leviathan. The following list shows the approximate amount of food consumed on a round trip of the "Baltic," and those of similar size:—

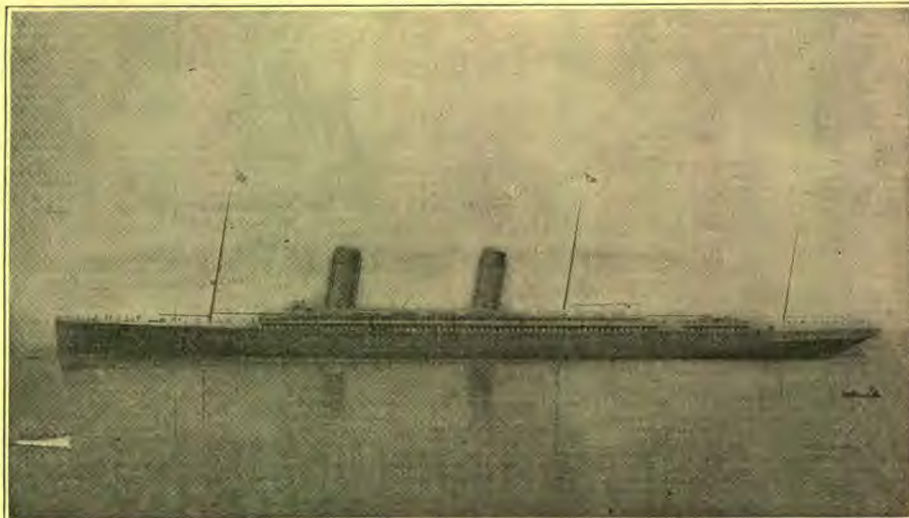
Beef, fresh	36,000 lbs.
Beef, corned	1,500 lbs.
Mutton	9,000 lbs.
Lamb	1,000 lbs.
Veal	1,000 lbs.
Pork	600 lbs.
Fresh fish	2,500 lbs.
Pickled fish, etc.	10 barrels
Eggs	1,200 doz.
Chickens	500 couples
Fowls	300 couples
Ducks	200 couples
Geese	6 doz.
Grouse	100 brace
Turkeys	120
Apples	40 barrels
Oranges	400 boxes, each of 400
Potatoes	33 tons
Carrots and turnips	2½ tons
Cabbages	800
Onions	1 ton
Cheese	½ ton
Milk	750 gallons
Bread, etc.	40 tons

All these ocean liners are equipped with apparatus for sending and receiving wireless messages. It was announced at different times during the voyage across to Liverpool that at a certain time our ship would be in communication with certain vessels, and that telegrams could be sent for a fixed sum per word. November 12, when about twenty-four hours out from Queens-town, the following news message was received by the captain of the "Oceanic," and was posted for the information of the passengers: "Hughes elected governor of New York, 55,000 majority. Democrats otherwise very successful. Durand, British ambassador, giving up Washington. Karl Hau, professor Roman law, Washington University, arrested, Hotel Cecil, charged with murdering mother-in-law, Baden. Peary arctic expedition arrived in Labrador. Reached within two hundred miles of pole. Returns shortly."

It is truly a wonderful achievement of science when news messages like the preceding can be received on the high seas. It will soon be possible for ocean vessels to be in constant communication with the shore.



STATEROOM



THE "OCEANIC"

the expense. About thirty-six engineers are needed, and something like one hundred and fifty stokers, oilers, etc., are required to feed the furnaces, and keep the machinery in proper repair. The total crew, I believe, number between three

Let it not be forgotten that all these things are a sign of the end. Truly we have reached that predicted period when men are running to and fro, and knowledge has been increased. All this is but to hasten the news of the coming of the Lord.

G. B. THOMPSON.

Go to School, Young People

I HAVE been thinking of the value of the environments that surround us in our education. What an inspiration it is to the young man and young woman when they come to school to be associated with young men and women who have high ideals before them. I shall never forget my own experience. When about seventeen years old, I was in Colorado herding cattle. I had an aspiration to be a cowboy. My mother had a desire for me to get an education for the Lord's work. One Sabbath afternoon she took me out on the mountainside and said, "I want you to go back to Battle Creek and go to school." I said, "I can't go back to Battle Creek and go to school. I have decided I am going to be a ranchman." My mother saw that she was not making any impression upon me, and finally she said, "Let us pray." I shall never forget how we got behind a boulder and knelt down, and mother kept praying that I would consent to go to school. It was one of the hardest experiences for me to be willing to go. At last I consented, and went back to Battle Creek. Mother thought that if I went back there for about two years, perhaps I could do something. After two years were up, I came home, and mother asked me what I was going to do. I said, "I am going to college three years more." She said, "How is that?" I said, "I have been there, and I have seen young men and women getting an education for God's work, and that is what I want to do. I want to get an education for the Lord's work." The association with those young men and women and with God-fearing teachers inspired me with a higher ideal. I saw some of the other boys driving cattle. That seemed to me a pretty cheap sort of work, and I have never regretted from that day to this that I went back and worked along until I finished my course.

I want to say to you, Stick right to it till you get a good training. The kind of ax to have is a sharp one, and it pays to take time to sharpen your ax. I remember what Elder Farnsworth said one time when he was speaking to the students in Battle Creek. He said: "Now suppose that it is only six years till the Lord will come, what shall we do? Shall we lay down our books and go out and see what we can do to bring souls to Christ? Young man, if it is six years till the Lord shall come, and it will take you four years to get the preparation, you will do more in the two years in the work of God than if you would go out and spend the whole six years." Without a training, without a preparation, you would lose heart and courage in the work, and might lose your own soul. It takes time to get a training, and it pays well in the end.

And not only is there an inspiration from association with others, but there is that inspiration which comes from association with God, and that gives us the highest inspiration. You remember when Naaman came to Elisha to be healed of his leprosy. After he had been healed, he wanted to make Elisha a present, but Elisha said, "As the Lord liveth, before whom I stand, I will receive none." Elisha realized that he stood before

God, and the whole complexion of things is changed when we realize that we are in the presence of God, when our lives are lived as in the presence of God. For whom are we working? To please the teacher? To compete with the fellow student?—No, something higher than that. Before God we stand.

And that was what made Moses faithful to the end. "He endured, as seeing him who is invisible." If our lives rest on him, we do not see these rough places that give us a chance to get discouraged. There are some hard places in the road, there are some stones, pitfalls; but we are looking at him who is invisible, and we do not realize the pitfalls are there, and pass by with our hand in his, sure that he is leading, and that he is guiding in the work.

I have met a great many young people who say, "Well, if I get a preparation, do you think there will be work for me to do?" Do you believe that the Lord has called you to a preparation? Well, then, do you think that he has

or your lives shall end. We can not afford to give ourselves away after we have given ourselves into the Lord's work.—J. L. Shaw.

Calcutta, India.

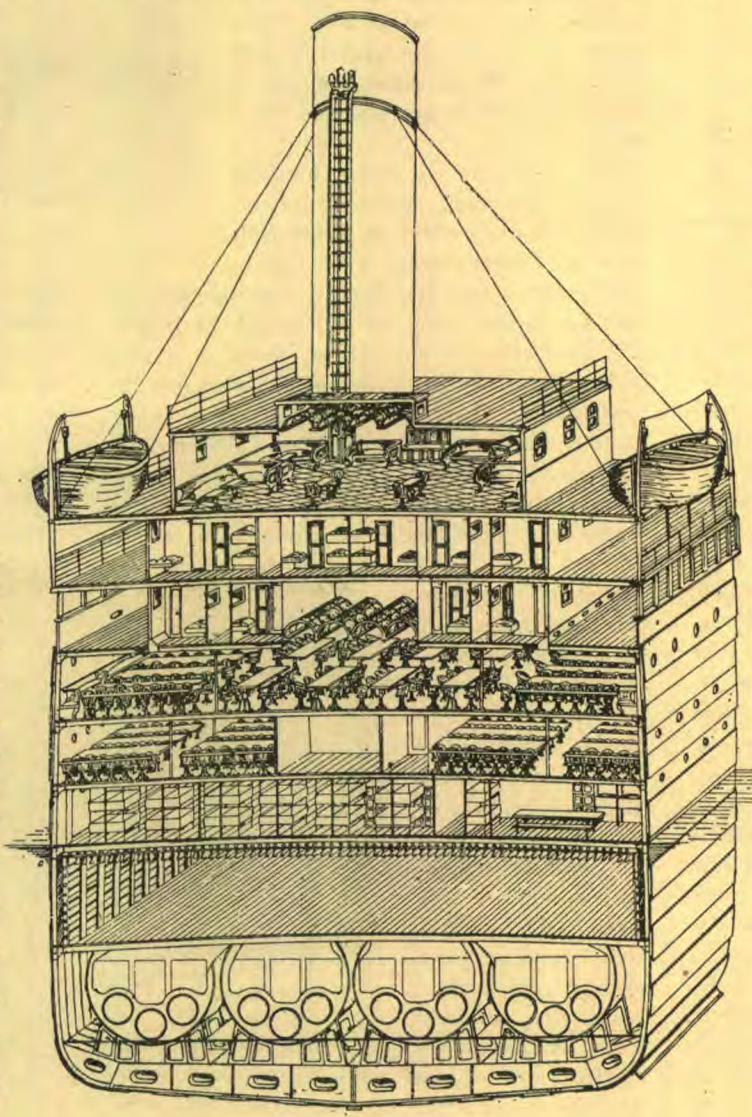
How the Kongo New Testament Was Welcomed at Wathen

I WISH that all those who are interested in foreign missionary work, and especially in the work of the British and Foreign Bible Society, could have been at Wathen when we received the new edition of the Kongo New Testament, translated by Dr. Holman Bentley, and published by the Bible Society. Could they have seen what we saw, their interest would have been greatly intensified, and they would have thanked God with glad hearts for the hold which his Word has on the love and affection of our Kongo Christians. On the day on which our share of the boxes containing New Testaments came up, there was great excitement, for we had not had a copy for months. During those months many Christians had been saving money, in order to buy a copy, and many of our boys and girls had been collecting bundles of firewood, carrying water, and doing other work to earn a copy (we do not believe in giving them away). On that day the news soon spread that the New Testaments had arrived, and those who lived near by came, and what excitement! what rejoicing! as they got their copies, and rushed off to show their treasures to others. During the next few days the people came from far and near. Some, fortunately for them, had deposited their money weeks before, and so their copies were put one side. But alas! many had to go away without being able to obtain a copy, and our only hope was that at other stations they had not disposed of their supply so quickly, otherwise we should have to wait at least six months before we could get any more. It was extremely pathetic to see some of our young people go away empty-handed, sobbing as they went, sobbing as if their hearts would break. They had put their hearts and their hopes into getting a copy of God's Word at that time, and now they might have to wait six long, weary months before they could get one; it seemed too much to bear. The tears rushed to our eyes in sympathy, but ours were also tears of joy and gladness that there was such a thirst for God's Word among the people. One could not help thinking how many there are in the home land who have Bibles enough and to spare—which, alas! may not be opened for six months or longer at a time. Surely if such could have seen these Christians weeping because they possibly would not get a copy for six months, they would prize their own Bibles more, and thank God for the possession of the Living Word.—Selected.

The Book of Ezra—No. 1

THE book of Ezra is sometimes styled "The Book of the Decrees," because the whole book is really a history of the issuing of the decree to restore and build Jerusalem, referred to in Dan. 9:25. Ezra is an important book, as it is the only one in the Bible that gives the facts from which a definite date is determined for the beginning of the long prophetic period of the twenty-three hundred days of Dan. 8:14.

In order to understand fully the record given in the book of Ezra, one needs to keep in mind



1 Sun deck. 2. First-class smoke room and library. 3. Boat deck. 4. First-class staterooms, etc. 5. Promenade deck. 6. First-class staterooms and second-class smoke room and library. 7. Upper deck. 8. Crew forward. First and second-class staterooms. First-class saloon amidships. Third-class smoke room aft. 9. Middle deck. 10. Second-class staterooms and third-class mess room amidships. Third-class accommodation forward and aft of saloon. 11. Lower deck. 12. Meat chambers and cargo forward. Crew and coal bunkers amidships. Third-class aft. 13. Orlop deck. 14. Meat chambers and cargo forward. Coal bunkers amidships. Meat chambers and cargo aft. 15. Lower orlop deck. 16. Cargo forward, coal amidships. Cargo and meat chambers aft. 17. Holds. 18. Cargo and deep ballast tanks forward. Coal engines and boilers amidships. Deep ballast tanks and cargo aft.

called you to the preparation and then has nothing for you to do? Just as surely as God has called you to the preparation, just so surely he has a work for you to do, and if you unite with him in the preparation, you may be united with him in the work which he has for you to do. I have often wondered what per cent of the young people who attend our schools really get out into the work. There are quite a number who fall out by the way, and get tangled up with worldly projects. My dear young man, young woman, may God help you to fix this resolve in your soul and in your heart, that you will stick to God and to his work until time

the names and length of the reign of the first seven kings of Persia. Darius the Mede, the first king, is not mentioned in the book, as Ezra's record begins with the first year of Cyrus.

Cyrus reigned seven years, his son Cambyses seven and one-half years, Smerdis the Imposter half a year, Darius Hystaspes thirty-six years, Xerxes twenty-one years, and Artaxerxes forty-one years.

The first part of the wonderful decree was given in the first year of Cyrus, and if God's people had been walking in the light of God's providences, they would have all left Babylon at that time; but their hearts were in Babylon, and seventeen years passed, and still the Lord's house was in ruins, and the majority of God's people were drunken with the pleasures of Babylon. God at this time in mercy wrought for his people at both ends of the line. In Babylon he placed a wise king on the throne, one who could be influenced by heavenly messengers to forward the work of the Lord. Dan. 10:20. At the other end of the line, in Jerusalem the Lord raised up the prophets Haggai and Zechariah to warn his people of the danger of loitering in Babylon. Through Haggai the Lord revealed to his people in Jerusalem their selfishness in providing good homes for themselves while the Lord's house lay waste. Haggai 1:1-11. And through Zechariah he sends in clarion notes to those still in Babylon: "Ho, ho, come forth, and flee from the land of the north, saith the Lord; . . . deliver thyself, O Zion, that dwellest with the daughter of Babylon." Zech. 2:6, 7.

The Lord is merciful, and always prepares the way before his people, so that they are without excuse if they fail to walk in the right way.

Darius Hystaspes reissued, in the second year of his reign, the decree of Cyrus, and made every provision necessary for the work in Jerusalem to go forward. Nothing now stood in the way, but the people of God themselves. Ever since Satan was jealous of Christ in heaven, jealousy and faultfinding has ever been a great stumbling-block that Satan has cast in the way of God's people.

Joshua and Zerubbabel had been the leading men in the work and in urging the people to go forward. Finding fault with God's appointed leaders has been one of Satan's strong points all the way down. Satan now began defaming the character of Joshua; but while those influenced by Satan were denouncing Joshua, they did not realize that the angel of God stood by the Lord's appointed leader. Zech. 3:1. The Lord knew Joshua was not perfect, and that he had made mistakes; but he would not allow Satan to accuse him. The Lord can take care of his own people, and he does not allow Satan to triumph over them. When Israel was full of murmuring and sin, the Lord would allow Balaam to speak only good of them before the heathen. Num. 23:21, 23. The Lord told Joshua if he would do his will, he would give him "places to walk among these that stand by." To see the real beauty of the third chapter of Zechariah, we need to remember the position Joshua occupied, and the peculiar trials he had to endure. By reading Ezra, Haggai, and Zechariah together, one can better comprehend the condition of the work at that time. The fact that the third chapter of Zechariah was a personal testimony given to Joshua during the second year of Darius the Persian, does not make it any less precious to us. It applies to every soul that finds himself clothed with the garments of sin, and God is just as willing to clothe us "with change of raiment" as he was Joshua over twenty-four hundred years ago.

MRS. S. N. HASHELL.

HAPPY is the person who can say as did Florence Nightingale: "I have done nothing, nothing, but I have *never refused* God anything."

One of the World's Heroes

ONE afternoon in late October, in 1905, the writer of this article called at a small, plain house in the old foreign concession in Tokyo, and was shown into a study, where sat a man quite helpless from paralysis and having no outward signs of distinction of any kind. He had a strong and kindly face, a friendly manner, and the air of a scholar. But there was no great show of scholarly apparatus in the way of books or the many labor-saving devices of modern students. There was nothing to show that this man had wrought one of the greatest works ever wrought by one man since the world began, and under circumstances which seemed to compel despair.

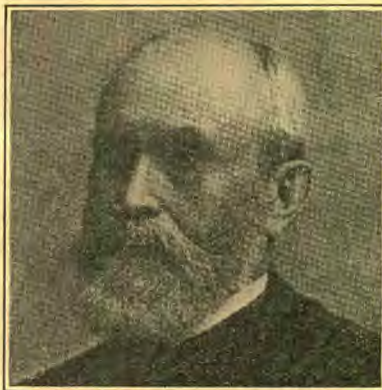
The man's name was Samuel I. J. Schereschewsky, missionary bishop of the Protestant Episcopal Church, and his work was the translation of the Bible into Chinese in two versions, the Mandarin and the Wen-li. The former is the official language of China, and the latter is that of the scholars and literati. In these versions Bishop Schereschewsky gave the Bible to nearly four hundred millions of people, almost one quarter of the population of the earth; and most of this work was done after he had become helpless from paralysis, and in the midst of pain and weakness.

The bishop died last November. Some church papers have taken notice of the fact, but comparatively few persons know that such a man ever lived and wrought such a work against such overwhelming odds.

Bishop Schereschewsky was a Polish Jew, born in 1831 of orthodox parents in humble circumstances, in an obscure town in Russian Poland. His father destined him to be a rabbi, and his early education was directed to this end. After studying in lower schools, he went to the University of Breslau, where a Hebrew New Testament fell into his hands and convinced him that Jesus was the Messiah. This led to a break with his family, which resulted in his coming to America. On his arrival in New York he was warmly received by some Polish Christians, to whom he was recommended, and in the course of time he entered the Western Theological Seminary of the Presbyterian Church. But before finishing his course, he joined the Protestant Episcopal Church, and entered the General Theological Seminary of New York in the fall of 1858.

The next year he sailed for China as a missionary under the auspices of his church. On arriving there he showed a remarkable talent for language, and in a short time he was at work as an assistant in translating the prayer-book and parts of the Scriptures into Chinese. But he soon became an independent translator, and rendered the whole of the Old Testament into Mandarin himself. This took him eight years. The New Testament was translated into Mandarin in conjunction with Bishop Burden. His version was adopted by the English and American Bible Societies, and passed through many editions. After publishing this work he returned to the United States for three years. During this time he was elected Missionary Bishop of Shanghai.

During this stay in America he collected money for founding St. John's College in the suburbs of Shanghai, the first non-Roman Christian college established in China. He returned to Shanghai in 1878, and superintended the launching of the new college enterprise.



In 1881, on a hot August day, he had a sunstroke,—or something like it,—and was partially paralyzed in consequence. He was sent to Europe for treatment, but received little benefit. In 1883 he resigned his episcopate, as he was unwilling to retain an office the duties of which he could not perform. In 1886 he returned to the United States, although he then had only a partial use of hands and feet, and suffered from difficulty of speech.

Most men under such circumstances would have thought their work done, and might even have thought it a tempting of Providence to undertake further work. But the bishop thought otherwise.

When he began to translate the Scriptures into Wen-li, the classical dialect, he did it at first by dictation, but afterward he used a typewriter, employing the Roman alphabet to spell out the Chinese sounds. Part of the time his middle finger—the only one of which he had the use—was too weak to press down the keys of the machine, and then he used a stick for the purpose. In this way he printed off some twenty-five thousand pages of manuscript, a task which took nearly nine years.

When about through with it, he asked to be sent out again to China, and went back to publish his translation in Chinese form. He had spent a year and eight months in putting the manuscript into Chinese characters, with the aid of Chinese scribes, when he accepted an invitation to go to Japan to superintend the printing of a revised version of the Old Testament in Mandarin. Printing is done more cheaply in Japan than in China.

In addition to the work of revision, he kept up his work of preparing the Wen-li version for publication. This version was found to be so good that the Bible Society undertook the expense of printing it. Thus, finally, the two best Chinese versions of the Bible were given to the world mostly through the labors of this one man; and most of his work was done after he became helpless through disease. Both versions have been adopted by the Bible Societies as the best existing translations.

Bishop Schereschewsky also began a reference Bible, a species of concordance, for these two versions. This work he did not live to complete. But he gave the Bible to about one fourth of the earth's population,—a work of measureless beneficence,—and by his courage and energy did humanity itself imperishable honor.

Had one been looking about for men to do this work, it would have been said that only a large company of scholars would be equal to it; but it was done by a man of persecuted race, an exile from home and country, and almost absolutely helpless through disease.—*Youth's Companion*.

BIBLE READERS COURSE

The Millennium—No. 2

1. Where is Satan during the thousand years?

"And I saw an angel come down from heaven, . . . and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years." Rev. 20:1, 2.

2. What is the condition of the earth during the millennium?

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. . . . I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were

broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23, 26.

3. *Will any man live on the earth then?*

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled." Jer. 4:25.

4. *When will Satan be released?*

"And when the thousand years are expired, Satan shall be loosed out of his prison." Rev. 20:7.

5. *What will he immediately do?*

"And shall go out to deceive the nations which are in the four quarters of the earth." Verse 8.

6. *When they think themselves able to take the beloved city, what happens?*

"And fire came down from God out of heaven, and devoured them." Verse 9.

7. *When the earth is purified, who will inherit it?*

"For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Ps. 37:9.

EMMA S. NEWCOMER.

Memory Text

"But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:10, 11.



"He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies:
To deny is to die."

Young People's Lesson

THE Young People's lesson study in "Ministry of Healing" for the Sabbath following the twenty-sixth of January, the Young People's Day, is found in the INSTRUCTOR dated Jan. 15, 1907. Because of the special program for the twenty-sixth of January, the regular lesson study is omitted this week.

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Order of your tract society, or of the International Publishing Association, College View, Nebraska.

A Boy Soul Winner

A LITTLE boy in England went to his pastor and asked him if there was not something that boys could do for the Lord. The pastor said, "Why, I don't know. You are too small to lead a class, and hardly old enough to be a tract distributor. I don't know what you can do." "Seems to me," said the child, "there ought to be something for boys to do." The pastor thought a few moments, and then asked, "Is your seat mate in school a Christian?" "No, sir, I think not." "Then go to work as the Lord shall show you, and secure his conversion. Then take another and another. I can not tell you exactly what to do, but if you pray, the Saviour will show you how to gain their salvation."

Some months after that, when Mrs. Palmer was holding meetings in that place, this little boy was lying very ill. The doctors had given him up to die. His father went to the afternoon meeting, and when he came home, little Willie roused up and asked his father, "Was Neddie Smith at the meeting this afternoon?" "Yes, dear." "Did he give his heart to the Lord Jesus Christ?" "No, I think not." "I'm so sorry," said the little sick boy, "I thought he would." The next day his father left him again and went to the afternoon meeting. When he came home, Willie asked him the same question, and expressed the same disappointment that his little friend was not converted. The third day Willie was yet alive, and when his father came home from the meeting, he asked the same question and received a different answer. "Yes, Neddie gave his heart to the Saviour this afternoon." "I am so glad," was the answer.

After he had passed away, they opened his little box and found a list of forty boys. The first one was his seat mate at the time when he went to the pastor and asked for something to do for the Lord, and the last name was that of Neddie Smith. And every boy on the list was converted. He had taken them one by one in faith and prayer, giving them books to read, showing them texts of Scripture, praying with

and for them when the Lord awakened them, and the whole forty had been converted through his efforts. And there is plenty for us all to do, and, if we are willing, the Lord will show us how to do it. The only thing is to be ready to obey his voice and let him lead and teach us. "Speak, Lord, for thy servant heareth," and heareth to obey.—*Selected.*

A CHRISTIAN is sleeping. He has drifted out to sea. Some morning he awakes and chides himself, "I have rendered my Master no service; my life is self-centered; I have lived too much in the getting. I will begin to give again." And so he sets out to win a soul. He finds that the wells are dry. What Christ can he preach? What message can he give the world? A trail of defeat and inconsistency lies in the background of his own life. He has no argument, no inner confidence to give conviction and reality to his testimony. He is dumb. Christian, it takes men to win men, and it takes Christ-men to win men to Christ. It is the life that counts.—*The Ram's Horn.*

Our Training-Schools

Oakwood Manual Training-School

BELIEVING that the readers of the INSTRUCTOR will be glad to know of the progress of our colored training-school, I will gladly note a few items of interest.

The school is now on its twelfth year of work, and has had its share of perplexities, yet no great calamity had ever befallen it until the evening of October 11 last, when its main building was destroyed by fire. Faithful efforts were made to put out the fire, but all attempts proved useless. Quickly indeed were the building and its contents consumed. Only a typewriter and one office chair were saved. One student, who unwisely went to his room when the fire was rapidly spreading, with the hope of saving his trunk, lost his life. This untimely death brings sadness to the school. The young man was a Christian, and was much interested in the Lord's work.

We are glad to say that the building which was burned, though the best by far of our equipment, did not make the institution. We have yet with us a good company of students, no one having gone away because of the fire. All remained, loyal to the work, patient in many inconveniences, and hoping soon to be better accommodated by the erection of new buildings.

Already we realize that the Lord has rich blessings in store for us. Manual Arts, one of the five proposed new buildings, is nearly completed. It is the plan to use this structure for various shops. Work on the foundation of the new Study Hall is well under way. It is expected that this building will be ready for occupancy in the early spring.

Later, a boys' dormitory will be erected; also a small building to be used as dining-room and kitchen, as well as another for bath and treatment rooms. We greatly appreciate the kind gifts of friends, which make the erection of these buildings possible.

Nearly all the students are interested in Christian work. A strong Young People's Society is actively engaged in missionary efforts, both by correspondence and by personal work in the surrounding country. About five hundred of the special number of *The Watchman* have been ordered, and a rich blessing is expected in placing these in the homes of the people.

A great work is yet to be done for the colored people in giving them the last message of mercy, and this school must act a prominent part in training workers. W. J. BLAKE, Principal.

CHILDREN'S PAGE



The Captive Baby Seal

Nor long ago a baby seal was captured, tied up in a gunny sack, and thrown upon the deck of a vessel just leaving a northern port on the Pacific coast. When the vessel anchored, eighty miles away from its starting-point, the mother seal, having followed the ship all this distance, came up to the side of the boat and barked until the baby seal in its eagerness to get to its mother, jumped overboard. The mother seal then tore off the sack, and let the little fellow go free.

Clothes for Elephants

A WOMAN in New York has for thirty-five years supplied the clothes that elephants and other animals wear in the circus. The making of a garment for the great Jumbo was quite a different proposition from that of providing one for some of the smaller monkeys; but in either case this woman was equal to the task.

Elephants have to be fitted individually, as they differ considerably in form. One thousand dollars several years ago provided a handsome robe for an elephant, but now two thousand dollars or more is required, for each year richer fabrics and more elaborate trimmings are used.

Kindness to Animals

THERE are a great many species of the different classes of animals over which our Creator gave us dominion. And he expects that we shall protect and be kind to them.

Many persons have the idea that those animals which they own are to be handled as they see fit. God did not give us these dumb animals to abuse. He wishes us to treat them as our friends. We shall be held responsible for the manner in which we treat his animals.

Some persons take delight in torturing dumb animals; they like to hear their moans and cries of anguish and pain. There are societies formed throughout the country for the protection of dumb animals. Let us all give our support to such bands, and try to follow out their precepts.

Perhaps many of us have a feeling of sympathy for these little harmless creatures which are almost extinct, and probably would be entirely so if it were not for the laws which protect them part of the year. Wouldn't it seem better if we could have the wild animals so they would be glad to see us coming, instead of running away from us to seek a place of safety?

FLOYD E. BOWEN.

Of What Are Little Girls Made?—No. 1

UNCLE JOHN made a great pet of Molly,—perhaps because he had no little girl of his own,—so one day Molly asked him to tell her really truly what little girls and boys were made of. "Boys and girls," he said, "and men and women, are made out of what they eat and digest; that is, the food they eat is made over in the body, and manufactured into *them*, very much as wheat is manufactured into bread, though a stalk of wheat and a slice of bread do not look much alike. So if you eat a piece of chicken or a dish of beans, it does not remain chicken or beans but is turned into a piece of Molly; or, to be really exact, it is turned into substances that will help to make Molly's whole body grow and be strong."

For a long time after this there were other puzzling questions in Molly's head. What is chicken made of?—Well, of the corn and other feed, very likely. And the corn, what is that made of?—Of the food it got in the earth, and the water from the rain. And these, what are they made of?

Years after, when Molly went to high school and college, these questions were answered, and more, too. This is part of what she learned.

Long ago, when the world was several hundred years younger than it is now, people believed that all things about them were made from just four substances,—earth, air, fire, and water. You see they probably puzzled things out very much as Molly did herself; she got down to earth and water, you remember. These four substances they called the *elements*, because apparently they could not be separated, or divided, into anything simpler. Earth was just earth, water was just water. But by degrees they began to find out that water was not just water, it was made of oxygen and something else—hydrogen. Many of you may have heard these names. And air was not just air, but was made chiefly of oxygen and something else—nitrogen; and as for earth, why, it was made of dozens of different things. So, all by themselves, without any one to teach them, men began to study this wonderful world we live in, and to find out, step by step, what everything is made of, and they called this kind of study *chemistry*.

This is certainly one of the most wonderful and fascinating studies in the world, and no one has ever yet been able to say he knows all about it; for though learned men give their whole lives to the subject, yet every year something new and wonderful is found out, just to show them how much there is yet to learn. But one thing they think they have pretty nearly discovered is the number and variety of the chemical elements, that is, the substances that everything in the world, ourselves included, is made of. For instance, oxygen is said to be one of these elements, because no power on earth, so far, has been able to break it up, or separate, or divide, it into two different things, as water, long ago, was divided. Hydrogen is another element. Gold, silver, and iron are all elements, for though a gold ring, a silver dime, and an iron spoon all have something else mixed with the gold and silver and iron they are made of, yet if you separate out the gold, you could not separate it into anything else than gold, and the same is true of the silver and the iron.

It is possible for you to learn a little more about chemistry by comparing it to the English language in this way: The English language has over two hundred thousand words, but all these different words are formed from twenty-six letters.

In the world there are millions of different things, but all these things are made from about seventy (perhaps between seventy and eighty) chemical elements.

If we wish to write or print the word "water," we take five different letters of which it is composed, arrange them in a group in the proper order, and then we have formed the word "water," which every one who can read English will know.

If we wish to make the real substance water,

we take the two different chemical elements of which it is composed, hydrogen and oxygen, and get them to combine themselves in the proper order, and then the real substance *water*, of which these letters are only a symbol, will be formed. There is, however, a quick way of writing the word "water" which every one who understands a little chemistry will know. It is H_2O . This symbol means "water" in chemistry. Now let me explain a little about this.

Chemists, for the sake of making things easy and simple, are fond of writing just the initials of the names of the elements; H for hydrogen, O for oxygen, and so forth. Sometimes the initials of the Latin names of elements are used, as Ag for *argentum*, the Latin name for silver.

Now, all the elements are made up of very small parts, smaller than you can even imagine, much less see. These little parts are called *atoms*. It takes two atoms of hydrogen to combine with one atom of oxygen; in other words, it is said that one atom of oxygen can hold two atoms of hydrogen, just as a girl may stand holding two others, one by each hand—H—O—H.

One atom of oxygen, then, holding two atoms of hydrogen, forms a little group, just as the girl, with two others, may form a little group. In chemistry this group is called a *molecule*, and H—O—H represents how a molecule of water is formed. (By the way, it would take hundreds of these molecules to make one drop of water.) When the chemical formula, as it is called, for "water" is written, it is generally in the way I told you first, H_2O , because it is simpler and quicker, and expresses to any one who knows as much about chemistry as you have learned to-day, that two atoms of hydrogen have combined with one atom of oxygen to form a molecule of water.

But let us go back for just a little while longer to our comparison of chemistry with the English language.

In English we may take the same number and the same kind of letters, and by arranging them differently form two different words, as, p-e-a-r, r-e-a-p.

In chemistry we may take the same kind and the same number of atoms, and if they are combined in different ways, that is, if the molecules are differently built up, we shall have two different substances. Let us take our old friends hydrogen and oxygen, and a new friend, carbon, and see. C_2H_5OH is alcohol. CH_3OCH_3 is ether. Now count and see that in each molecule there are six atoms of hydrogen, two of carbon, and one of oxygen,—just the same kind and number of atoms, but differently grouped, or arranged, and so making two different substances.

Again: we may take two English words, and by exchanging one letter in each, form two different words, as, salt, hand—halt, sand.

Now, we can do just the same in chemistry, for very often when two substances are brought together, an exchange of elements takes place, and two quite new substances are formed. $NaCl$, or sodium chlorid, + $AgNO_3$, or silver nitrate, = $AgCl$, or silver chlorid + $NaNO_3$, or sodium nitrate. By the way, $NaCl$, or sodium chlorid, is merely a grand kind of chemical name for the salt that you eat every day on your potatoes.

Some of these elements we have been speaking about are invisible, like the oxygen and nitrogen in the air. They are what are called gases.

Sometimes when two of these gases, such as oxygen and hydrogen, combine with each other, the new substance formed is visible, like water. Then again, quite the contrary takes place. There is carbon, for instance, which generally appears as a black, solid substance, but when it combines with oxygen, the two go off together perfectly invisible, as if by a stroke of enchantment, in the form of a gas called carbon dioxide, or carbonic acid gas, or CO_2 . You may have heard of this; the air of the schoolroom has often too much of it by recess time, if the windows have not been opened during the morning.—*Mary D. Chambers, in Boys and Girls.*



Some Photographic Notes Photographic Express Rates

Goods sent by prepaid express are carried at special rates, provided they are photographic goods. Ten cents carries the first $1\frac{1}{2}$ pounds, with one cent for each additional two ounces.

Simple Retouching Method

Parts of a negative painted with a small brush and diluted yellow ink or "diamond dye" yellow, will print more slowly than the parts that are left unpainted. Thus if part of some negative prints too fast, while another part prints too slow, it is only necessary to "yellow" the fast-printing part a bit to slow it up to the desired speed. Be careful not to make any part too yellow, as long soaking in cold water is required to remove the dye.

For Dropping Bromid Solution

Those who use bromid of potassium in their solutions, know how difficult it is to measure out just so many "drops" of the liquid. Often the bottle is far too generous, and the developer is spoiled. A good plan is to "drop" the bromid with a medicine dropper, or with a five-cent fountain-pen filler. A hole may be cut in the cork of a small bromid bottle, and the dropper inserted (see Fig. 2); here it will be always ready for instant use.



Fig. 2

To Print from Cracked Negatives

If a valuable negative becomes cracked, place a clear sheet of glass the same size upon the back of it, and bind the two together with little strips of gummed paper. A good print from such a negative requires that it be kept in motion while printing, so that the sunlight can fall upon it from many different angles. This can be effected best by holding the frame in the hands and turning it while the printing is progressing.

Photographs in Water-Colors

Photographs on platinum paper undoubtedly are best adapted to artistic color treatment. Other papers may be used, but the results obtained are generally far from good. Very fine effects, however, can sometimes be had with the cheap and widely known water development "sepia" paper. The print to be colored must be soft and of light tone, a great deal lighter than the usual print.

The colors used are common water-colors, which can be bought in small cakes. Those generally used are Prussian blue, Naples yellow, rose-madder, vermillion, carmine, Hooker's green, Vandyke brown, sepia, burnt sienna, cobalt blue, yellow ochre, and Chinese white. All these need not be had for every subject, but for a variety of work all will be found useful. They

can be mixed and diluted in small saucers, or on a white plate. As for brushes, common water-color brushes are used. A large brush is desirable for broad washes and for moistening the print preparatory to coloring.

Taking a good position by a window, first moisten the paper thoroughly, blotting off all surface water. Then apply the broad sweeps of color, such as sky, or sea, or meadow. Apply only thin coats of color, because a thin color can be strengthened, but a dark color is hard to lighten. Thin cobalt blue is good for many skies. In using rose-madder and yellow for sunsets be careful not to apply too much. Study the cloud colorings in good colored prints.

Naples yellow represents sunlight on the ground, on rocks, and on tree trunks. All distant objects should have a grayish-purple or blue tone, to represent "atmosphere" and distance. Remember that trees are not a broad even green, as some parts are dark and others light. Tree trunks are made with delicate washes of browns, yellows, reds, and greens. A study of some good colored pictures, or of nature itself, is far the best teacher.

When carefully colored, a good platinum print of the proper shade can scarcely be distinguished from a choice water-color.

EDISON DRIVER.



The Bear City

IN Switzerland there is a charming city, "the Bear City," called after the bear, which is a conspicuous feature everywhere in the town. It is Bern, capital of the Canton of Bern and also of Switzerland. The River Aar flows around a bold sandstone peninsula, rising over a hundred feet above the swift torrent, and here, on this magnificent site, Bern is built. Splendid high bridges span the deep ravine on all sides, adding to the picturesqueness of the city.

It got its name in this fashion. Away back in the twelfth century Berthold von Zähringen, wandering along the Aar, found and killed on this flat-topped peninsula a ferocious bear. The animal had been the terror of the country. In commemoration of the event Berthold founded a town in 1191, naming it after the bear. Thus began the devotion to Ursa Major, which has always been the pride of the Bernese, the word "bären" being the German for bears. For more than seven centuries they have kept pet bears in the town, have set up images of bears, put them on their coats of arms, on heraldic emblems, on fountains and monumental groups, in clock-towers, where they strike the hours.

The very first thing that attracts the notice as one walks through the queer old streets is the bear. In the shop windows there are bears of all sorts carved in wood in every size, from the big family of papa, mama, and baby bruins, which are intended to decorate somebody's parlor, to the tiny ones that stick their noses up in the air in a very saucy manner. There are bears nursing babies, bears at dinner, bears on bicycles, bears in automobiles, bears holding the Swiss flag—a white cross on a red ground—in their arms, and hanging out their tongues, seeming to laugh as they do so. One of my own purchases was a sitting bear, carved out of wood, that formed an inkstand.

"The very next window, which is a bakery, contains bears in gingerbread and 'pfefferkuchen'—pepper cakes—and even the cakes bear an icing in the same favorite design. There are chocolate bears and sugar bears, and bears carved in stone over the doorways, and on the corners of the fine old buildings. In the middle

of the pavement is a fountain of fine fresh water, and surmounting it is a very big bear, in large armor, with a drawn sword in one paw, while in the other is a banner. A little one crouches at his feet, eating a bunch of grapes."

Just behind this fountain, which is called the Zähringen Fountain, in memory of Berthold von Zähringen, stands a huge clock-tower. The old clock-tower is on the side wall of the ancient West Gate, though now the central point of the widely extended city. Here sits a figure of the great Berthold in solemn state. The approach of each hour is proclaimed to him by the crowing of a cock. When the hour comes, a troop of bears march around, a dignified bear nods his head at every stroke, and Time turns his hour-glass, opens his mouth, and raises his scepter. The performance always attracts a crowd of people.

On the cathedral terrace is the bronze statue of Berthold von Zähringen, guarded at each of the four corners of the enclosure by a faithful bear.

Across the Aar is the bear-pit, where the live bears are kept. It is four hundred years since the government of Bern gathered the first ones into the pit. "Naturally the old bears died off, but there have always been enough of their descendants to keep the pit full. In fact, there are not many people who can boast of belonging to such an ancient or distinguished family as can the bears of Bern. They have had to change their residence a number of times during these four hundred years, being crowded out of one place after another as the city grew larger.

"The bear-pit is always surrounded by an interested circle of spectators, who are never tired of watching the antics of the little ones, or the dignified performances of the old bears. Near by are booths, where women sell white bread and bunches of carrots, with which children amuse themselves by throwing them down into the pit. The big bears lazily raise themselves up, wave their huge paws in the air, and with one eye apparently watch the spectators. They are always on the alert for a flying carrot or a cluster of fruit, catching them very deftly in their mouths. On the other side of a stone division in the pit are the baby bears, which dance and roll over and over or thrust their heads into a basin of cool water. They are funny, jolly little bears, and it makes one laugh to look at them."

In 1798, when Napoleon despoiled all this part of Europe of its treasures to carry off to Paris, he took thither these historic bears. The city was inconsolable, and when the empire fell, one of the chief stipulations of the Swiss was for the return of the bears. They were brought back with great pomp and rejoicing, and once more occupied their old home, to the delight of all.

Bern has a noble history, however, and is a city justly proud of its buildings, of its charitable and educational institutions. There is a charm about it, for it is beautiful for situation. From the magnificent terrace, which is just south of the cathedral, which lies high above the Aar, there is a magnificent view of the Bernese Alps. It was here we saw for the first time the Alp-glühen, Alp-glow, and the Nacht-glühen, or after-glow, whose roseate hues are so indescribable in their beauty. My diary has this: "It entranced me, and with feelings akin to pain, I watched it die away. I thought it must abide."

Bern early engaged in the struggle for liberty, and fought steadily for freedom, which the Swiss Confederation eventually gained. It adopted the principles of the Reformation as taught by Zwingli, and passed through many vicissitudes, still holding the faith. It fell under the power of one of the most remarkable oligarchies of Europe, the government being in the hands of not more than two hundred families, but now enjoys the liberty that belongs to Switzerland, and is the capital of the Swiss cantons.

The citizens are courteous, with no bear-like gruffness. They are progressive. Here, as in all Switzerland, the schools are excellent, and fit their scholars to play well their part in life. They pay much attention to the languages of other countries, especially of England. There are few boys who pass through the schools who can not speak at least three languages. Switzerland is small, but it certainly maintains a high standard of education. Our sister republic is deserving of great honor.—*Lutheran Young People.*



MT. VERNON, WASH., Dec. 2, 1906.

DEAR EDITOR: As I have not written to the INSTRUCTOR for a long time, I thought I would do so. I am going now to the Forest Home Industrial Academy, Mt. Vernon, Washington. We have quite a large school here this year.

I go to Sabbath-school every Sabbath. My Sabbath-school teacher's name is Mrs. MacDonald. She is also my school-teacher. I am sixteen years old, or will soon be. I hope some of the INSTRUCTOR readers will write to me.

ESTHER SOULES.

ELK RIVER, MINN., Dec. 6, 1906.

DEAR EDITOR: I saw the Bible problem in the INSTRUCTOR of November 20, and have worked it out.

Mama, grandma, and I are the only Sabbath-keepers here, and we are ten miles from any Sabbath-school, so can not go very often, but we have the lessons at home.

I am fourteen years old, and am in the seventh grade in school. I have had the INSTRUCTOR for two years, and like it very much. This is my first letter to the INSTRUCTOR, and I hope it will be printed.

DALE E. FELIX.

OLWEN, WYO., Dec. 9, 1906.

DEAR INSTRUCTOR READERS: It is not a year since I first subscribed for the INSTRUCTOR. I like to read it very much; it is truly an instructor, as I learn many valuable things from its pages. I enjoy reading the letters. My papa, mama, brothers, and sisters are the only Sabbath-keepers here, except when my papa's brother is with us. We believe this third angel's message, and want to be faithful in showing it to others. I am over thirteen years of age, and have attended school but three months since coming to Wyoming. We have not had church-school privileges. My brother and I study at home. I hope to meet you all in the new earth.

RALPH H. LAMBERT.

MENA, ARK., Nov. 14, 1906.

DEAR EDITOR: I think the INSTRUCTOR is a fine paper. I wish more would write, as I enjoy reading the letters. We have a school here of sixteen scholars. Only two of them are Adventists. Miss Josephine Wilson is our teacher. I am in the sixth grade. I will send a poem which I composed.

Just a little talk with Jesus —
How it smooths the rugged way!
How it points the path to heaven!
How it guides us day by day!

Just a little talk with Jesus;
When our hearts are sad with grief,
If we tell all to our Saviour,
He will send us quick relief.

Just a little talk with Jesus;
In the twilight of the night,
We ask our sins forgiven
And all dark spots made bright.

Just a little talk with Jesus —
How it thrills our soul with joy,
And each day renews our courage
To labor for the Lord.

I would like to correspond with some one near my age (I am thirteen years old). With love to the editor and the readers, I remain,

FAY F. FELTER.

THE INTERMEDIATE LESSON

V — The Sabbath

(February 2)

MEMORY VERSE: "We ought to obey God rather than men." Acts 5:29.

REVIEW.—The Lord says the — is the Sabbath. Jesus kept —. On that day he went into —. It was his custom to — on that day. The apostles kept —. Paul kept — Sabbaths in —. Jesus was laid in the tomb on —. The — followed him to the grave, and then returned and —. The Bible calls the next day the —. The Sabbath comes between —. The Sabbath was made by —. It was made for —. For this reason Jesus is — of the Sabbath day.

Questions

1. Which day does the Lord say is the Sabbath? Ex. 20:8-11. Which day do most people keep as a sabbath?

2. What are some of the reasons given by men why the first day should be kept holy? Can any good reason be given for keeping the first day? Why not?

3. What prophecy is found in Dan. 7:25?

4. What power is spoken of in this prophecy? What has this power thought to do with the law of God? What change has it thought to make in God's time?

5. How does the Catholic Church try to prove that it has power to give commandments? What change does it say it has made in the Sabbath? What does it say concerning the Scriptural authority for such a change? Ans.—That it has tried to make this change the Catholic Church admits. In a "Doctrinal Catechism," pages 174, 181, are found these questions and answers:—

"Ques.—Have you any other way of proving that the church has power to institute festivals of precept?

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no Scriptural authority."

6. In the catechisms what authority is given for Sunday-keeping? Which day do they say was the "ancient Sabbath"? Ans.—In the "Catholic Christian Instructed," we find this concerning the change of the Sabbath:—

"Ques.—What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was Saturday?

"Ans.—We have for it the authority of the Catholic Church, and apostolic tradition."

"An Abridgment of the Christian Doctrine," tells how the change in the Sabbath was brought about. These questions and answers are found on page 58:—

"Ques.—By whom was the Sabbath changed?

"Ans.—By the governors of the church.

"Ques.—How prove you that the church hath power to command feasts and holy days?

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

7. If we obey men instead of God, what does it show? Whom does the Bible command us to obey? Acts 5:29.

Lesson Story

We have learned that the seventh day, not the first, is the Lord's Sabbath; yet most people keep the first day instead of the seventh.

Many reasons are given by those who observe Sunday for keeping the first day instead of the "Sabbath according to the commandment;" but

no good reason can be given for disobeying God. Some say the first day should be kept because Jesus rose from the dead on that day; others say that God's law has been changed; some think that all the commandments have been abolished; and still others tell us that the seventh day is Jewish, but the first day is the "Lord's day," the "Christian sabbath." But none of these are Bible reasons for the change of the Sabbath.

An angel of God told Daniel that a power would arise which would "think to change times and laws" of God. This power is the papacy. It has tried to change God's time and his law by making the first day the Sabbath, instead of the seventh.

To obey a command of men and disobey God, shows that we do not choose God as our master, but that we prefer to have our own way. We worship the power that we obey. "We ought to obey God rather than men."

THE YOUTH'S LESSON

V — The Work Revived

(February 2)

LESSON SCRIPTURE: Haggai 1:1-15; 2:1-23.

MEMORY VERSE: "The salvation of the righteous is of the Lord: he is their strength in the time of trouble." Ps. 37:39.

Questions

1. In what condition was the building of the temple in our last lesson? Ezra 4:24.

2. When the Jews were passing through their sore trial, what prophets did the Lord raise up? Ezra 5:1; note 1.

3. What did the Lord say, through Haggai, was the reason for the delay in building the Lord's house? Haggai 1:2.

4. What message did the Lord send concerning his house? Verses 3, 4. To whom were these messages sent? Verse 1.

5. What did the Lord tell these men to do? Verse 5.

6. What did he say was their present condition? Verses 6, 9-11. What was responsible for it? Verse 9.

7. What did the Lord promise to do if they builded his temple? Verse 8.

8. What was the effect of this message from the Lord? Verses 12, 14.

9. What precious words of encouragement were sent by the Lord? Verse 13; Zech. 4:6-9.

10. Who worked with the people as they heeded the word of the Lord? Ezra 5:2.

11. When did the people begin again to rebuild the temple? Haggai 1:14, 15.

12. What wonderful message did the Lord send just twenty-seven days after they began to work? Haggai 2:1-9; note 2.

13. What promise was made concerning this house? Verse 9.

14. Three months from the day the rebuilding began, what message did the Lord send? Verses 10, 18, 19.

15. What words of encouragement came through the prophet Zechariah at this time? Zech. 8:11-13.

16. How does the Lord regard those who uphold his work in a time of crisis? Haggai 2:23; note 3.

Notes

1. Haggai began his work in the sixth month of the second year of Darius the Persian, and Zechariah began to prophesy two months later.

2. The Saviour taught in this temple, and his presence there was more than the glory of the former temple.

3. Zerubbabel was an object-lesson to all who will arise in the strength of the Lord and build up the work of the Lord. All who do this are precious in his sight.



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Catholics in Chicago

Not until the tenth of March will Archbishop Quigley have had charge of the Catholic work in Chicago for three years; but during that time there has been established in that city fifty-two new parishes, forty-one churches, seven new hospitals, three colleges, eight parochial schools, and six new rectories. Some of these buildings are among the best in the city.

The archbishop will soon make a visit to Rome to report to the pope the marvelous growth of the work under his supervision.

It is not alone in Chicago that the Catholics are growing stronger, but all through our country.

Dissatisfied with the "Instructor"

THE following is a part of a letter written by one of our workers. We wish there were more who would show their dissatisfaction and appreciation of the INSTRUCTOR in the practical way this writer does:—

"For several years I have been a reader of the INSTRUCTOR, but at times it has been very unsatisfactory to me because I depended upon getting it from the Sabbath-school or some other source without subscribing for it, and consequently did not get it regularly. Each time I missed a paper, I was disappointed. Enclosed please find money-order for two years' subscription."

Little Felipe's Church

VIEQUES is a small island about fourteen miles from Porto Rico. It has only two religious teachers, a Catholic priest and a Methodist minister, for the entire population of six thousand persons. The Protestant mission has been in operation only a few years. Among the first attendants at the mission Sunday-school was little Felipe, who soon became very much interested in the teachings of the good minister. The little fellow's parents and friends were all Catholics, and the priest tried very hard to persuade Felipe to return to his own church to worship; but he refused, saying that he was no longer a Catholic.

After a time Felipe's aunt, then his uncle, and finally his mother and father came with him to the mission meetings. They all became earnest seekers after truth.

The building in which the meetings were held was small, and not at all able to meet their need; so Felipe became very anxious for a church building. The story of his eagerness and earnestness found its way through letters into several church papers, and people began contributing money for the erection of a church on Vieques, and also for carrying on the missionary work among the people. In time the church was built and dedicated, and it is needless to say that Felipe was a happy boy. He is often spoken of as "the boy who built a church." He did not raise

the money directly; but his zeal and earnestness caused older people to do what he could not do. Many are hoping and praying that Felipe may yet become a minister of Jesus Christ, and in reality be the means, in the hands of God, of raising up many churches or companies of gospel believers.

After Its Kind

A PEACH-TREE bearing roses, or a plum-tree filled with oranges, you never saw, simply because God said in the beginning: "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit *after his kind*." This plan of God is so well understood that every one expects to get from a tree or seed that which it has always produced.

The Lord's plan for all his created work was the same, and he has said that this rule holds good with regard to our *actions*; that we are to reap exactly what we sow. Many boys and girls do not believe this, at least it seems that way. Students idle away spare time, and still expect promotion. Many slight their lessons or work, and yet expect to secure a good position later on in life. Many girls take but little interest in learning how to perform well common household duties, yet hope sometime to be in charge of a home of their own. But a home is seldom a happy one when the wife or mother knows not how to bake a good loaf of bread or to darn a stocking neatly. Dyspepsia and complaining fill the atmosphere of such a home.

Young men and boys often allow themselves to smoke or drink occasionally, thinking they will reap no ill effect therefrom. But the lessened self-respect, the voluntary placing of one's self on the enemy's ground, will unfavorably affect the character, even if one does escape the awful results that usually follow in the wake of the occasional taste. "Touch not; taste not; handle not," said the apostle Paul, and that is the only safe rule.

Some engage in all sorts of worldly pleasures, and still expect to receive the Christian's reward.

Some make no effort to be friendly with those about them, that is, do not put themselves out in the least to accommodate others, and yet will feel hurt when others fail to accommodate them.

Some persons are very free to speak unkindly of other people, but are wofully grieved if they chance to hear an unfavorable comment that another has made about themselves. The Saviour suggested this rule of "like producing like" when he said, "Judge not, that ye be not judged." We reap what we sow, and it is well not to forget this fact.

If we are dishonest in even little things, others will soon find it out, and deal with us as we have with them. But the worst effect of dishonesty is its reaction upon our own life.

Some interrupt another when talking, or else give only partial attention to what is being said, but expect undivided attention when they talk.

Some young persons waste hours every week that might be used in reading books of worth, gaining information of infinite value; and yet they complain because they are not given places of responsibility which they are unfitted for because of their lack of general information. No period of life offers better opportunity for wide reading and study than does that of youth.

Mr. Ridgeway says that "Charley Schwab had a little chemical laboratory at home in his cellar where he studied steel at night while the other boys were frittering away their odd moments. That is why he now lives in a palace on Riverside Drive, New York, and owns the Bethlehem Steel Company."

Edison and most of the world's workers and benefactors have received large returns, but they put forth large and untiring effort.

We reap what we sow. It is an everlasting truth, the principle upon which the universe of God stands.

The Making of Perfume

MORE than three million pounds of roses, half as many again pounds of orange blossoms, a million pounds of jasmine, nearly as many of violets, and hundreds of thousands of pounds of other flowers, including lavender, tuberose, thyme, rosemary, myrtle, and jonquils, are plucked each season from the flower gardens of the little town of Grasse in southern France for the extraction of perfumes.

Nearly the entire population of this city is devoted to the cultivating of flowers and the extracting of floral oils. A pound of oil extracted from orange flowers by steam is worth thirty-six dollars, extracted by petroleum it is worth nearly twice as much, and by melted lard it is valued at just one hundred and thirty-six dollars a pound. When violet essence is extracted by the third method, it is worth more than fourteen hundred dollars a pound.

If the perfume is extracted by the steam method, the flower petals are put into tanks holding perhaps sixty thousand quarts of water. The water absorbs the perfume oil of the plant, and this oil is skimmed from the water after condensation. The water itself is preserved and used over and over again, for it becomes saturated with the perfume. Large quantities of it are sold as 'jasmine-water', 'rose-water', and other flower waters.

The more delicate essences are extracted by spreading every morning fresh flower leaves on the purest of lard, which is spread on glass plates held in wooden frames. After the lard has absorbed the essence from the flowers, alcohol is poured upon it to dissolve the floral oil out from the lard. Sometimes the flowers are put into hot lard and constantly stirred until the floral oil is absorbed by the lard, which is then separated from the flowers by pressure. But the most modern method, though not the best in results, is that by which the perfumes are extracted in a closed vessel filled with some light spirit of petroleum.

Italy almost keeps pace with France in this interesting industry. China, Turkey, Africa, and South America make some important additions to the world's yearly output of perfumes. The United States takes from its woods the sassafras, peppermint, and wintergreen, but offers nothing more.

A Good Word for the "Instructor"

"I USED to be a faithful contributor to the YOUTH'S INSTRUCTOR, but that was while I was a teacher. Since I have carried the responsibilities involved in the presidency, I have not found much time for writing outside of my book work. I believe that I am just as much interested in the INSTRUCTOR, and hope its sphere of work and influence may be greatly increased. It does seem to me that the INSTRUCTOR ought to have a much larger circulation than it does, and *should be used as a missionary paper among our youth*. I believe there is a large field for such a paper outside of our own people. There are many papers printed for the youth, but our paper ought to be the brightest, cleanest, and best of all papers published for youthful minds. I believe that the paper as it is is very good, and I have been pleased to see the excellent matter it contains, but I am speaking of what I think is possible, and not only possible, but an altogether probable future for the YOUTH'S INSTRUCTOR."

"He that hideth his eyes shall have many a curse;" but "he that giveth unto the poor shall not lack."