

THE YOUTH'S INSTRUCTOR

AN ILLUSTRATED WEEKLY MAGAZINE

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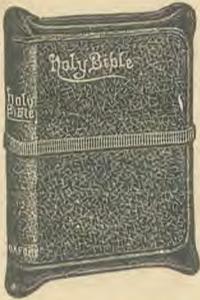
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They that sealed the covenant. NEHEMIAH, X. *The points of the covenant.*

gavest before them, neither turned they from their wicked works.

36 Behold, ^d we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it:

37 And ^e it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have ^f dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

B. C. 445.

^d Deut. 23.
45.
Ezra 9. 9.

^e Deut. 28.
33, 51.

^f Deut. 23.
45.
^g 2 Kin. 23. 3.
2 Chr. 29.
10; 34. 31.

25 Rē'hūm, Hā-shāb'nah, Mā-g-sē'iah,

26 And Ā-hī'jah, Hā'nan, Ā'nan,
27 Māl'luch, Hā'rim, Bā'a-nah.

28 ¶ ^e And the rest of the people, the priests, the Lē'vites, the porters, the singers, the Nēth'i-nims, ^f and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

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(Many more might be given.)

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W. S. MILES, Monte Vista, Colo.

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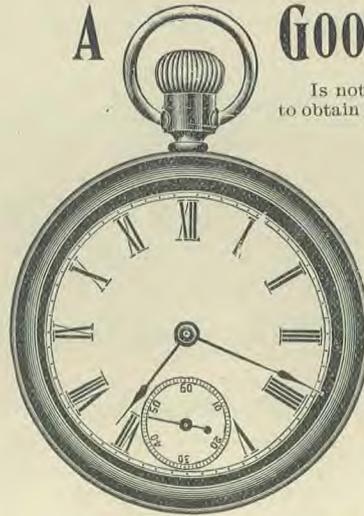
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Beginning with No. 16, the issue for April 20, 1899, the **YOUTH'S INSTRUCTOR** will be a 16-page illustrated weekly magazine. It will hereafter be furnished to subscribers and clubs at the following reduced rates:—

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The publishers reserve the right to reject any advertisement which in their judgment it is not proper to insert.

The Youth's Instructor,

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Battle Creek, Mich.

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No. 15.

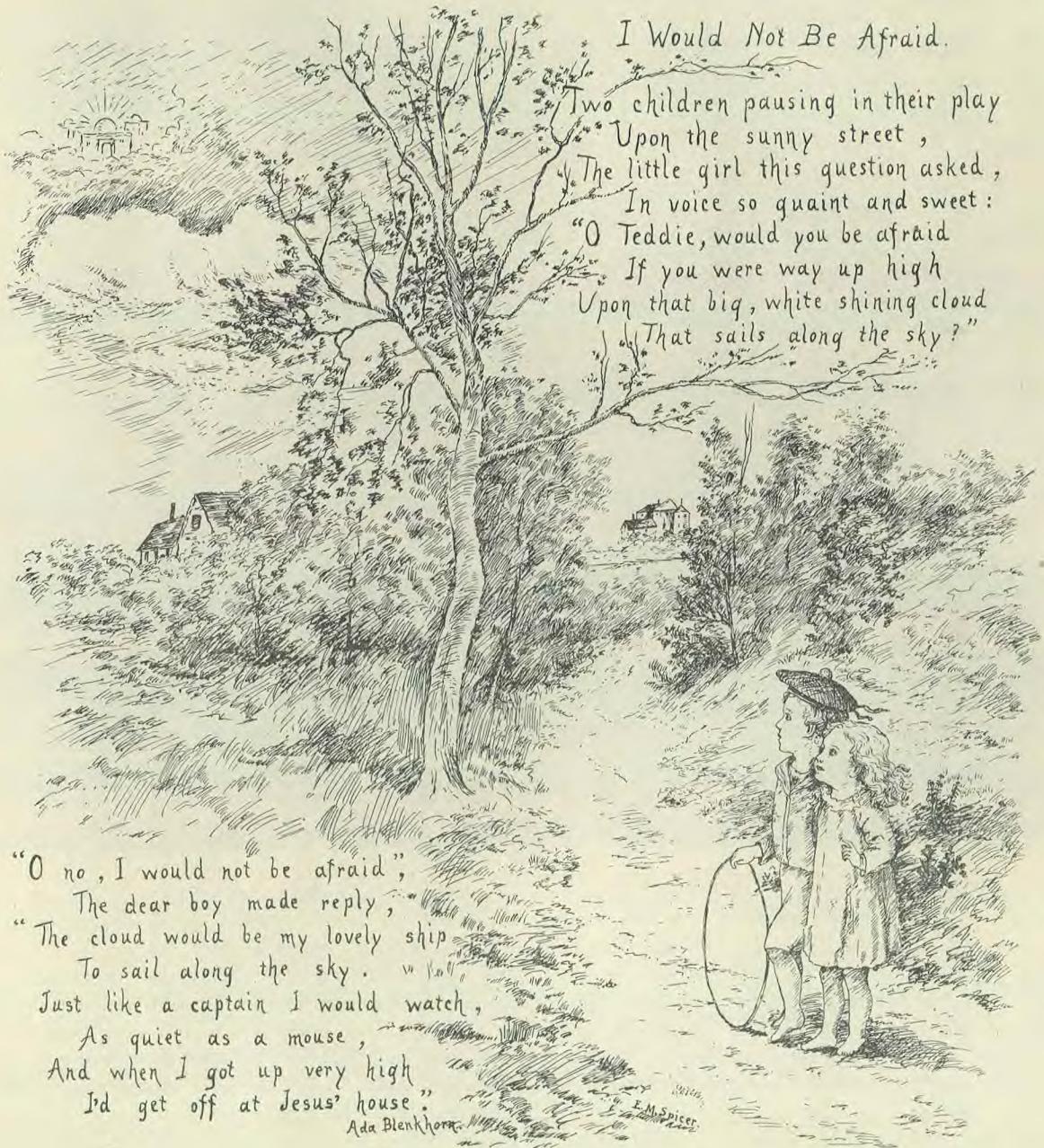
I Would Not Be Afraid.

Two children pausing in their play
Upon the sunny street,
The little girl this question asked,
In voice so quaint and sweet:
"O Teddie, would you be afraid
If you were way up high
Upon that big, white shining cloud
That sails along the sky?"

"O no, I would not be afraid,"
The dear boy made reply,
"The cloud would be my lovely ship
To sail along the sky.
Just like a captain I would watch,
As quiet as a mouse,
And when I got up very high
I'd get off at Jesus' house."

Ada Blenkhoorn

E.M. Spicer



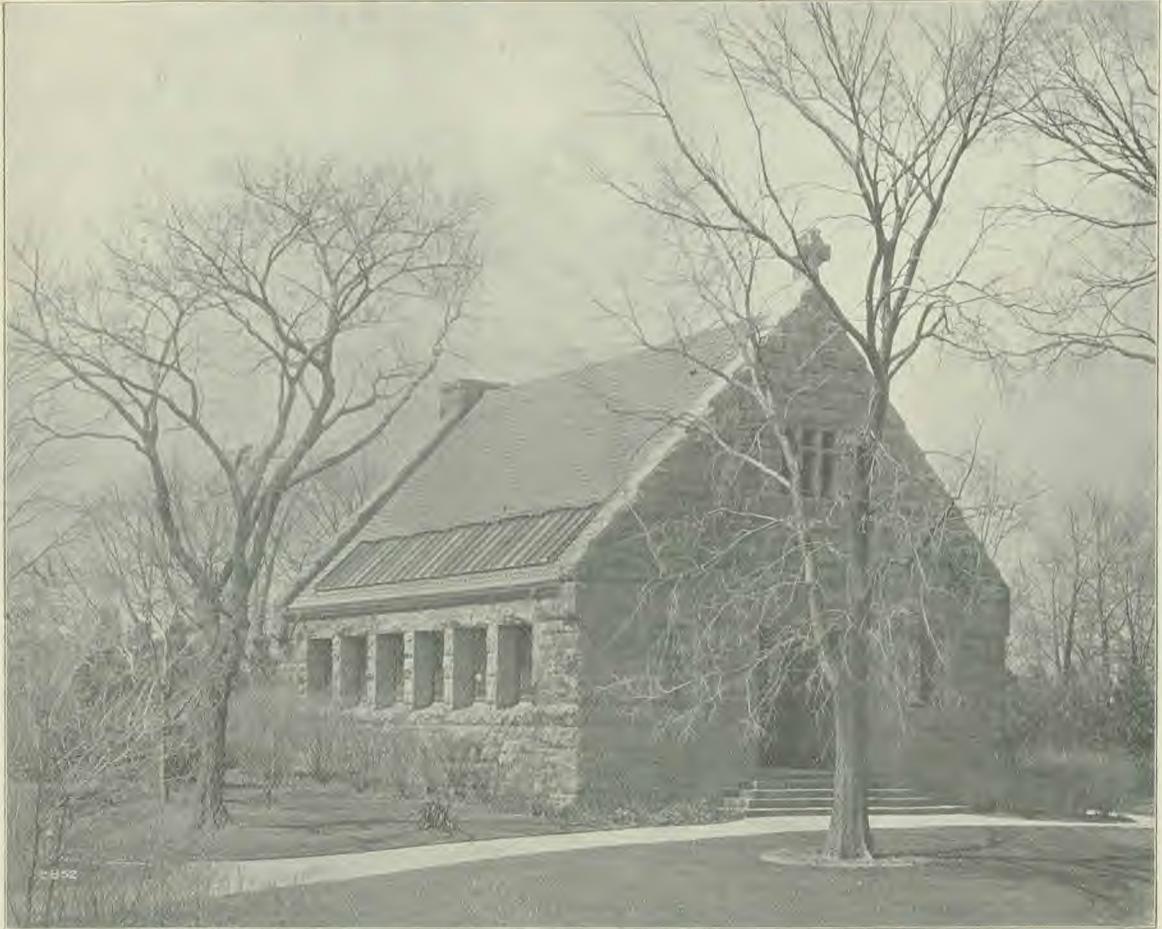
PLACES OF INTEREST

GRACELAND CREMATORY.

In a charming spot in Graceland Cemetery, Chicago, is a vine-covered, rustic building, made of solid granite, the doorway and steps of which are polished to a high degree; the roof is made

greets our eye, as you will see by looking at the accompanying cut. The palms, vines, and banana-trees are all artistically arranged around the front wall and over the door. The back part of the room looks like a church. In front of the cushioned pews is a dais, or raised platform, the size of a coffin, which is nicely draped.

On the morning of Jan. 1, 1898, we might have seen three mourners sitting in those seats; and in



GRACELAND CHAPEL AND CREMATORY.

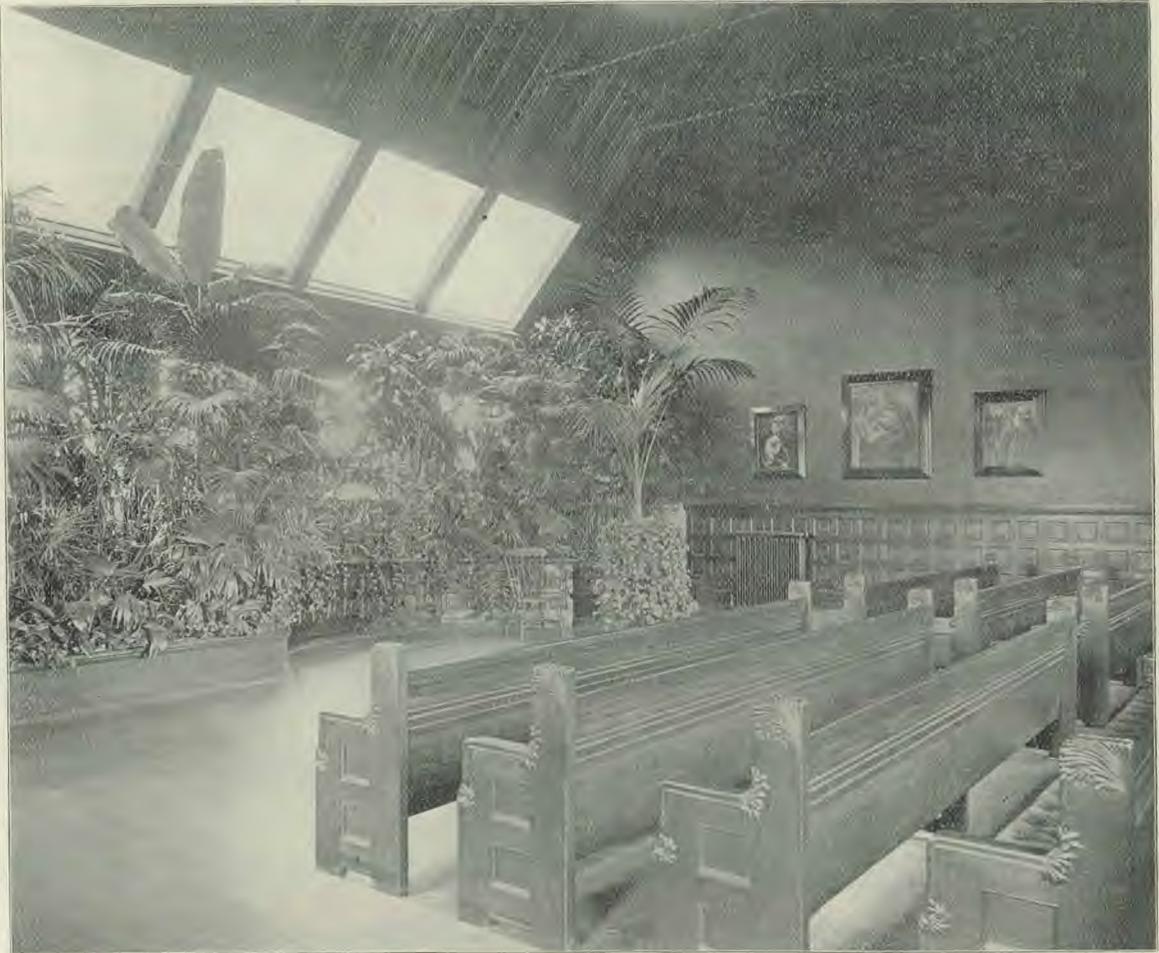
of tile. It is situated on a small grassy knoll, which is kept in such good condition that one might think it covered with a carpet of green velvet instead of grass. On either side and in front of the building majestic trees guard the spot. Underneath the trees are beautiful violets in the spring; and in the fall the goldenrod nods its graceful head, thus adding beauty to the already seemingly perfect spot. This structure thus beautifully situated is a crematory and its chapel, a winter view of which is shown in the picture. As we step inside, a veritable Eden of tropical plants

the coffin on the dais, the body of our beloved Frances Willard. After a short service, the coffin slowly descended from our view. Finally it entirely disappeared, and was taken below in the basement to the crematory, put into a retort, or oven, and incinerated. In a few hours the ashes, in an urn, were given to the mourners, who took them to Rose Hill Cemetery, two miles farther north, for burial. This incineration was made at Frances Willard's own request, in this quiet way.

Among the heathen, cremation was once the most general way of disposing of the dead. The

Greeks, Romans, Celts, Slavs, and Germans burned their dead; and our Indians, in their crude fashion, practised it hundreds of years ago. Cremation may be regarded as the universal custom of Indo-European races. In the city of the Cæsars to-day are still found the cinerary urns of thousands. Among the Jews, cremation was practised only upon the bodies of royal persons. In Japan many thousands are cremated every year.

purpose. It contains three interior chambers, all of which are lined with specially shaped fire-linings, designed to withstand great heat. These are incased in a fire-clay brick wall, leaving a space of about two inches. The front of this outer incasing, or wall, contains the outside crematory door to the upper chamber, and is enameled in white, to correspond to the white walls of the rest of the basement. The upper chamber,



INTERIOR OF CHAPEL AT GRACELAND.

Cremation came more and more into disuse as Christianity began to spread, and the theology of the literal resurrection of the body was taught. The ancient funeral pyre, with its smoke, disgusting odors, wailing, incantation, and human sacrifices, willing or unwilling, is surely very revolting compared with modern cremation.

The modern crematory is rectangular in shape; and, outside, is twelve feet long, seven and one-half feet wide, and eight feet high. It is made of fire-clay material, manufactured especially for the

or retort, which you can see in the illustration, is seven by three by three feet; the middle, or gas, chamber is seven by two by three feet; and the lower, or escape, chamber is seven by one by three feet. The draft is from above down, from the retort to the gas-chamber, then to the escape-chamber, and then to the smoke-stack.

The crematory is heated with crude petroleum, which has stood a fire-test of 110° F. It is supplied under pressure from a tank in the rear of the chapel. Each oil-burner is supplied with

oxygen by a small air-pipe, which supplies air under pressure. In this way the oil is first atomized as it burns, and then volatilized as the heat increases, thus making a very hot flame, and insuring perfect combustion.

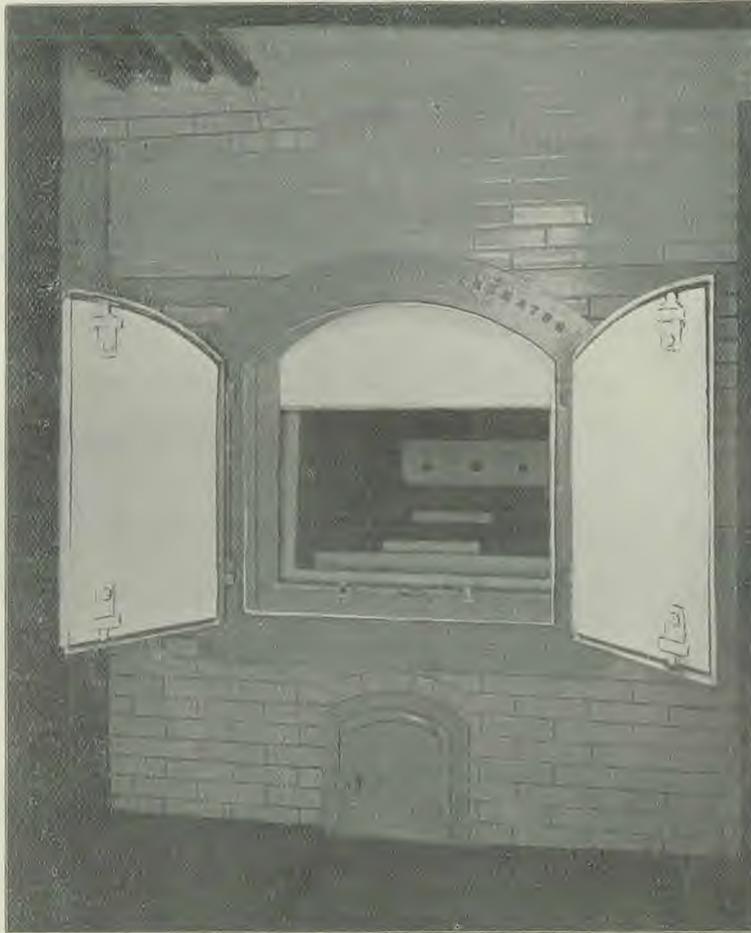
In operating the crematory, and conducting an incineration, the retort is heated to from sixteen to eighteen hundred degrees F., and the gas-chamber from twenty-two to twenty-four hundred degrees F. To attain this heat,

one burner is turned on one hour before the desired time of cremation, and three other burners forty-five minutes before the desired time. At the end of this time, the burners are turned off from the retort; and it is allowed to cool seven or eight minutes, when the door is opened, and the casket, wrapped in a sheet saturated with a solution of alum to prevent the casket from taking fire till after the doors are closed, is rolled in. With daylight or

electric light, the glow of the retort is not noticeable, but simply looks a natural gray color. The inner door, which is made of the same material as lines the chambers, and weighs eight hundred pounds, is carefully lowered, and the outside door closed and fastened. After a few minutes the whole bursts into bright flame from the heat of the retort. After from fifteen to twenty-five minutes, the burners are again turned on. The chambers are supplied with air under pressure by twenty tubes which enter the sides of the retort near the

bottom. This fans the fire into a clear, bright flame, and greatly hastens combustion. Should there be any gases unburnt escaping from this, they pass down into the gas-burning chamber, where they are consumed, and beyond which nothing passes except the nitrogen and the anhydrides. The heat from these chambers becomes so intense that the ashes from the casket, clothes, etc., are simply dissipated, the same as burning charcoal

with an intense flame, under the blow-pipe, and nothing remains except the ashes of the minerals in the human body, together, of course, with the indestructible substances in the casket. These are afterward removed from the ashes. This combustion is brought about by the high degree of heat, and the fresh oxygen contained in the air, which is forced into the chambers during the whole process. During the last stages, the heat is raised from twenty-six hundred to three



THE RETORT.

thousand degrees F., and the bones assume a dazzling white, almost as bright as a calcium light. This continues twenty or thirty minutes, when the heat is turned off. The whole process has taken from sixty to eighty minutes. In from six to twelve hours the crematory has cooled, and the ashes are removed, put in a neat urn, and given to the mourners. The ashes weigh from four to six pounds.

Much of the information regarding the size of the crematory, and the material of which it is built,

was kindly furnished me by the builders of the Graceland Crematory, the Engle Sanitary and Cremator Co., Des Moines, Iowa. For the information in regard to the method of conducting incinerations, I am indebted to Mr. James Currie, superintendent of the Forest Home Crematory, Milwaukee, Wis. Mr. Currie is much interested in the subject of cremation, and has made some valuable experiments in this line, by which it was found that by supplying an increased quantity of air under pressure, the oxidation was more perfect, and the time required by the process reduced to from sixty to eighty minutes. The average time of fourteen consecutive cremations at this crematory was one hour and fifteen minutes. The average amount of oil used for these was 45.7 gallons. In most modern crematories not using air under pressure, about two hours are required for a cremation, and in older ones five or six hours.

Cremation is growing in favor in nearly all the European countries as well as in the United States. The Odd-fellows' Crematory at San Francisco, Cal., was opened June 26, 1895, and during that year there were sixty-six cremations; in 1896 there were one hundred and one; in 1897 there were two hundred and fourteen; and during 1898 the cremations averaged nineteen a month. The crematory at Los Angeles, Cal., was started in June, 1887; and for the first six months there were six, and up to November 1 of last year there were forty-four. Our Graceland Crematory was opened in December, 1893, and had forty-three cremations for the first year, and averaged ten a month last year, notwithstanding the fact that a crematory has since been built in Milwaukee.

Those who request incineration are mostly made up from the broad-minded classes; and many leave requests, or intimate this as their choice of disposal. As to the total number of optional incinerations, the United States ranks first; next come Germany, Italy, France, England, and Switzerland. New York stands first among the cities in its number of cremations.

Kate Field said: "Cremation is not only the healthiest and cleanest, but also the most poetical, way of disposing of the dead." Especially is cremation of hygienic value in the cities. The damage to the health of those who live near church-yards and cemeteries, from the exhalation of noxious gases and the poisoning of water-supplies, is an indisputable fact. Rev. H. W. Thomas, of Chicago, says: "There can be but little doubt that in the years to come, cremation will take the place of burial."

EMMA ADAMS.

THE CHRISTIAN PATHWAY

ENCOURAGEMENT.

HAVE courage, dear sisters, dear brothers,
Keep trusting in Jesus, your Friend;
For he is far truer than others,
He'll go with you through time, to the end,

And at last he'll receive you in glory,
With him you shall evermore dwell;
Blessed truth! — 't is the old, old story.
Up! hasten the story to tell.

C. F. LADD.

THE RESURRECTION OF LAZARUS.

III.

APPARENTLY, Mary and Martha and the dying Lazarus were left alone; but they were not alone. Christ beheld the whole scene; and after the death of Lazarus, the bereaved sisters were upheld by his grace. Did not Jesus witness the sorrow of their rent hearts, as their brother wrestled with his strong foe, death? He saw it all, he felt every pang of anguish; and he said to his disciples, "Lazarus is dead."

Christ had not only the loved ones at Bethany to think of; he had the training of his disciples to consider. They were to be his representatives to the world, that the Father's blessing might include all. For their sake he permitted Lazarus to die. Had he restored him from illness to health, the miracle that is the most positive evidence of his divine character would not have been performed.

Had Christ been in the sick-room, Lazarus would not have died; for Satan would have had no power over him. In the presence of the Life-giver, death could not have aimed his dart at Lazarus. Therefore Christ remained away. To a certain extent he suffered the enemy to exercise his power. He permitted him to go a certain length, that by his own life-giving power he might drive back the conquered foe. He permitted Lazarus' to pass under the dominion of death, and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the face of their dead brother, their faith in their Redeemer would be severely tried. Thus he was pruning the branches, that they might bring forth more fruit. He knew that because of the struggle through which they were now passing, their faith would shine forth with far greater power. He suffered every pang of sorrow that they endured.

He loved them no less because he tarried; but he knew that for them, for Lazarus, for himself, and for his disciples, a victory was to be gained. This crowning miracle was to give the seal to his mission and divinity.

"I am glad for your sakes that I was not there." Not then did the disciples grasp the full meaning of these words; but the Holy Spirit, which Christ was to send to them after his ascension, would bring to their remembrance every word that he had spoken, imprinting his lessons indelibly on their minds, that they might have no misconception of his love or of his human sympathy.

Christ delayed, that by raising Lazarus from the dead, he might give to his stubborn, unbelieving people an evidence that he was indeed "the resurrection, and the life." He was loath to give up all hope of the Jewish people. They were to him as the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. He knew that by their course of action they would bring upon themselves swift destruction. God would not avert the terrible retribution that was to come upon the Jewish nation because of the treatment of his Son. They were loading the cloud of indignation that was soon to burst upon them with uncontrollable fury, leaving them a scattered people, and a curse in the whole earth. But in his mercy, Christ purposed to give his deceived, deluded countrymen one more evidence that he was the Restorer, the One who alone could bring life and immortality to light through the gospel. This was to be an evidence that the priests could not misinterpret to destroy the faith of all whom they could influence. This was why Christ deferred going to Bethany.

As Christ and his disciples drew near Bethany, a messenger was sent to the sisters, with the tidings of his arrival. Christ did not at once enter the house, but remained in a quiet place by the wayside. Among the Jews great outward display was observed at the death of friends or relatives. The numerous ceremonies were carried through with great precision. This ceremonial was not in harmony with the spirit of Christ. He did not wish to meet the sisters in the scene of confusion. And among the mourners were relatives of the family, some of whom held high positions of responsibility in Jerusalem. Among these were some of Christ's bitterest enemies. Christ knew their purposes, and therefore he did not at once make himself known.

The message was given to Martha so quietly that the others in the room did not hear. Absorbed

in her grief, Mary did not hear the words. Rising at once, Martha went out to meet her Lord; but thinking that she had gone to the place where Lazarus was buried, Mary sat still in her sorrow, making no outcry.

Martha hastened to meet Jesus, her heart agitated by conflicting emotions. In his expressive face she read the same tenderness and love that had always been there. Her confidence in him was unbroken; but she thought of her dearly loved brother, whom Jesus also had loved. Hope was not all dead in her heart; for at last Christ had come. With grief surging in her heart because he had not come before, yet with hope that even now he would do something to comfort them in their grief, she said: "Lord, if thou hadst been here, my brother had not died." Over and over again, amid the tumult made by the mourners, the sisters had repeated these words.

With human and divine pity, Jesus looked into her sorrowful, care-worn face. Truly the branch is pruned that it may bring forth more fruit. Martha had no inclination to recount the past; all is expressed by the pathetic words, "Lord, if thou hadst been here, my brother had not died." But looking into the face of love, she said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

Christ's answer was not calculated to inspire faith in any immediate change. Carrying her thoughts forward to the general resurrection, he said, "Thy brother shall rise again." Martha understood him to mean just what he intended she should. "I know that he shall rise again in the resurrection at the last day," she answered. Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." His death will not be eternal. "And whosoever liveth and believeth on me shall never die." The saints who are living when Christ comes, will be translated to heaven without seeing death. "Believest thou this?" Christ asked. Martha did not comprehend in all their significance the words spoken by Christ; but she responded, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee." She delivered her message as quietly as possible; for the priests and rulers were prepared to arrest Jesus when opportunity offered.

MRS. E. G. WHITE.

How Things Are Made

MAKING A WOOD-SCRAPER.

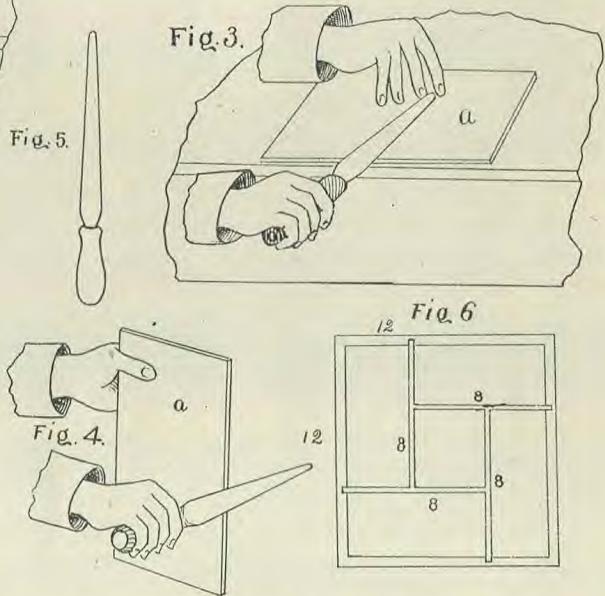
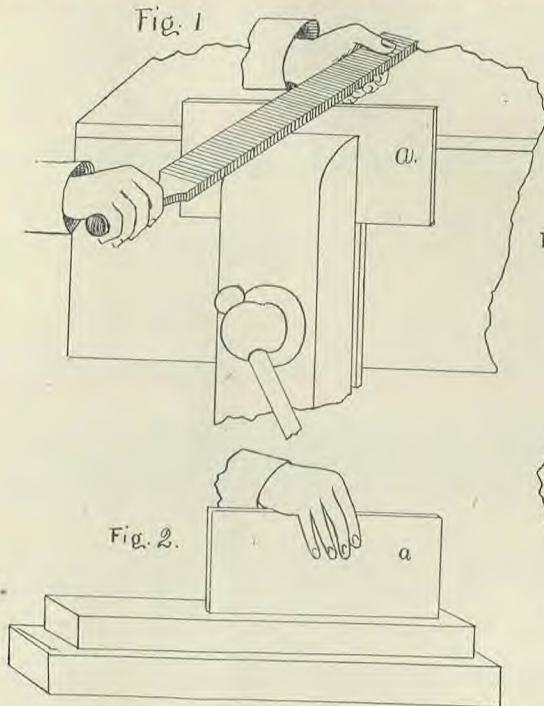
THIS week we will make a tool that is very useful in doing good work. It is called a "wood-scraper," and is used to smooth down work after the wood has been planed. Sometimes lumber is very cross-grained and "eaty," as we call it. By using a wood-scraper, all such places can be made smooth. If these instructions are followed, you will not have any trouble in making this tool and keeping it in order.

Most all hardware dealers who carry carpen-

it from one end to the other of the scraper, or as machinists would say, "draw-file it;" but do not shove it crosswise of the steel. The edge will be straight, smooth, and square.

When this is done, lay the scraper flat upon the oil-stone, and rub it smooth upon each side. Next set it upon the edge, as seen in Fig. 2, and shove it endwise upon the oil-stone until it is smooth. Then you will have two square corners upon each edge.

To keep a scraper sharp, you will need a tool called a burnisher, which is shown in Fig. 5. You can make one. Take an ordinary saw-file that has been worn out, grind it upon a stone or emery-wheel until all the file-marks disappear, grind off



ters' tools keep wood-scrapers. They can be bought for twenty-five cents. I usually make mine. Sometimes a saw gets broken, or becomes so worn that I do not care to keep it any longer. I then work it up into scrapers. A good size is about two and a half or three by five inches. To make one, mark out the size of the scraper on the saw, screw the blade into an iron vise, and with a sharp cold-chisel held close to the jaw of the vise, begin at one edge, and cut out the scraper. Then put it in your vise, as shown in Fig. 1, and file it. Hold the file in the position shown in Fig. 1, the left hand being quite a way ahead of the right one, so that the file rests diagonally on the scraper. Hold the file up level, and shove

the sharp corners so that they will be rounded off, making the tool as smooth as you can. Take some fine sandpaper or emery-paper, put some oil on it, and rub the burnisher smooth. Then put on a handle, and you have a good tool. The burnisher should be made of very hard steel.

Having finished your burnisher, take your scraper, and run it through your lips to wet it, doing the same with the burnisher. This prevents them from sticking when they are rubbed together. Lay the scraper down flat upon the edge of the work-bench or a board, as shown in Fig. 3. Hold down the scraper solid with the left hand, and with the right hand rub the burnisher across the scraper a few times, dropping your hand a little,

so that in rubbing the burnisher across, it will turn the edge of the scraper down a trifle. Do this upon both sides; then turn your scraper around, and serve the other edge the same way. Wet your scraper in your lips again, and stand it upon the end, as shown in Fig. 4. Put your burnisher down at the bottom of the scraper, and draw it up, drawing it a little toward you all the while, so that you turn the edge over toward you. Now when you use it upon the wood, it will take off a smooth shaving.

Do not be discouraged if you do not get these tools just right the first time, but keep on trying. In my next article I will tell you how to use this tool.

Fig. 6 will show you how to lay the floor joists spoken of in the preceding article.

W. K. LOUGHBOROUGH.

SINGING BY THE WAY.

Ho, comrades, heavenward-faring,
Let's sing in cheerful strain
A song to lighten labor,
And soothe the heart of pain,—
A song of God's own gladness
So full of help and cheer,
That weary wayside pilgrims
Will gain new strength to hear.

Life holds for most, my comrades,
More happiness than pain.
God gives a day of sunshine
For every hour of rain.
So, trusting in the wisdom
Of his eternal plan,
Let's face the rain or sunshine,
And do the best we can.

O, let us sing, my comrades,
Of blessings by the way,—
The gleams of light that brighten
The lowering skies of gray;
And as we sing about them,
The shadows break apart,
And all the world's in sunshine,
Because we're light of heart.

—Eben E. Rexford.

THE TRUE LOVE.

"Jesus, thou art the sinner's friend,
As such I look to thee;
Now in the fulness of thy love,
O Lord, remember me.
Be Christ our pattern and our guide,
His image may we bear;
Oh, may we tread his holy steps,
His joy and glory share."

JESUS' gospel is one of good cheer.



Happy Hours at Home



MAKING HOME PEACEFUL.

XIX.

TOM sat at his little desk the next morning, pen, ink, and paper beside him. He was just beginning a letter to Uncle Ben.

"O Tom!" interrupted his sister; "I had such a happy dream last night; I thought I was trying to cross a deep river in a little boat. The river seemed so wild; and the waves, higher than my head, were just ready to come down upon me. I thought I could never reach the other shore, when there seemed to stand by me a beautiful woman, with wings of light. I thought she took her seat in my boat, smiled lovingly upon me, and with three or four strokes of her oar, landed me safely on the other side."

"Why, Maggie, that does a fellow good to hear. It makes me think of the time Christ came and joined himself to the disciples' boat in the midst of the tempest, and immediately it was at the land."

"Yes, but see, Tom; I didn't finish telling you. Is n't it queer? I dreamed that as soon as I was safe on the shore, lo and behold, the lovely woman with the white wings was Aunt Linda. When I went to thank her, I awoke."

"That's a very good dream, little sister; now dear, keep real still, so I can finish my letter. Wait, there comes the postman. Just step to the gate, will you, Maggie, and get the paper?"

"Tom Willis, see here!" exclaimed Maggie, hurrying up the steps, with more eagerness and enthusiasm in her manner than her brother had seen for many months. "Look quick! I just do believe we've got a letter from Aunt Linda! Anyway it's postmarked 'Miles' Creek.'"

"I declare you're right, I do believe. Hurry up, Maggie! How you tremble! There! you'd better let me read it for you." And this is what Tom read:—

MY DEAR NIECE AND NEPHEW: I can imagine your surprise as you open this letter. Wonderful are the ways of the Lord. All things are possible with him. Perhaps you were too young to remember the story of the foolish quarrel between your mother's family and mine. I shall not need to repeat it. But God has opened my eyes, and I can only praise him. Three months ago the little boy died,—I always think of him as a little boy, though he was nearly fifteen,—whom I adopted when he was but a baby, and who was to

me as my own son. Now the great house seems so empty! I have been wondering if you—Maggie and Tom—would be content to come and live with Uncle Walter and me, and help make our home peaceful and happy. I remember you both before your dear mother died. But in my blind selfishness, I did not love and care for the lonely children of my poor sister as I should. I must tell you that your Uncle Walter is anxious for you to take this offer kindly; and as Tom has had some experience as a clerk, I am sure he can make himself useful to his uncle. I hope you will forgive my past selfishness, even as I believe God has, and write very soon to your affectionate—

AUNT LINDA.

Tom was the first to speak, after the letter had been read. Maggie was silently weeping. "Well, little girl," he said, with a suspicious huskiness in his voice, "when do you think you and I will learn to trust? Providential, *is n't* it, sister? Now I guess I'll write to Aunt Linda instead of to Uncle Ben. Did n't I tell you, Maggie, we were doing wrong to worry so?"

"O Tom! to think that we can go together, and need not be separated, after all! You can't think how I dreaded it,—and besides, maybe Uncle Ben would n't have needed you." This is better even than to have kept on working for Mr. Beardsley. O Tom!"

Better?—Yes. The Lord's ways are always better than ours—so much better. He is able to do exceeding abundantly above that we can ask or even think. And yet, like Tom and Maggie, we sometimes forget whose are the Almighty Hands that are holding the reins, and guiding us onward over the uneven path of life, with more than an earthly father's tender care and solicitude. Then, when affairs all at once shape themselves wondrously, and we are delivered from some sorrow which has threatened to overwhelm us, some trouble which has seemed ready to swallow us up, we remember that there is a God in Israel, and in shame and humiliation of heart we lay our hand upon our lips, in silence over our unbelief.

So it came to pass that one dull, cloudy day in October, less than a month after the receipt of Aunt Linda's letter, Tom Willis and his sister found themselves in the station at Harrisburg, waiting for the train which was to carry them to their new home in the sunny South.

The last few months had been sad ones indeed to them; but they could look back now, and see the Love that had led them, and the Hand that had guided them. Yet when they had stepped out of the little front gate, and latched it behind

them for the last time, a feeling of sadness unspeakable rushed over them. They had bidden good-by to each familiar room; the little front chamber, where their mother had died, always seemed associated with tender memories,—memories which were darkened only by the picture of that terrible night when their father, mad with the delirium of strong drink, had breathed out his life upon the little couch in the corner.

Mr. Beardsley had stepped down to the station to see them off; he had never lost his kindly interest in them.

"So you are off for good, Tom! God bless you! I hope you'll do well,—and—and you will. You have trusted in God, and he will never forsake you." Then he spoke of Reginald, and of his fears for him, and the sorrow of heart his wayward son had already caused him. "Father talked to me about my boy, before he died; but he said the Lord was mighty, and he trusted that the end would be peace."

"I trust it will. We will hope for the best," Tom had answered, as he took his old employer's hand in a warm grasp, and bade him good-by. One by one, the last familiar objects, the last well-remembered landmarks, had been passed. Already it was getting dark, and they could see the lights twinkling in the little stations as they whirled rapidly past. Grateful tears were shining in Maggie's eyes as she pressed her brother's hand, and whispered, softly, "Even the night shall be light about me."

The darkness shineth as the light;
The day is even as the night
To Him who guides, upholds, protects,
Who all my ways in love directs.

James Beardsley sadly missed the gentle presence of his departed father; for the example of a godly life never ceases, never dies. Like the gleaming stars of heaven, the influence of the just shines on and on, one generation after another. A passing cloud may seemingly obscure the light for a little time; but when the cloud passes, the tiny point of light gleams on, none the less brightly for the passing shadow.

And so, after the sudden death of the old deacon, the godly life which he had lived in so quiet and unostentatious a manner shone forth with added brilliancy. Even Grandmother Sharpe declared that a good man had passed away; and that she always *had* thought that if ever there was a saint of the Lord, it was Deacon Beardsley.

MRS. L. D. AVERY-STUTTLE.

(To be continued.)

The YOUTH'S INSTRUCTOR

ESTABLISHED, 1852.

W. H. MC KEE,

EDITORS.

J. C. BARTHOLF,

ANNOUNCEMENT.

WITH this number the present editors of this magazine yield its editorial control into other hands. The warm-hearted interest taken in the INSTRUCTOR by contributors, subscribers, and its readers, and especially their earnest support since it has been published in magazine form, have been very grateful to the editors; and they bespeak the same, and increasing, support for the incoming editor, who has long had an intimate acquaintance with the form and method of its publication, and brings to her work a trained accuracy and literary skill which can not fail of appreciation.

LOYAL WITNESSES.

FOR nearly two and one-half years it has been the blessed privilege of the writer to speak each week, through these columns, to the army of children and young people in all parts of the world who constitute the loyal supporters of the YOUTH'S INSTRUCTOR. For this privilege he now feels constrained to acknowledge his indebtedness and sincere gratitude to God. Though writer and reader have come face to face in only a few instances, a strong affection has grown up in the heart of the former for the dear young people for whom he has been laboring. That God's richest blessings may ever abide upon them all is his earnest prayer. Though future labor may not bring him in such close association with the INSTRUCTOR family as heretofore, he will continue to have a most earnest interest in both the temporal and spiritual welfare of each one of its members.

In bidding farewell, may not expression properly be given to a few thoughts that may be regarded as a personal message to each individual reader—a heart-to-heart talk? Our blessed Master says, "Ye are my witnesses." In a peculiar way this is true of little children; for Jesus also says, "Of such is the kingdom of heaven." Dear young friends, are you earnestly striving every one, day by day, to be faithful witnesses for your dearest and best Friend, who so loved you that he gave his life for you? You will often be sorely tempted to prove untrue and disloyal.

Often will the deceiver come to you, and ask you to think, "O, what's the use. There is —"

He makes a lofty profession of righteousness and piety, and proclaims his own supposed moral and spiritual superiority on every possible occasion, but he often commits deeds that outrage every principle of ordinary justice, equity, and right. His life is at utter variance with the high and holy principles taught by Him whose witness he claims to be. If such is Christianity, I'll have nothing whatever to do with it." But such is not Christianity—only a miserable counterfeit. Shall you, because some one else proves untrue, also be disloyal—a false witness? If a dear friend of yours were on trial before a court of law, would you desert him, and bear false witness to his great injury, because some one else had done so? You all answer most positively No. Can you, then, entertain for a moment the thought of deserting the best and most loving Friend you ever can have—the blessed Saviour, because these, perchance, have proved untrue? Finally, dear young people, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Make no compromise with error. Be always true to the right, loyal witnesses for Jesus,—“the Way, the Truth, and the Life.”

B.

QUIT YOURSELVES LIKE MEN.

IT is not the material, but the mental and spiritual forces, which are supreme. Knowledge is power, yet the ability to utilize knowledge is that which sets the power in motion, gives it activity, and makes it fruitful. Power may be either a blessing or a curse. So, as there is knowledge of good and evil, there is knowledge which is good and knowledge which is evil. The possession of evil knowledge is a curse to the world and to its possessor. Knowledge of the good, the true, the beautiful, is a blessing to him who possesses it, and to the world as well. The sum of the acquired facts which a man has stored in his mind is the measure of his knowledge. But the ability to use this reservoir of yet inert power is wisdom. Knowledge is the material which wisdom uses. So get knowledge, but always remember that knowledge without wisdom is either useless or dangerous, perhaps both. The only limit to the acquirement of knowledge is that put upon Adam and Eve in the beginning. The spoken, written, and created word of God as it has been, is, and will be, presented to us, gives unlimited oppor-

tunity. That is the field in which they were to exercise their faculties. It is the same which is given us. The words and works of Satan are prohibited now as then. The wise man does not give his strength to the acquirement of satanic knowledge. The knowledge of evil can never be used with wisdom, because it is the part of wisdom never to use such knowledge, and never, indeed, to acquire it. This is also true because while knowledge may be of man, or even of Satan, wisdom is always of God. Solomon desired wisdom of God, and God gave it to him. While he gave his heart to know wisdom, and to gain more, and used that which God granted him to search out all things that God had done under heaven, and to know and understand concerning all creatures that God had made, God blessed him; but when he turned his mind to study the things of Satan, and desired in his heart to know madness and folly, God left him to the results of his unlawful studies.

It has been the desire of the INSTRUCTOR that its young readers should give their hearts to know wisdom, and their minds to acquire all the knowledge which is taught them of God, or which is now or ever has been, taught of him to any man, knowing that all valuable knowledge has its beginning in the fear of the Lord; then, that the wisdom which God granted them should be used in the application of the knowledge which they had acquired. And so, having a practical acquaintance with the power of God through a knowledge of the wonders of his created universe, that they should go forth to conquer in the good fight of faith, and acquit themselves like men and women appointed of God to advance his standard in these last days, and carry it on its final progress across the world. For this great service there are needed men and women furnished with the full armor of God, and with wisdom to wield their weapons with all the power of the widest knowledge which the human mind, aided by the blessing of God, is privileged to attain.

And now we, who have talked with you editorially through the INSTRUCTOR, until we have come to joy in every evidence and hope of your mental and spiritual growth and development, and have hailed you comrades in every lofty thought and high endeavor undertaken in the simplicity of truth and faith, now bid you farewell,—with the parting injunction to quit you like men, and show yourselves approved unto all good works, as becomes those who have been taught of God.

M.

REAL COURAGE.

DURING the year just past, war and warfare have been the subjects uppermost in the minds of most persons in the United States, as also in Spain. From nearly every hamlet in the land have gone forth to do battle for their country many "boys in blue." Fathers, mothers, brothers, sisters, and sweethearts have assembled, at hundreds of railway stations and boat-landings, to bid adieu to loved ones, some of whom were never to return. Thousands of columns in newspaper and magazine have been devoted to the most detailed description of every circumstance pertaining to the conflict, and the skill of hundreds of artists has been brought into service more fully to set before the reader the dread realities of war. And now the market is flooded with an almost endless array of war-history books, good, bad, and indifferent. The result is that the war-spirit has been rife everywhere. Nearly every man and boy who has donned the blue, and shouldered a musket, has become some one's hero. Thus fighters have been lionized, and peacemakers and lovers of peace have been unceremoniously slighted, and set aside as of little account. But the Captain of our salvation has said: "Blessed are the peacemakers: for they shall be called the children of God."

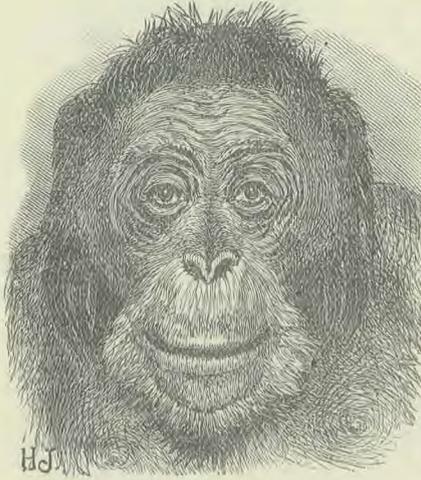
To be sure, it requires courage and daring for any man to take his life in his hand, and deliberately face a cannon's mouth; but is that the highest order of courage? This is a question well worthy the most careful thought of every young person; for upon its proper answer depends the eternal welfare of every one. He who decides that physical courage exceeds, in importance and value, moral courage, becomes, by reason of such decision, "of the earth, earthy." His ideals can not be high, inspiring, elevating, or ennobling. The most courageous are they who fear most—fear to do wrong, who dare resolutely to say No to any proposal that compromises truth and right.

Not the field of carnage, but the arena of individual life, is the place where true courage is most needed; and there greatest danger lies. In the course of an address on war, John Ruskin has well said: "Pray, mothers and maidens, for your young soldiers in the bloom of their pride; pray for them, while the only dangers round them are in their own wayward wills; watch you, and pray, when they have to face, not death, but temptation." May all INSTRUCTOR readers ever and everywhere have the real courage and the true power—the power of the Spirit of God—to meet every temptation; and, meeting, CONQUER. B.

THE REALM OF NATURE

FOUR-HANDED ANIMALS.

WHILE we have spoken of several of the Land Animals, there are many that we shall have to leave without saying much about, further than simply to suggest their names. So far, we have studied the Many-footed Animals, Spiders, In-



ORANG UTAN.

sects, Toothless Animals, Gnawing Animals, Flesh-eating Animals, Hoofed Animals. Others that would be interesting to study are the Hand-wing Animals (the bats); the Long-snouted Animals (the elephant and rhinoceros); Milk-givers of the Sea (whale, seal, walrus); but you can read and study about the

habits of these animals at your leisure.

I must not close the study of the Land Animals without noticing the interesting group called the Four-handed Animals. They include the monkey, ape, gorilla, chimpanzee, orang-utan, etc. All these creatures live in tropical climates; indeed, it is with some difficulty that they can live in the temperate regions. The principal home of the monkeys of the New World is Brazil. It is a land of perpetual summer, with dense, luxuriant forests, which abound with fruit, the favorite diet of the monkey.

The reason this group is called the Four-handed Animals is because it is able to use all four limbs as hands. Not only so, but their feet are formed like a man's hand, having four fingers and a thumb. The spider monkey is sometimes said to have five hands; for it can use its tail as a hand to grasp a branch, or another monkey's hand. It is called the "spider monkey" because it looks like a spider going over its web, when, with hands, feet, and tail, it glides swiftly over the network of branches. These monkeys sometimes make a "monkey-rope," reaching from the limb of a tree to the ground, by hanging by their tails, one

beneath another. Another monkey living in South America is called the "howling monkey;" for every time the sun rises and sets, this boisterous fellow begins to howl. Others take up the cry till often forty or fifty join in with him. These howlers are often caught, but it is impossible to tame them. South America contains the only monkeys that can use their tails for grasping.

The monkeys in the Old World live in Southern Asia, the Malay Islands, and in Africa. They use their tails for balancing as they pass over slender, shaky limbs. They also have pockets, or pouches, in their cheeks, in which they store away their food while gathering it.

The baboon has a head like a dog, and is larger than the monkey; but it has a shorter tail. Apes are larger than baboons, but have no pouches for storing food, or tails for grasping or balancing. Monkeys, apes, and baboons have hands with four fingers, and a thumb that can press directly against any of the fingers. The apes, which include the chimpanzee, gibbon, gorilla, and orang-utan, are more like human beings; for they often go about on two feet in their native homes.

The Four-handed Animals are most interesting creatures to watch. They are very curious, mischievous, playful, and very skilful at mimicry. They perform some wonderful feats, one of which I must tell you about. Out of their own bodies the monkeys can form a living bridge across



A LIVING BRIDGE.

chasms, gorges, and rivers, so that the mothers and children can pass over easily and quickly. This is how it is done: Several of them run up a

large tree near the edge of the stream, then one of them passes out on a strong limb, and taking several turns of his tail about it, slips off, and hangs with his head downward. Then a second one climbs down the body of the first, and fastens his tail about the neck and fore limbs of the first. This is repeated until a long monkey-rope is formed. This living rope starts to swinging, slowly at first, but in a few moments its lower end touches the branches of a tree on the opposite side. The lower one grasps hold of these, and the bridge is made. Sometimes four or five hundred monkeys will pass over this living bridge. The question now arises, How will the monkeys forming the bridge pass over? If number one should let go his tail, he, with several others, would be dashed against the opposite bank, or soused into the water. God has endowed these creatures with intelligence which will help them out in their seeming emergency. Several of the strongest monkeys throw their tails about the last monkey in the bridge, and run up a strong, high

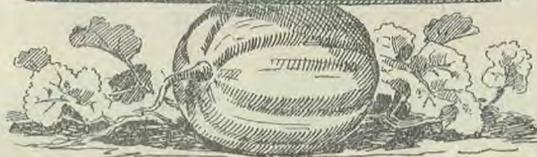
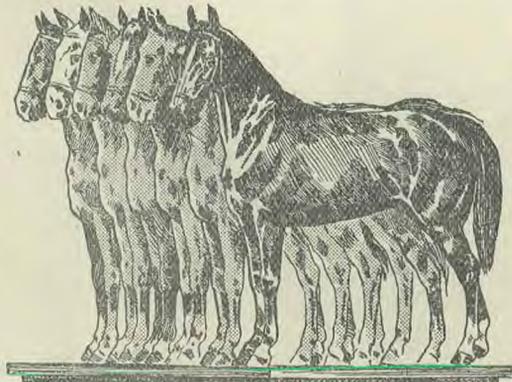
creatures in the whole animal kingdom. Next time we will take up the study of Man, the master-piece of all God's creation.
M. E. CADY.

POWER OF GOD.

CHRISTIANS sometimes lament their lack of power. But it is not the lack of power that is the trouble, but their failure to connect with the mighty power which God has placed within their reach. Like the electric car, the power is not in itself. But above is plenty of power. It must keep its connections. Thus it is necessary for us to examine ourselves to see whether we are in the

faith—the channel of God's power. Of Christ it is said: "For though he was crucified through weakness, yet he *liveth* by the power of God. For we also are weak in ["with," margin] him, but we shall live with him by the power of God."

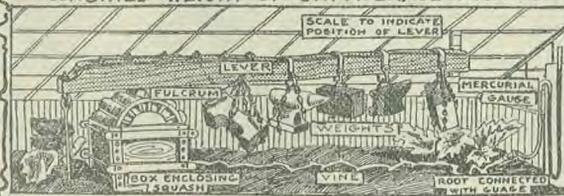
The power of God is manifested in everything that lives. In life there is power. We live "by the power of God." It is true that this living



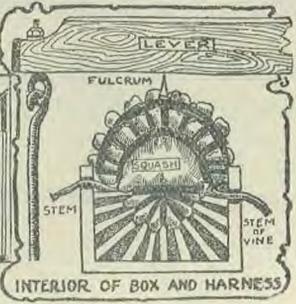
THIS MAMMOTH CHILI SQUASH WOULD LIFT THE COMBINED WEIGHT OF SIX AVERAGE HORSES.



THE HARNESSSED SQUASH



METHOD OF TESTING THE LIFTING POWER OF A SQUASH



INTERIOR OF BOX AND HARNESS

limb, thus lifting the bridge into an almost horizontal position. This being done, a screaming signal is given by the last monkey, to the first one forming the bridge, to let go of the limb; then the whole chain swings over. The lowermost animals drop to the ground, while the higher ones leap to the branches, and come down by the trunk.

This completes our study of the Land Animals. While our study of the Four-handed Animals has reminded us of man, there is a wider difference between them than there is between them and other

power is not always recognized; and sometimes when it is recognized as power, it is not recognized as the power of God. All power is committed into the hand of Christ. If this were always recognized, it would bring the Lord very near continually to us. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needeth anything, seeing he giveth to *all life*, and breath, and all things; . . . for in him we live, and move, and have our being."

The power of life, as manifested in the growing blade of grain, that will lift a clod of earth or a stone, is one manifestation of the power of God. Scientists apply other names; but it is the power of our God manifested in plant-life.

Recently experiments were made by the faculty of the Massachusetts Agricultural College, in Amherst, demonstrating the prodigious strength contained in the growth of the vegetable kingdom. They chose a squash with which to experiment. The seeds of the mammoth yellow Chile variety were planted in the propagating-pits of a plant-house, where the temperature and moisture could be easily controlled. Then as the seed germinated and grew, they harnessed it by making strong iron bands into which the squash grew. Then a frame made of seven-inch boards was built; and into this the squash in its iron harness was deposited. To this was attached a lever on which weights were placed for measuring the lifting capacity of the growing plant. The strength was measured during its growth of three full months. When the squash was three months old, it burst its harness, but had at that time indicated its strength to have reached the lifting capacity of five thousand pounds, thus being able easily to raise five or six common horses. Had its iron harness been strong enough to resist its power of growth, it probably would have shown its strength to have been much more than five thousand pounds.

This is wonderful; but everywhere in the Bible the Lord illustrates the spiritual kingdom by the growing vegetable and plant kingdom. "A sower went forth to sow." Again: "The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is *grown*, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

If the Sun of Righteousness shines upon us, if the rain of his Spirit descends upon us, if we are rooted and grounded in the love of Christ, we can not but grow,—and grow, too, by the power of God. Nothing that Satan can place in the way can effectively resist this growing power. But of ourselves we can not grow, any more than the plant can grow of itself.

This is the power placed in God's children. It should continually be recognized as *his* power. He will then be glorified by making us strong in the power of *his* might. It pleases him to make us strong while growing; and as we grow, we become stronger and stronger to resist the devices

of the devil. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

T. E. BOWEN.

THE CHLOROPHYL CELL.

I.

IF I should ask the reader why we eat, the answer, naturally, would be, "To live;" but if I should carry the query a little further, and ask what was meant by "to live," it would perhaps puzzle you to reply.

Let us take the answer, "We eat to live," and study from this point of view. If food keeps the body alive, then to understand fully the reasons we use it for that purpose is to understand, as far as human knowledge can, how it is possible for food to keep an animal alive. This being so, let us begin at the beginning, and learn all we can as to what food is, and where it comes from. We

shall then be better able to understand how a living creature can appropriate food, and so sustain life.

These two subjects—the creation of food and its consumption by a living organism—are so intimately connected that neither can be studied singly; for food is not only consumed by living creatures, but is also produced by living creatures. This necessitates the study of life as related to these creatures, before the study of the origin of food can be entered upon.



FIG. 1.

This brings us to the question, What living creature is it that creates food?—Life is a gift from God, and is by his power sustained through the work of a single form of life, and that one of the most minute, and apparently insignificant that exists, but in the creation of which God has made life possible for all other living organisms.

I want you to try to grasp this thought fully, so that you may better realize the wisdom of God. You can readily see that if the creation of food had been left to a highly organized creature, one with high will power, large brain, and broad reasoning faculty, the creature might rise above the Creator, and attempt to perform his work differently from God's design, or do it carelessly, so affecting the character and quantity of the food

produced, to the detriment and possible destruction of all life. God, therefore, gave but one creature, and that one among the lowest forms of life, the power to create food. All other lives are consumers of food, never producers. But this life, infinitesimal in size, with no desire to do anything but to fulfil the purpose of its creation, manufactures the material which is the food basis of life for all the world.

Of course you want to know what the wonderful little creature is, and where it can be found. To find this low form of life, this atom, we must descend the scale, below any form that is visible to the eye; we must go down the scale until we pass beyond all forms of life that, even under the microscope, show organization; that is, have organs, such as a stomach or mouth.

Apparently we shall not be able to find on the earth any form of life low enough in origin to answer to the description of the one we seek. Where else can we go?—Why, the sea is left us. In it we find some exceedingly small yet beautiful

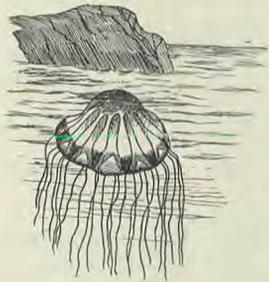


FIG. 2.

creatures; as, for instance, this hydroid, or "water animal." See Fig. 1.

"Why!" you say, "that is a plant! It has no feet, no mouth, no eyes; how can it be an animal?" It is an animal, nevertheless.

Among the lower orders

of life it is often difficult to distinguish between animal and vegetable life; but in many instances, some of which will be illustrated, the vegetable lives have power to move about, while the animal has not.

This little hydroid, which is greatly magnified in the illustration, dropping to the bottom of the sea, attaches itself to any projecting surface, such as a rock, barnacle, or mussel; and sending up its beautiful green stems, builds at last, in the junction near the top, a lovely conical-shaped home for its little unborn babe. Here the little one is deposited, nourished, and cared for, by means of an open tube that reaches the entire length of the stems; until the day when the tiny creature, fully matured, climbs to the rim of its beautiful home, shakes out its eight little tentacles, or arms, rises rapidly to the surface of the water, and floats away on the broad surface, a gay little jelly-fish. See Fig. 2.

W. S. CHAPMAN.

(To be continued.)

Science Stories

THE EAR.

"I THOUGHT we were to have had a science story before this, Aunt Ruth. Are we not to have a science story to-night?" asked the story-loving Harold.

"We have had a science story, my dear, and we will have another to-night. The science which the microscope reveals—the infinitesimal minuteness of our animal organism—is not less wonderful than the unthinkable magnitude of the universe of God, as faintly revealed by the telescope of the astronomer. Would you rather I would read to you of these wonders from the physiology, or describe them to you by parables?"

"Oh, tell us the parables," chorused the children.

Their ears were attuned to mysteries, and their little active minds were alert for a clew, as Aunt Ruth began: "There is a wonderful trumpet which we will call the 'aurophone.' The outer rim of this trumpet is curiously bent to catch sound. In a wall this aurophone is set, all but the outer flaring rim. Over the small end of the trumpet is drawn a delicate membranous drum, which throbs and vibrates with every wave of sound. Beyond is an inner chamber which, like the sounding-board of a piano or guitar, confines the sound, and causes it to resound, as it did when you shouted into the barrel to-day, Harold. Through this echo-chamber the sound is carried, by three jointed vibrators, into an inmost secret chamber, hollowed out of the solid wall. There, upon a wonderful spiral harp of three thousand strings, the sound is caught up and reverberated in every variety of intonation, from the slightest whisper to the crash of the thunder-peal. The shrill creak of the well-pulley, the bleat of a lamb, the growl of a dog, the cry of a bird, or the grandest and most complicated harmonies known to the musical art, are perfectly reproduced on this wondrous auditory harp, whence they are sent by telephone direct to the central office of the owner.

"No musical instrument of man's invention can at all compare, in gradation and variety of tone produced, with this wonderful coiled harp, which has the appearance of a snail-shell filled with hairs, which are the strings to the harp. Each of you is the possessor of two of these aurophones. You are all at this moment watching the telephone

for every echo of Aunt Ruth's voice as it is caught up by the trumpets, thrilled on the drums, and then re-echoed on the wondrous nerve-harp of your —"

"Ears!" cried the children.

"O Aunt Ruth! is this the way we *hear*?" cried Edith, awe-struck at the wonder of the commonest acts of life.

"Yes, Edith, as near as it can be told. But there is one part of this exquisite apparatus that I have not told you of; namely, a little bag of sand, bristles, and stones that is floating in the liquid-filled labyrinth of the inmost ear-chamber, and which vibrates at the slightest throb of the eardrum. No one but God could construct such wonders as these from the simple elements of air, water, and earth. Can you not see that nothing is too hard for him? All power is in his creative hand; all wisdom, judgment, and discretion are his to command; all love, mercy, and justice temper his every act; for his loving-kindness and tender mercies are over all his works.

"What fitting tribute can we render to our Father for the inestimable blessing of hearing? Could it be any less than to ask him to consecrate our ears forever to his service—to listen for his blessed voice—to harken to his word? Of such the Lord Jesus has said, 'Blessed . . . are your ears, for they hear.'" RUTH GARDENER.

A NEED SUPPLIED.

Do you need a noble teacher
For your children and your youth?
Do you wish to have a preacher
That is full of gospel truth?
Do you want a bright professor,
Filled with wisdom from above,
Who is also a possessor
Of the fulness of God's love?

Do you want a missionary,
That will visit every week?
And whose messages will vary
To suit both the strong and weak?
Do you need a wise physician,
Who will not consume your wealth,
But will tell, in your condition,
How you may preserve your health?

Or a number-one mechanic,
Who can measure to the line,
And whose rule is not satanic,
But is nearer the divine?
If you do, the YOUTH'S INSTRUCTOR
Is the paper you should read;
Write to the business conductor,
He will send you what you need.

WILLIAM BRICKEY.

PHYSICAL CULTURE

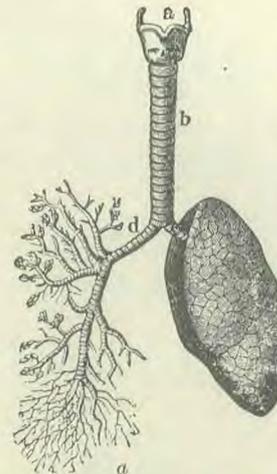
THE ORGANS OF RESPIRATION.

BEFORE studying how to breathe, we should know what we breathe with; that is, what the organs of respiration are.

All things of life breathe—plants, animals, and man. The "breath of life" sustains them all. It is interesting to notice how, and by what means, life is taken into these organisms. Man and the animals have lungs with which to take in air; plants breathe through cells which cover all their leaves, and so they breathe over all the surface of their bodies. This is true of the human skin. There are cells all over our bodies, through which we breathe. But the organs of respiration are the air-passages,—the lungs, with the thorax,

or chest, with its muscles and ribs. The mouth, nose, and nasal cavity are the beginning of the air-passages. Then the pharynx unites the back parts of the nasal and mouth cavities.

The "soft palate" separates the pharynx from the mouth, and the "uvula" hangs pendent from the center of it. There are some "glands" here also, that we will study about under the subject of glands, when we shall have reached that subject in later articles.



SHOWING THE BRONCHIA AND ONE LUNG.

The next organ in the throat on the way down, is the larynx, or "voice-box." This is the upper portion of a tube of cartilage, like gristle, leading to the lungs. In the upper portion of this cartilage tube are the vocal cords, with which we make the sounds of speech. But as the esophagus, or tube for conveying food to the stomach, is very close to the larynx, being just behind it, we would get into serious difficulty by swallowing our food into the wrong tube, were it not for a little trap-door that fits down tight over the larynx, called the "epiglottis." It is a spoon-shaped piece of cartilage, hinged at the root of the tongue, so that in swallowing, as the tongue is drawn back, the cover is drawn down tight. Sometimes we

are in a hurry to breathe and swallow at the same time. Then we get choked, and cough until the food or drink is expelled from the larynx, where it does not belong. The extension of this tube is called the trachea, or windpipe. It is composed of from sixteen to twenty rings of cartilage; and from the base of the trachea to the lungs is about four or five inches. It divides, at the upper part of the chest, into two branches, called the "bronchial tubes," one going to the right and the other to the left side. Then these two branches divide and subdivide, like the branches of a tree. Imagine a tree turned upside down, and you will get an idea of the bronchial tubes as they run through the lungs.

The lungs are the two essential organs of respiration. They are composed of air-cells and tubes, and are light, spongy, and elastic. They are covered with a membrane called the "pleura."

Both lungs weigh about forty-two ounces, the right lung being larger and heavier than the left. The right lung has three lobes; the left lung two.

The air-cells are bound together by connective tissue and considerable yellow elastic tissue, which gives to the lungs remarkable elasticity.

The chest cavity is called the thorax, and is composed of ribs and the muscles and tissues that cover them and fill the space between them.

The back-bone and the breast-bone help to form the thoracic cavity, in which are the lungs.

The diaphragm, a large muscle, closes the under side of the cavity, and divides the thoracic from the abdominal cavity. This important muscle will be described in connection with the process of breathing, in our next study.

MRS. M. D. MCKEE.

THE NEAREST DUTY.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love,
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold,
Near your heart, lest it grow cold,
Hold it.

—Selected.

Our Bible Study

SABBATH-SCHOOL LESSON.—NO. 4.

(April 22, 1899.)

HEALING THE MULTITUDE.

Lesson Scriptures.—Matt. 8:14-17; Mark 1:29-45; Luke 5:12-16.

Memory Verse.—Mark 1:35.

PLACES: Capernaum, the synagogue, home of Simon and Andrew, a solitary place, the towns of Galilee. **PERSONS:** Jesus, Simon, Andrew, James, John, Simon's wife's mother, a leper.

QUESTIONS AND NOTES.

1. The service in the synagogue having been broken up by the cries and healing of the demoniac, where did Jesus go? Mark 1:29; note 1. Of what was Jesus informed upon entering the house? V. 30. What did he do? V. 31. What did the woman do as soon as she had been restored to health? V. 31, last part. What does this teach us?—That health and strength are given us of God *for service*.

2. What happened at the close of the day? Matt. 8:16. Why did not the people bring their sick friends to be healed on the Sabbath? Note 2. What did Christ do for all who were brought to him? V. 16. What prophecy was thus fulfilled? V. 17; see also the fifty-third chapter of Isaiah. If Christ has borne our sicknesses and carried our infirmities, is it not our privilege to leave them with him now?

3. Before daylight the following morning, where did Jesus go? For what purpose? Mark 1:35. Who followed him to his retreat? V. 36. What did they tell him? V. 37. What urgent plea was made by the people of that place? Luke 4:42.

4. Would it not have been pleasant, from a human point of view, to remain under circumstances so favorable? What did Jesus decide to do? Luke 4:43. Where did he then labor for a time? Mark 1:39.

5. While on this circuit, who came to Christ to be healed? V. 40. What did this sick man say? What did the Saviour do and say in reply? V. 41. As the word was spoken, what immediately took place? V. 42. Was this leper, with his incurable disease, in a more helpless condition than the sinner?—No; and the same Saviour is needed

by both. See Isa. 1:5, 6, for the inspired description of a man who is sick with sin.

6. Before sending the man away healed, what charge did Jesus give him? Mark 1:43, 44; note 4. What did the man do? What was the result? V. 45.

1. It appears that although Peter's home had shortly before been at Bethsaida (John 1:44), a little southwest of Capernaum, on the Sea of Galilee, he was at this time living in the house with his wife's mother in the latter place. On this particular occasion James and John, as well as Andrew and Peter, were present.

2. Jewish tradition had placed so many restrictions around the Sabbath that none were supposed on that day to take a journey of more than two thousand paces. It was also considered unlawful to heal the sick on that day. Luke 6:7; 13:14; John 5:18; 9:16. These regulations gave the Saviour a short respite from labor. But from the report of the incident in the synagogue during the service of the day, every one was in expectation. All knew where Jesus was; and as soon as the trumpet blast announced the Sabbath closed, all the people of that region flocked to Peter's house, bringing their sick with them. Every disease was there represented,—leprosy, fever, asthma, consumption, dropsy, palsy, deaf, dumb, and those possessed with devils.

3. Leprosy was a loathsome disease of that day, supposed by some to be similar to the worst form of modern elephantiasis. It began in small specks on the eyelids, or hands, and spread until it affected every part of the body, causing angry swellings and putrefying sores. From the skin, it ate through the tissues to the bones, rotting the entire body by degrees. When the malady arrived at this stage, death was a welcome messenger. The man in this case was "full" of the dread disease, which debarred him from approaching a member of the community, or permitting another to come toward him without his giving the warning cry, "Unclean, unclean." Faith alone in the saving power of Christ, after hearing of, and perhaps seeing from afar, his wonderful work, could possibly have induced him to be so bold. See also "The Desire of Ages," pages 262, 263.

4. It was too early in the ministry of Christ for so great a stir to be made as was sure to follow public announcement of such miraculous healing, as it would likely precipitate undue opposition from the priests, and this would interfere with the intended work of Christ. See Isa. 42:2-4. So the word was: "See thou say nothing to any man." Jesus knew that it was better to let the priest decide that the man's leprosy was departed, and so publish it, as the law required.

INTERNATIONAL LESSON.—NO. 4.

(April 23, 1899.)

JESUS, THE WAY, AND THE TRUTH, AND THE LIFE.

Lesson Scripture.—John 14:1-14.

Memory Verses.—Vs. 2-6.

Outline.—The Father's house. Vs. 1-3. The way thither. Vs. 4-7. The Father and the Son. Vs. 8-14.

References.—Acts 4:8-12; Matt. 25:31-40; Acts 8:26-40; Heb. 9:1-28; Isa. 35:1-10; 51:11; Rev. 22:1-5.

TIME: A. D. 30. PLACE: The same as in the last lesson, the upper room in Jerusalem. PERSONS: Jesus and his disciples.

QUESTIONS.

Review.—What were the incidents of last week's lesson? Where did they take place? Who were the actors? What did Jesus desire to teach his disciples by these things? What two memorials had Jesus instituted? Which one of the disciples had now gone away? What had Jesus said which would cause the hearts of his disciples to be troubled? What had Peter said, and what had been predicted regarding him?

Introduction.—Who is speaking at the opening of this lesson? Who interrupts? Give the substance of the conversation between them. Who takes part in the conversation? What is said by Philip, and by Jesus in reply to him?

The Father's House.—What had Jesus said to cause the disciples' sorrow? What did he say to comfort them? Of what house did he speak? Where is that house? Who abides in it? Where was Jesus about to go?

The Way Thither.—What did Jesus say concerning the way? What did he say they knew? What reply did Thomas make? In what sense is Jesus the Way? In what sense the Truth? In what sense the Life?

The Father and the Son.—What remark did Philip make? What was the reply? How had they seen the Father? What promise did Jesus make? What great works did the apostles afterward do? What did he invite them to do in his name?

Never had been seen so great a triumph of love as the Saviour exemplified when comforting his disciples as he was about to be crucified. As he loved them then, so he loves them still. As he loves us, so does the Father; for the Father is in him as he is in the Father. The Father and the Son are one, and both love us with a love that passes all comprehension. Christ came to earth on a mission of mercy, ministered mercy here, died, and ascended to heaven impelled by mercy and love. He has gone to prepare a place for us in the Father's house—a home. Christ is the way there. There is no other way. He that would seek to enter in some other way is a thief and a robber. To reject him is to reject the Truth and the Life; to turn from heaven and immortality.

When the flood came, there was but one place of safety. When there was famine in all the world, there was but one man to whom they could go for food. So there is now but one name with power to save men—Jesus.


 NOTE AND COMMENT
 

He is an enemy of mankind who presses upon the brow of labor a crown of thorns, that he himself may wear a crown of jeweled gems.

THE wise man is he who follows the wisdom of God; the great man is he who lays hold of the power of God; and the good man is he who does the will of God.

Remarkable.—An extraordinary social fact of the present time is the remarkable increase of population in the cities. It is scarcely believable, but true, that of the sixty-five or more millions of inhabitants in the United States, fully one third of the number lives in cities.

An Unknown Flora.—The flora of Porto Rico is said to be almost unknown. It is thought that rare orchids, and other valuable, beautiful, and perhaps heretofore unknown, botanical species will be found when the island is thoroughly explored by scientific men.

Temperance at Paris Exposition.—Plans are maturing for making a great temperance object-lesson at the Paris Exposition in 1900, by opening on the grounds a very large temperance restaurant, together with what are termed "Kiosques de Temperance," from which all alcoholic drinks will be excluded.

A Profitable River.—The Columbia River has been productive of greater wealth, from its salmon fisheries, than any other river in the world. The vast quantities of salmon taken yearly from its waters have enriched many men, while the fisheries and canning-factories have given profitable employment to thousands.

Results Unsatisfactory.—An exchange is authority for this statement: "From a bushel of corn a distiller gets four gallons of whisky, which retails at sixteen dollars; the government gets four dollars, the farmer who raised the corn gets forty cents, the railroad gets one dollar, the manufacturer gets \$3.60, the retailer gets seven dollars,"—and, might it not be added, The user gets destruction?

Heaping up Wealth.—The marvelously rapid development of wealth in this country is shown by the fact that in two generations the Gould estate has increased to \$125,000,000. In four generations the Astor estate has grown from \$20,000,000 to \$375,000,000. In four generations the Vanderbilt estate has gained in value \$310,000,000, increasing from \$90,000,000 to \$400,000,000. This is certainly heaping up wealth in these last days.

The Force of Waves.—An instrument has been devised by which it is possible to measure the weight of the blow dealt by waves of the sea. This device has been tested at Skerrymore Rock, Scotland, which receives the full force of waves sweeping across the broad Atlantic. Here, during the winter storms, blows as heavy as one ton to the square foot were recorded. This gives an idea of the immense power of resistance required of sea-going vessels—and especially of lighthouses, piers, and breakwater structures.

Success.—With far too many the dollar sign is the emblem of success in life. Not wealth, but character, measures the real worth of life. A noted clergyman in a prayer-meeting talk gave utterance to these noble sentiments, which should be graven upon the heart of every young man, and made by him the standard of his hoped-for success: "I would rather be a preacher than a millionaire, and I wonder sometimes why all men do not become preachers. I think it is better to save souls than to gain a million. I would rather work in a small church, with a chance to do good, than sit upon a throne. It is not the question of making money: it is one of doing good."

Dreyfus Is Well.—In the court of public opinion throughout the world, Dreyfus is regarded as an innocent man, though strong influences in France are firm in their opposition to him. His many friends and sympathizers are pleased to gain the information, given in the following paragraph from the *Jewish Daily News*: "From Cayenne, the capital of the penal servitude colony, it is reported that a court officer who was sent to interview Dreyfus has come back, and declares that Dreyfus enjoys the best health, but refuses to answer any questions put to him by the court of cassation, fearing his words will not be truthfully reported in Paris, and he will keep silent until he shall be brought back to Paris to defend himself."

Publishers' Department

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Battle Creek, Mich.

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FROM SABBATH-SCHOOL SECRETARIES.

In a letter received from Mrs. Flora V. Dorcas, secretary and treasurer of the Iowa Sabbath-school Association, we find the following words of commendation for the INSTRUCTOR:—

"Glad that the Iowa INSTRUCTOR list is coming up. I wish that all our young people might have the benefit of this good paper published for them. We will surely do all we can to increase the circulation of the YOUTH'S INSTRUCTOR in our State."

Another letter received from Jennie E. Nichols, secretary of the Missouri Sabbath-school Association, speaks of the INSTRUCTOR in the following terms:—

"I shall do my best to get this valuable magazine in our schools, and will encour-

age our Sabbath-schools to take the paper, and trust that many will do so. I do not see how they can afford to do without it."

Another Sabbath-school worker writes:—

"Yours at hand, containing mailing-list for our State, which I am glad to have. I shall do all I can to promote the circulation of the INSTRUCTOR among our people. I am corresponding with our isolated brethren and sisters as much as possible, and as I learn of families with children old enough to be interested in the INSTRUCTOR, I shall urge them to have it. If you have sample copies you could send me, I might use them to good advantage. Hoping that I may see the number of our INSTRUCTOR subscribers increase soon, I remain," etc.

Here are some words of commendation. The Iowa Tract Society writes as follows:—

"The INSTRUCTORS are very much appreciated. We can assure you of this fact; we can not get along without them, especially in our Sabbath-school work."

IMPORTANT NOTICE!

As the subscription price of the INSTRUCTOR is hereafter to be seventy-five cents a year, instead of \$1, the subscriptions now on the mailing-list will be extended in proportion to the amount already paid for the same. We wish to assure our readers that this matter will be properly adjusted to the satisfaction of all concerned.

We also desire to call attention to the change in clubbing rates, as given in the announcement opposite first editorial page. PUBLISHERS.

"THE COMING KING."

"TELL ye the daughter of Zion, Behold, thy King cometh unto thee." Matt. 21: 5. This was the fulfilment of a prophecy telling what was to be proclaimed to the people at the first advent of Christ. Then he came in humility, a Man of Sorrows, to die a sacrifice. He is coming again, this time in power and glory, as King of kings, and Lord of lords. More imperative, then, is the obligation upon the people now to raise the cry to Zion, "Behold, thy King cometh!" Prophecies from every side shower down their glowing announcements in regard to this event. Men have taken up the proclamation. The best witness is the printed page, which can display its testimony to a hundred eyes at once, as well as to one. Such a book is now before the world. It is "The Coming King," by J. E. White. It is having a marvelous sale; but it should be scattered as far as

men dwell, who ought to know that the great King cometh.

The book is a neat and tasty volume of nearly three hundred pages, put up in style to please and satisfy the taste of those who desire a handsome volume, and filled with the very matter adapted to the wants of those who wish to be instructed in the great themes of the Bible. It is replete with illustrations, many of them full-page, and more marginal and textual. These, scattered profusely through the book, touch upon every salient point discussed in the text, and as with a magnifying-glass and flashing light, illuminate and make clear the important subjects brought under examination. No one can peruse this book without being profoundly impressed, not only that the King is coming, but how he is coming, and approximately when he will appear. No one can lay it down without a vivid impression of the time we are living in, the startling phenomena of nature, earthquakes, floods, fires, famines, the labor troubles, the abnormal accumulations of wealth, the intense antagonism between the rich and the poor, strikes, political corruption, abounding iniquity, false teachings, and multiplying deceptions, all of which show that the great and decisive day is at the door, and hasteth greatly. The condensed mass of information will more than repay the cost of the book to any one who wishes to be intelligent as to the present condition of the world.

URIAH SMITH,

Editor Advent Review and Sabbath Herald.

ANOTHER LETTER FROM INDIA.

MAZAGON, BOMBAY, Feb. 11, 1899.

REVIEW AND HERALD:

Dear Sirs: I am very thankful to receive January packages of the YOUTH'S INSTRUCTOR; for it is a promise for the coming year, I suppose.

I am going home on furlough, leaving next month, but the papers will be carefully distributed in my absence. . . . Thanking you much for your continued interest in the young men to whom I send the paper, I remain,

Yours sincerely,

A. ABBOTT.

AN APPEAL.

DEAR FRIENDS, YOUNG AND OLD: Would you not like to help in the work?—Of course you would. Well, here is an opportunity. Send me your YOUTH'S INSTRUCTORS or *Our Little Friend*, and I will gladly distribute them, and tell you of the result or experience. We have hundreds of orphans here, and many children in hospitals, who would rejoice to see and read your papers. Hundreds of men and women may thus be reached by them. You can help us; will you do it? Matt. 25: 40. Please, dear friend, send me your mite; and the Lord's blessing will follow it and you.

C. V. S. BOETTGER.

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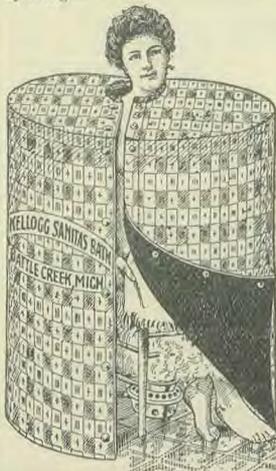
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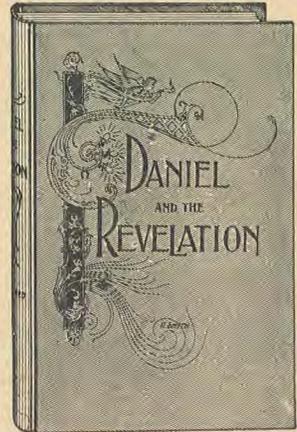
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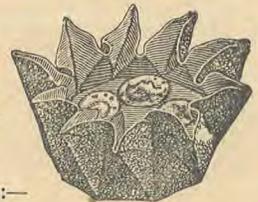
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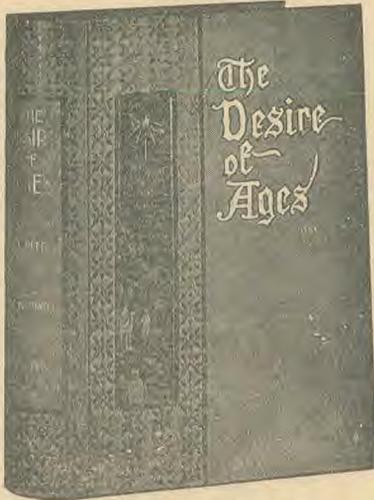
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