

THE YOUTH'S INSTRUCTOR

REMEMBER NOW! THY CREATOR IN THE DAYS OF THY YOUTH

Vol. LIII

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OUR CONTRIBUTORS

Three Gardens

O GARDEN fair! no taint of sin
Or sorrow dwelt thy walls within,
But all was sweet and pure and clean.
O garden fouled! man was but frail,
The serpent, as he crossed thy vale,
Left sin and death along his trail.

O garden dark! within thy shade
Thy Saviour knelt, alone, afraid;
"Father, remove this cup," he prayed.
O garden, brighter than the sun!
He added, "Yet thy will be done,"
And then and there salvation won.

O garden sad! upon thy breast
They laid their weary Lord to rest,—
A wondrous, honored, three-days' guest.
O garden glad! across thy sod
Thy risen Lord a victor trod,
And from thee rose to meet his God.

MRS. ELIZABETH ROSSER.

Good Angels

MUCH is said in the Bible concerning the holy angels, and their ministrations to fallen men, and from early childhood we have learned something concerning these celestial beings. Many, however, erroneously believe that angels are the spirits of the departed dead who return and minister unto us in this life. This is a dangerous error, founded upon a falsehood which the devil told in the garden of Eden, when he contradicted the Lord, and said that man would not die if he ate of the forbidden tree. Gen. 3:1-4.

Angels are not the spirits of dead persons, for several reasons. First, for the same reason which the attorney gave why his client was not present in court. He said he had three reasons. The first was because he was dead. It was of course unnecessary to give the other two reasons. So, one reason why we know they are not the spirits of the departed is that the departed are dead. "His [man's] breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun." Eccl. 9:5, 6. It is clear from these scriptures, and many others which might be given, that angels are not the departed dead. The Spiritualists believe that they are, but let us not be ensnared with this soul-destroying delusion.

Then again, angels existed before man was created, and before sin and death had entered to mar the work of God. Man was made a little lower than the angels (Ps. 8:5), which shows

that angels existed before man. And when the work of creating the earth was completed, and it stood forth in its Edenic beauty fresh from the hand of the Creator, at the dawn of the Sabbath, the angels sang a song of joy. The "morning stars sang together, and all the sons of God shouted for joy." Job 38:7. When man sinned, and because of his transgression was forced to leave his beautiful home in paradise, cherubim, a high rank of angels, were sent to guard the way to the tree of life, so that man should not partake of it and live forever.

The Father and the Son are real beings, so the angels which they created as their messengers are real beings, too, and not incorporeal phantoms as many think. Ezekiel, who frequently saw them in holy vision, describes them as real beings, and speaks of their whole body (margin, "flesh"), and their backs, and their hands, and their wings. Eze. 10:12. They appeared to Abraham in the plains of Mamre, and ate of the food which he prepared for them. Gen. 18:1-8. Two angels appeared to Lot in Sodom, who with true hospitality invited them to tarry with him during the night. He made them a feast, and they ate. Gen. 19:1-3. They appeared as material beings, and ate material food, which shows beyond question that they are real beings. In fact, the manna which fell in the wilderness for the children of Israel is called the "corn of heaven," or "angels' food." Ps. 78:23-25. The ass on which Balaam was riding saw an angel standing in the way, which was afterward seen by Balaam himself. Num. 22:22-31.

The definite number of the angels is not recorded in the Bible. Inspiration speaks of the vast throng as "an innumerable company of angels." Heb. 12:22. John in his lonely exile on Patmos was shown the majestic glory of God, around whose burning throne he beheld a countless number of these holy beings pouring forth their songs of love and adoration. He describes their number thus, "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11. See also Dan. 7:11, 12. Bengel translates the text thus, "myriads of myriads, and thousands of thousands," and adds the following comment: "A myriad consists of ten thousand; myriads, if only two of them are meant, make twenty thousand; a thousand taken twice, makes two thousand. But there are myriads of myriads, and thousands of thousands, that is, the myriads are multiplied with each other, and likewise the thousands. In order to more easily conceive the meaning, it could be imagined thus: Here is a regiment consisting of ten thousand angels; thus there would be ten thousand such regiments, and this not only once, but at least twice. In the same way are thousands to be taken thousandfold; that is to say, if one counts a thousand angels to one body, then there are of such bodies of thousands (in the plural) at least two thousand bodies. The myriads make two hundred million, and the thousands two million, a vast

throng." And all these harken to his word (Ps. 103:20, 21), and are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. They visit not only this world, but all the worlds of the Creator's empire. Through the regions of space millions of these celestial messengers are winging their way with lightning rapidity. Eze. 1:14.

This world, divorced though it is from the family of worlds because of sin, is visited by myriads of the angelic host, who minister to the children of the Lord. "By the holy beings surrounding his throne the Lord keeps up a constant communication with the inhabitants of the earth." "All the blessings from God to man are through the ministration of holy angels."—"Spirit of Prophecy," Vol. II, page 68. "All the angels that are commissioned to visit the earth hold a golden card, which they present to angels at the gates of the city as they pass out."—"Early Writings," page 32. This "golden card" is a passport, perhaps lest the evil angels or Satan should transform themselves into angels of light, and get into the city. Not having this "golden card," they are barred.

G. B. THOMPSON.

(To be concluded)

Get Wisdom, Get Understanding

Few persons are content with what they have; therefore they are continually seeking for something. Usually young people, when they start out in life, long to get something that will bring happiness, and that will satisfy their desires, and make them upright, noble men and women. But they are often sadly disappointed.

Satan is a deceiver. He is the one that constantly holds before the eyes of the youth that which appears to be true and genuine, but which is not. In this way he is deceiving and wrecking many of our young people. Unnumbered are the schemes the deceiver works to keep the young from obtaining something that is sound, uplifting, and genuine.

Dear young reader, would you like something that is genuine and true, that is free to all, yet the very best thing that is possible for any one to possess? If so, "get wisdom, get understanding: forget it not; neither decline from the words of my mouth." "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

"Happy is the man that findeth wisdom, and the man that getteth understanding." "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

What will wisdom do for us? "Forsake her not, and she shall preserve thee: love her, and she shall keep thee. . . . Exalt her, and she shall

promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."

"Keep sound wisdom and discretion: so shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet."

How can we get wisdom? "The fear of the Lord is the beginning of wisdom." "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him. . . . Be not wise in thine own eyes: fear the Lord, and depart from evil." "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."

"Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous."

FRED ZAPPE.

Science Stories

How Some Flowers Got Their Names



THE origin of the names of flowers is an interesting study. Have you ever wondered how they got their names—their every-day, simple names by which we call them?

We all know how people get their first names. Uncles and aunts, brothers and sisters, and cousins, perhaps, all have their suggestions to make, and finally the father and mother decide what the baby shall be called. The name may be chosen because it belongs to some one else, or just because it is pretty. It has nothing to do with the appearance or character of the baby. Blanche, Lily, and Pearl may be brunettes, and Philip may prefer an automobile to a horse, but they still keep the same names, though they do not suit them at all. I do not think that the flowers were named until after they were quite grown up, so that such mistakes have been avoided with them. Their names in some cases, however, have been changed from their original forms, and it is often hard and sometimes impossible to find the reason for our calling them as we do.

Some flowers, however, are named after the men who discovered them, or after famous botanists. Among these we have the gardenia, the fuchsia, the dahlia, the wistaria, and the camellia, after Garden, Fuchs, Dahl, Wistar, and Kamel. So remember that, and you will not misspell fuchsia, nor mispronounce wistaria and camellia.

It is easy to see why some flowers are named as they are, for it does not seem as if the buttercup or the bluebell could have been called anything else. But there are not many flowers the meaning of whose names is as easily guessed as those, though there are a number which get their names from the appearance of the blossom, leaves, or seed pods.

Who could guess that the dandelion was the "dent-de-lion," or lion's tooth; the tulip so called because it looks like a turban, and tulip was another name for turban?

The beautiful gladiolus is a sword-lily: "gladiolus" in Latin means "a little sword." It is so called from the shape of its leaves.

The asphodel is from the Greek word meaning "king's-spear." The name daffodil comes from "asphodel," and so means the same thing.

Some country people will tell you that a cow-slip is so called because the cows will not eat it; others think it means "cow's lip;" but the explanation accepted as the true one is that the color of the flower suggests bits of butter that the cow has scattered around her path.

The columbine, geranium, and larkspur we think of together because they are all named after birds—the dove, the crane, and the lark. The meaning of geranium is "crane's-bill," and if you notice the seed pods of a geranium, you will see that they do look like the long bill of a crane. The touch-me-not gets its name from a peculiarity of the seed pod, too, but not a peculiarity of appearance. It is the pod you must not touch, for if you do, it will burst and out will fly the seeds.

The lupine gets its name from a Latin word, *lupus*, meaning wolf. Some think the plant was thus named because it is very greedy and takes so much nourishment from the soil around it.

The lycopodium owes its name to the wolf, too; it means "wolf's-foot," and is intended to describe the appearance of the roots.

The mimulus is sometimes called monkey-flower, but the word really means "little mask." From *mime* we get our word "mimic," and as there is no greater mimic than the monkey, the common name seems quite suitable.

Another plant we may associate with animals is the equisetum, which means "horse-bristle," and is sometimes called horsetail. This is a kind of rush; and there is a variety of it which contains so much silica that it is found very useful for scouring purposes, and is called scouring-rush.

Then there is the dogwood; but this has no reference to the dog. It is so named because in olden times skewers, called "dags" or "dogs," were made from the wood, which does not splinter easily.

The horse-chestnut, likewise, has no relation to the horse, for there seems no reason for believing that horses were ever fed on these chestnuts. It is thought that possibly the word was first used here to mean "large."

The buckeye, which is a kind of horse-chestnut, gets its name from the appearance of the naked seed, which is like the eye of a deer or buck.

Just one more tree, and that one because the meaning of its name has been so misunderstood, and then we must return to our flowers. The witchhazel, the tree supposed to be endowed with so many wonderful properties, is not "bewitched" at all: it is just a hazel somewhat similar in appearance to the elm, which long ago was called *wych*.

Hock, perhaps you know, is another name for mallow, and a hollyhock is a holy hock—a mallow brought from the holy land.

The word narcissus comes from the Greek word meaning "numbness," "torpor," and the plant has that name because of its narcotic or sleep-giving qualities.

The jonquil is of the same genus as the narcissus, but is not named in the same way. Like the asphodel and the gladiolus, its name comes from the shape of the leaf. It has rush-like leaves, and "jonquil" comes from *juncus*—a rush.

Heliotrope means, literally, "sun-turn," and is the Greek word for sun-dial. The flower of that name needs a great deal of warmth, and is said to turn toward the sun, just as the sunflower is supposed to do. The heliotrope is sometimes called turnsol, which means just exactly the same as heliotrope, and is a name also given to the

sunflower. The wind, too, has a flower named for it—the anemone.

Shakespeare makes *Ophelia* say, "There's rosemary, that's for remembrance: there is pansies, that's for thoughts." Did you ever realize that pansies really are "for thoughts"? The French word *pensee* means "thought."

The daisy, it has always seemed to me, has the prettiest name of all—the day's eye. Wide open when the sun shines, it dozes when night comes, and its duties are ended; for the night has other eyes all her own, as we find in the beautiful aster.

The aster I have left to the last—it comes from *aster*, a star. It probably was named when it was still a single flower like the daisy, and some wild asters are still called daisies. And their names are not so very different; one is the day's eye, the other the star—the eye of night.—*St. Nicholas*.

Cormorant Fishing in Japan

THE cormorant is a voracious sea-bird of the pelican family, about the size of an ordinary goose, and subsists entirely upon fish, says George Elmer Scott in the *Booklover's Magazine*. The extraordinary rapacity with which it devours these has led to its being employed as a symbol of greed. It dives with arrow-like rapidity, and is an unwearied swimmer, keeping so low in the water that only the head and neck and top of the back are visible. Unlike most other fishing birds, it dives not from the wing, but from the surface of the water.

In spite of this lack of a flying start, it can dive to great depths, thanks, in great part, to the use of its wings under water. A British species has been caught in a crab net a hundred twenty feet below the surface. It usually seizes the fish crosswise, but it is not, like the heron, under the necessity of bringing its prey to land before it can swallow it. It turns the fish in the water, or tosses it up in the air, and catches it with great dexterity as it falls head foremost.

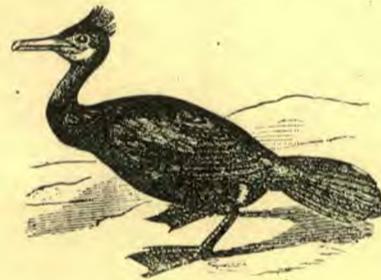
When fully grown, each cormorant has a metal ring fastened around the base of its neck, care being taken that this ring, while small enough to prevent the swallowing of the marketable fish, shall, at the same time, be large enough to admit the smaller fish which from now on must serve as its food, since the ring is never removed. When fishing, each bird has a kind of cord harness about its body, to which is attached a line about fifteen feet long, with which the master controls it.

Four or five good-sized fish are as many as a cormorant is able to swallow at one time, and as each bird becomes gorged on an average of every two or three minutes, the bottoms of the boats are soon piled with hundreds of fish.

The cormorant fishing season in Japan lasts five months,—from the beginning of May to the end of September,—and is so profitable that a well-trained bird is a valuable asset, guarded with such care that during the months when mosquitoes pester the birds, even the cages are carefully covered with protective netting.—*Search-Light*.

The Ribbon-Fish

A STRANGE denizen of the deep is the so-called ribbon-fish. This creature is one of the most beautiful of all fishes. It resembles a white or silver ribbon slashed with black. A long fin extends its entire length, and over the head forms a number of plumes or pompons of a vivid red, which, in long specimens, might easily



A CORMORANT

be taken for a mane waving to and fro. That this delicate ribbon-fish attains a large size is generally believed, as large specimens have been captured.

Some years ago a fisherman was hauling a net on the coast of Scotland, when it was found that some heavy weight was holding the net back. Additional help was obtained, and twelve men finally hauled in a monster fish, which was estimated to weigh eight hundred pounds. It was a gigantic ribbon-fish, thirty feet or more in length, so long and heavy that it required the efforts of six men to carry it along the deck. It was a veritable sea-serpent, and extending from its head were tall deep-red or scarlet plume-like fins, which formed a sort of "mane," frequently described as being seen on the typical sea-serpent. If these fishes attain a length of thirty feet, there is no reason why they should not exceed this, and it is very possible that some of the sea-serpents which have been observed at various times were gigantic ribbon-fishes, which came up from the deep sea, and moved along with undulating motion at the surface.—*Leaves of Light.*

HEALTH HINTS

Acquired Immunity

Would it not be a clever trick for the Japanese to compel the Russians to manufacture ammunition and guns to destroy themselves, or lay mines to blow themselves up?

Well, some clever scientists have done just such a thing with the diphtheria germ and other dangerous germs; for they make the diphtheria germ help in the manufacture of the diphtheria antitoxin, which is now regarded as a certain cure for diphtheria, when used soon enough.

You are familiar with the process of vaccination, by which a mild kind of smallpox, we may call it, is produced on the arm. A successful vaccination, if recent, seems to be almost an



INOCULATING THE FLASKS WITH DIPHTHERIA GERMS

absolute protection against smallpox. A case was recently reported, in which a mother with a seven-months' sucking child was taken with a very severe form of smallpox, fourteen days after the child had been vaccinated. The mother was taken to the pest-house with the child, and during her entire illness, nursed the child, which was also handled daily by about fifty smallpox patients in all stages of the disease, without contracting the disease. One who can not take a disease is said to be immune to that disease. This child was evidently immune to smallpox, having been rendered so by the vaccination. One who is not immune to a disease is said to be susceptible.

The method of making diphtheria antitoxin is very interesting. A horse is exceedingly susceptible to diphtheria toxin or poison; but by

beginning with very small doses, and gradually increasing the dosage, the horse, after a number of months of such treatment, becomes immune, so that a dose of diphtheria toxin that might be sufficient to destroy several hundred horses may be injected into it with impunity. The blood of such an immune horse contains a substance called antitoxin, which, if injected into the body of a child having diphtheria, will, if given early enough, and in sufficiently large doses, save the life of the child.

In order to produce the diphtheria poison in large quantity, beef broth is prepared and put into flasks holding, perhaps, half a gallon. These flasks of broth are sterilized by utilizing the same principle that your mother uses when she cans fruit. But much more care is needed here than in the canning of fruit. Before anything is put into the flasks, they are cleansed, dried, and plugged with stoppers of absorbent cotton. They are then placed in a sterilized oven, and left there long enough for the heat to destroy any germs that might be in the flasks. Then they are filled about two thirds full of the beef broth, corked with the cotton stopper, and placed in a steamer, and left long enough to raise the temperature of the broth to the boiling-point. This steaming process is repeated on three successive days.

The broth in each flask is next sown or planted with diphtheria germs, as shown in an accompanying illustration.* The flasks are now placed in an incubator where the temperature is most favorable for the growth of the diphtheria germs. It is necessary that this be a "pure culture," that is, a culture containing nothing but diphtheria germs. At the end of two or three weeks, the germs will have formed a scum on the top of the liquid; meantime, there will have formed in each flask, as the result of the growth of the diphtheria germs, a quantity of the deadly diphtheria toxin. The flasks are now examined by an expert bacteriologist to make certain that they contain nothing but the diphtheria germ.

It is necessary that extreme care be exercised at every step, for a little carelessness might result in the loss of many lives. Such a case occurred a few years ago in St. Louis, when several children, inoculated with antitoxin, afterward died of lockjaw because of carelessness in the preparation of the antitoxin.

The broth is now filtered through paper and then porcelain, in order to separate the germs from the liquid.

This liquid, which contains diphtheria toxin, but no diphtheria germs, is now ready to be used in the manufacture of antitoxin. Here, it is necessary to have the help of the horse. One might think that any broken-down horse would do for this purpose, but the conscientious manufacturer does not think so. He realizes the importance of having sound horses, and of keeping them under hygienic conditions which will insure the preservation of their health. We give herewith a picture of the interior of a stable used entirely for the housing of horses used in the manufacture of serum. The next article will describe the method of producing diphtheria antitoxin from the toxin. MIKE ROBE.

"Six million pounds of adulterated and harmful foods were destroyed by the Health Department of New York in the last twelve months."

* We are indebted to Parke Davis and Company of Detroit, Mich., for the use of the illustrations accompanying this article.

A Bit of Valuable Information

It has been discovered in England that if wood is soaked in a solution of beet sugar, and then dried in an oven, the wood becomes—

Tougher, more durable, heavier, stronger.
More ornamental when planed and polished.
Soft woods are thus greatly improved.

Unseasoned timber, after treatment, can be used at once, and will not warp or shrink.

The treatment fills the pores of the wood, and renders it more sanitary.

Wood thus treated resists dry rot.

Poison may be added to the sugar solution, and the wood made proof against destructive insects.

There! Quite an idea, isn't it?

And the moral—for a man—is—

Keep, Sweet

Soak your life in loving-kindness.

Let it enter every pore.

The process will make you also—

Stronger, more durable, more beautiful, more constant, more healthful, and proof against those little gnawing frets and worries that are worse than white ants to eat out the best character.

Try it, and see.—*Caleb Cobweb.*

Choose

If you'd like to be healthy and wise and good,
Do all of the things that you know you should;
Or, if you'd be sickly and ignorant and bad,
Do things that you shouldn't, and then you'll be sad.

If you'd like to be loved for your goodness on earth,
Sow seeds that will bloom into blessings of worth;
Or, if you'd be hated for badness down here,
Do deeds that can't fail to make all your life drear.

If you are a positive, good, helpful force,
You'll aid the old world to adopt a right course;
But if you are negative, bad, weak, and blind,
Your world will remain where it is, you will find.

"You always will be what you will be," dear one.
In the end you'll have won every race that you've won;
So wisely decide which will be for the right,
And battle with skill till you've won a brave fight.

BENJAMIN KEECH.

BIBLE READERS COURSE

Obedience

1. What does the Bible say will be one of the chief sins of the last days?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy." 2 Tim. 3:2.

2. What promise does the Lord give to those who honor their parents?

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

3. How does the Lord look upon obedient children?

"Children, obey your parents in all things: for this is well-pleasing unto the Lord." Col. 3:20.

4. How long is this respect from sons and daughters due to parents?

"Harken unto thy father that begat thee, and despise not thy mother when she is old." Prov. 23: 22.

5. *How should the aged be treated at all times?*

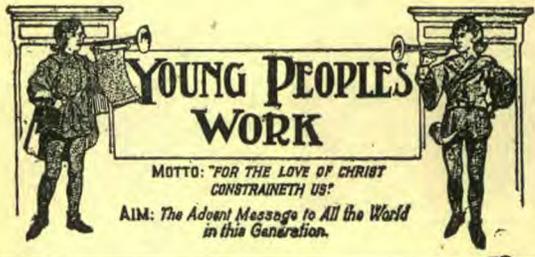
"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God; I am the Lord." Lev. 9: 32.

EMMA S. NEWCOMER.

Say It

WHEN you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill an eight-page paper
With a tale which at a pinch
Could be cornered in an inch!
Boil it down until it simmers;
Polish it until it glimmers.
When you've got a thing to say,
Say it! Don't take half a day.

—Selected.



THE WEEKLY STUDY

Paul on Trial at Caesarea

OPENING EXERCISES.

SCRIPTURE FOR STUDY: Acts 24: 1-10.

TEXTS FOR PERSONAL STUDY: Matt. 5: 11, 12; Heb. 10: 32-37.

REFERENCE STUDY: "Sketches from the Life of Paul," pages 234-237; "Great Controversy," chapters 36, 39.

TOPICS FOR STUDY:—

- Prosecutors arrive from Jerusalem.
- Paul placed on trial.
- Tertullus flatters Felix.
- False accusations against Paul.
- Affirmed by Jews.
- Paul permitted to defend himself.

Notes

One writer reckons the twelve days mentioned in verse 11, as follows: first day, departure from Caesarea; second, arrival at Jerusalem; third, trial before the Sanhedrin; fourth, arrest in the temple; fifth, trial before the Sanhedrin; sixth (at night), departure to Caesarea; seventh, arrival; twelfth (five days after), Ananias leaves Jerusalem; thirteenth, Ananias reaches Caesarea; trial before Felix.

Notice the charges brought by the orator, Tertullus, against Paul: (1) that he was a "mover of insurrection," which would be treason against the Roman empire; (2) that he was the leader of a peculiar "sect," which involved a charge of heresy against the teachings of Moses; (3) that he profaned the temple, an offense against the law which protected the Jews in their worship; (4) that he was taken from them forcibly by Lysias. Though all these charges were false, the Jews present affirmed they were the truth.

"Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government."—"Great Controversy."

"The character of Felix was base and contemptible. . . His acts of cruelty and oppression caused him to be universally hated. The

treacherous cruelty of his character is shown by his brutal murder of the high priest Jonathan, to whom he was largely indebted for his own position. An example of the unbridled licentiousness that stained his character is seen in his alliance with Drusilla, which was consummated about this time. Through the deceptive arts of Simon Magus, a Cyprian sorcerer, Felix had induced this princess to leave her husband and to become his wife."

"The Jews present at Paul's examination shared in the general feeling toward Felix; yet so great was their desire to gain his favor in order to secure the condemnation of Paul, that they assented to the flattering words of Tertullus. . . What an illustration of the blindness that can come upon the human mind! Here were the representatives of those who claim to be God's covenant people."

"Felix had sufficient penetration to read the disposition and character of Paul's accusers. He perceived the motives of their flattery, and saw also that they had failed to substantiate their charges."

G. B. T.

A Belated Missionary Garden

BENEATH the windows of the library where my work has been for a few years past, shut in by buildings high or low on every side, is a plat of ground about twenty feet long and twelve wide. Last spring this place was covered with rubbish. In one corner was a large pile of plumber's piping, and sticks, stones, papers, old matting, bricks, boxes, and other things lay scattered about. But in spots there were proofs that a good soil was beneath, in bunches of grass and weeds which grew rank and rapidly.

Having occasion to pass this place daily, I often thought that something might grow there which would be of some value, if proper work were put upon it, but no one was sufficiently interested to make the effort. Finally, while speaking to a man of responsibility one day about the matter, he replied, "Well, if you want to fix up the place, I think no one will object."

The janitor with surprising readiness consented to spade up the ground, and within an hour we had the rubbish nearly all out, and he had mellowed up quite a good soil. While we were hard at work, people were passing, and many explanations were required, for this was altogether a new course of proceedings, both for the plat of ground and for those working on it, and again it was very late in the season to begin a garden. At last "the woman with the hoe" said to a questioner, "We read and hear a great

deal about the missionary acre and missionary gardening; now what is the result of reading and hearing if we do nothing about it?" After a few minutes of silence the brother with the spade quietly remarked, "I'll tell you what it does. If we don't put in practise what we ought to, it hardens our hearts." Isn't that very true? and do we want hard hearts?

This was the sixth of July. Next day I planted several rows of navy beans, and transplanted tomatoes. Several days later twenty hills of white seed wax pole beans were put in, also a bed of radishes and lettuce was made. All the seeds were soaked overnight. Asters, morning-glories, ivy, geraniums, and pansies were transplanted, also foliage plants on the shady side, and tuberous begonias, which blossomed beautifully there.

At one end the sunshine came on about ten o'clock, while from about noon till three nearly all of this little garden had the benefit of the sun's rays. The fireman in the power-house kindly volunteered to sprinkle the new plants when necessary, and they grew rapidly. A carpenter offered to place the bean poles.

Ripe tomatoes and beans were not expected, yet there were several large, fully ripened pods of pole beans before the September frosts came, and nearly all the beans would have ripened but it seemed more desirable to pick them green. Tomatoes, string beans, lettuce, and radishes brought nearly a dollar. The sum would have been more had the work been begun earlier. But in His own way, and to my surprise, the Lord more than made up the deficiency; for the publishers of a popular journal having information about this garden with pictures of it, sent a check for six dollars. Thus after taking out the tithe, there is over six dollars for the Missionary Acre Fund.

This gardening was a real blessing, and gave the Lord opportunities to teach me precious lessons, especially during the early morning hours when all alone with him. Thinking one morning of our utter inability with all our hard work to make anything grow, these words came to me:—

"I love planting and sowing,
Pulling weeds and hoeing,
And to watch God's part of the working,
For he causes all of the growing."

These few items of experience are given with the hope that some others may by this means be encouraged to do what they can this year in tilling the soil for missionary work, even though the circumstances may be unfavorable.

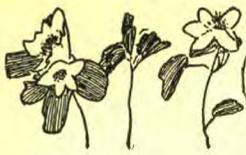
S. ADALINE BOWEN.

News from New Zealand

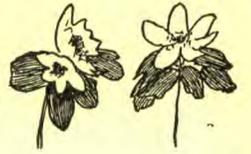
REPORTS from some of the New Zealand Young People's Societies have been sent in to the secretary of the Sabbath-school Department. While these were designed especially for the General Conference, we are glad to give the readers of the INSTRUCTOR extracts from them. They show that the work and spirit of our Young People's Societies across the waters are the same as in the home land.

Besides the usual lines of missionary work, lessons have been given in reading and writing to an Assyrian young man. Some members have engaged in ship missionary work, some have visited sick children, carrying them flowers. The Societies have studied the lessons on the Life of Paul, the Field Studies, the parables of Jesus, and the main points of our faith. The following summary is of interest:—

	AUCKLAND	NAPIER	PETONE	WELLINGTON
Name of society				
Number of members	34	12	10	6
Missionary letters written	30			
Missionary letters received	3	35		
Missionary visits	20		3	
Bible readings or cottage meetings	30			
Subscriptions taken for periodicals				4,530
Papers sold		1,495	29	3
Papers mailed or given away	200	99	7	
Books sold	6	4		
Pages of tracts sold		1,055		
Pages of tracts given away	6,000			
Persons supplied with food	32			
Articles of clothing given away			7	
Offerings for home mission work	£2 7s 6d	14s 11d		£3 3s 2d
Offerings for foreign mission work			16s 3½d	



CHILDREN'S PAGE



The Little Children in Japan

THE little children in Japan
Are fearfully polite;
They always thank their bread and milk
Before they take a bite,
And say, "You make us most content,
O honorable nourishment!"

The little children in Japan
Don't think of being rude.
"O noble, dear mama," they say,
"We trust we don't intrude,"
Instead of rushing into where
All day their mother combs her hair.

The little children in Japan
Wear mittens on their feet;
They have no proper hats to go
A-walking on the street;
And wooden stilts for overshoes
They don't object at all to use.

The little children in Japan
With toys of paper play,
And carry paper parasols
To keep the rain away;
And when you go to see, you'll find
It's paper walls they live behind.

The little children in Japan,
They haven't any store
Of beds and chairs and parlor
things,
And so upon the floor
They sit, and sip their tea, and
smile,
And then they go to sleep awhile.
—*The Child's Hour.*

A Visit to Aunt Ida's

WALLACE was counting the days before the tenth of June. It was his birthday, and something very nice was going to happen on that day. He and mama were going to make a long visit to Aunt Ida's, who had returned from Japan a few months before.

Aunt Ida was a missionary, and she had come home to rest and get well and strong again, so that she could go back to Japan and teach the little boys and girls who live there about Jesus.

Before she came home, she had written to Wallace, and sent him a Japanese newspaper. He had placed it beside one of our own papers, and thought a great deal about the difference between them. He was anxious to see Aunt Ida, and hear about the people who read such strange newspapers.

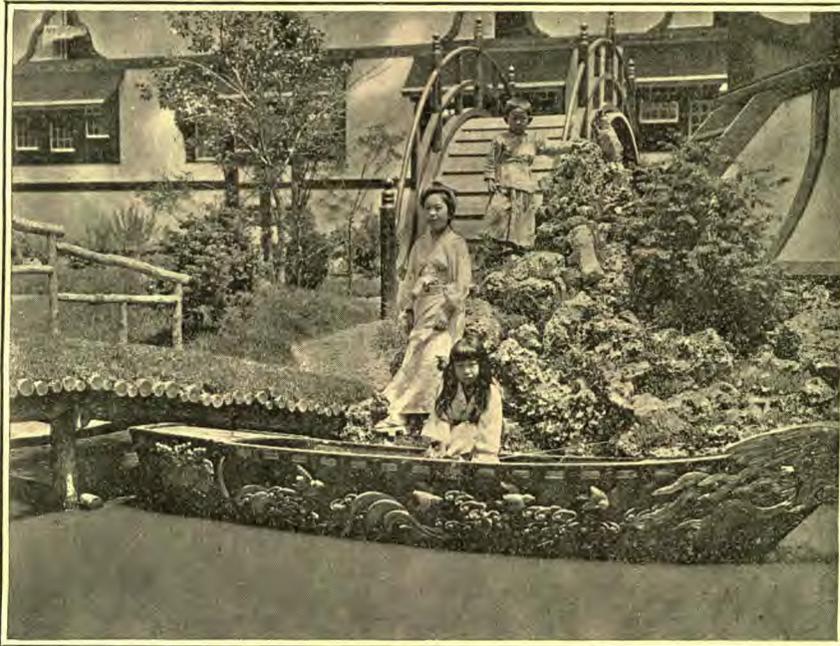
The tenth came at last, and late in the afternoon they arrived at grandma's, where Aunt Ida was staying. She was very glad to see Wallace, who was a tiny baby when she went to Japan. She had not forgotten that it was his birthday, so she sat down beside him, and told him how the birthdays of the Japanese children are celebrated. She said: "A Japanese baby is counted one year old the very day it is born, then on New-year's day it has another birthday, and is said to be two years old. On account of this way of reckoning, January 1 is a sort of national birthday which lasts two weeks. Besides this, in Japan little girls have a special birthday, which is celebrated on March 3, while that of the boys is celebrated on May 5, so you see that all children in Japan have two birthdays instead of one. I presume American children would not object to that.

"The special birthday for girls is observed with all sorts and sizes of dolls, indicating the nature of their future lives and the duties which will devolve upon them in the care of their chil-

dren. On the special birthday of the boys the air is filled with hollow paper fishes, which are attached to tall poles. They represent fishes swimming against the stream, which is the way the parents and friends of the boys have of saying that they hope they may be successful in stemming the current of life. All the cakes and candies on that day are fish shaped, that the lesson may be more firmly fixed in their minds."

"Aunt Ida, do the children play games as we do?" asked Wallace.

"Yes, they play ball, prisoners' base, hop-scotch, and puss-in-boots. They also have bows and arrows and tops, while they excel in flying kites. The mothers believe in idols, and teach the children to do so. If a little Jap is sick, his mother takes him to the nearest image of Binzuree, and if the child has the stomach-ache, she rubs the stomach of the image; if he has the earache, she rubs Binzuree's ear, and expects the child to be cured. One image which they have, consisting of three little monkeys, is designed to teach them a useful lesson. One



JAPANESE VISITORS AT THE ST. LOUIS FAIR

monkey has his hands over his eyes, another covers his mouth, while the other stops his ears with his fingers; this teaches that they should 'see no evil, hear no evil, speak no evil.'

Aunt Ida went into another room and brought out a Japanese stocking, which she handed to Wallace.

"Why, Aunt Ida, it looks more like a mitten with a long wrist."

"It does resemble our mitten," she replied, "for they have a separate place for the great toe, as mittens do for the thumb. The sole of the stocking is padded with several thicknesses of cotton, and when their rooms are matted, they wear nothing else on their feet. When walking in other places, they wear sandals, which are held in place by a thong, which passes between the great toe and the second one.

"They are fond of beautiful things, and the men as well as the women use their needles very skilfully. They paint beautifully, and make lovely jars and vases."

Aunt Ida told Wallace all about the raising of tea and rice, and then went into another room and brought out an armful of pictures of scenery in Japan, of the people and children, and of the many curious and pretty things which they make.—*Mrs. Lucinda Fenner, in S. S. Times.*

"THE selfish can not be sanctified."

When Rachel Came Home

RACHEL was coming home! It was the gladness to which Rachel's mother rose in the morning, the joy which woke her again and again in the sweet, still June nights, the music to which all her days were set—Rachel was coming home! Why, it was almost two years since she had seen Rachel; the long journey to the East was too expensive to be contrived more than once. Father had planned, when Rachel went away to school three years before, that he and mother should go to see her graduated, and bring her home in triumph, but so many things had gone wrong—the poor crops, and Bessie's sickness, and Ned's sprained ankle, and all. Father had taken it hard that they couldn't go, but mother, after the first disappointment, had turned her face happily toward the waiting joy. After all, it wasn't Rachel at school that she wanted; it was her old daughter back in the old places. Of course through the years she had had the others, Ned and Lottie and Bess, but Ned was a boy,

and Lottie and Bess only children. It was Rachel who was "daughter," old enough to understand and help and companion the unspoken ways of a woman's heart. Why, there were times when it seemed to mother that she had been famishing just for a glimpse of Rachel's face, for the sound of her steady voice. Those were the times when she shut herself away in the empty room, and Lottie drew Bess softly past the door because mother was "thinking about Rachel." But for the past month when mother went into Rachel's room, it was not to "think," but to work there—to "clean every inch of the woodwork over and over, to put down new matting and hang fresh curtains, to care for the mignonette in the box outside the window sill, to do things and undo them and do

them over, for sheer delight in the doing. For Rachel was coming home—to stay!

The golden June days slipped away one by one. In a week Rachel would be home—in three days—to-morrow—to-day. Then indeed the house bubbled with excitement: mother was preparing a feast that rivaled Thanksgiving day—was it not the great thanksgiving day of her heart? And everybody had to help. Lottie wanted to make some cookies to show Rachel that she knew how to cook, and Bess begged to be allowed to pull molasses candy; grandma was not a whit less excited, and insisted upon making the custard pie, because there was a "knack" about it that nobody else knew as well as she. There was the whole house to decorate with flowers, too, and finally, when father and Ned had driven off to the station, there was just time for the others to do a hundred "last things" and get dressed before Rachel arrived. Everybody was tired out between the day's work and excitement, but nobody realized it. They are poor lives indeed that do not know a few such days of joyous spending.

And after all, there was time to spare. The children, forbidden to leave the yard, kept running to the gate to look; grandma tried to knit, but dropped so many stitches that she gave it up; as for mother, she did not pretend to do anything but watch. Then at last the carriage

came, with Ned waving his cap, and the children, who, forgetful of commands, had rushed out of the gate, running beside it, and Rachel—mother turned suddenly white. Could that tall, stylish young lady be Rachel? Then she was seized in a pair of strong young arms, and Rachel's clear eyes were looking down into hers, and Rachel's voice, with an odd little note of excitement in it, was crying, "Mother, mother dear!" And Rachel had come home!

Of course the evening was a wonderful one after that. Rachel was hungry after her journey, and ate enough to satisfy even mother—almost! And when supper was over, nothing would do but she must put an apron over her pretty traveling dress and help with the dishes, "just to make sure," she said, "that she was at home." And then she had to be taken all over the house and out to the barn to see every single new thing that had been acquired since she left; and finally the whole family settled down on the piazza in the moonlight, and Rachel told them about school and commencement, and her classmates, and a thousand things of the strange, far-away world in which she had been living. Once mother leaned over and touched Rachel's hair.

"Is it coming down?" Rachel asked, laughingly.

But mother shook her head. "It looks real pretty," she said. "It was just—you'll think it's foolish of me, I know, but hearing you tell about all those places and people made it seem sort of unreal, and I wanted to be sure you were here."

"Oh, I'm here," Rachel returned. "Just you wait till you see all the things I'm going to do!"

"I don't want you should do things," mother answered. "I guess I am not going to have you get all worn out with housework."

But Rachel laughed again. "What do you suppose I've been studying for, if not to help?" she asked. "I'm not going to let you make me out a parlor ornament, mother."

"I guess you'd be an ornament anywhere you went," mother returned, fondly.

That night after the house had settled down to darkness and silence, mother lay wide awake, her thoughts traveling far down the happy future. Rachel never from a child had been one to sit with idle hands, but that didn't mean, her mother resolved, that she should ever do any of the hard work. She fancied Rachel keeping the rooms dainty and pretty,—Rachel always had a knack for fixing things about the house,—she imagined the two of them having long, happy talks over the afternoon sewing, and the family gathering about the organ to sing in the evenings. They had missed the singing so since Rachel had been away. And Rachel would be such a help in entertaining company—somebody young and educated. And there were the children, too, and Ned; it would be so much to them to have Rachel home. Mother looked solemnly out into the June night. How could she ever, all her life, begin to thank God for giving her Rachel?

The lovely June night slowly passed; toward morning, at last, mother fell asleep. She woke later with a start of dismay. Seven o'clock, and she was not up; and Rachel's first morning home, too! She dressed hastily, with nervous fingers that stumbled over every task, and hurried down to the kitchen. To her surprise the fire was bright and breakfast on the stove, and quick, firm steps sounded in the dining-room. Mother hurried after them; her face was flushed and her voice tremulous.

"I'm real ashamed," she declared. "I don't know when I've overslept that way before. I guess maybe 'twas because I couldn't seem to get to sleep for thinking about your being really

home at last. I 'most got up and went to your room, only I was afraid of waking you."

"Which would have been a very foolish thing to do," Rachel answered as she kissed her good morning,— "to get up, I mean. If people could only put away every thought when they are ready for sleep, there wouldn't be half so many nerves in the world. Really, when you stop to think about it, it's even more foolish to stay awake over happy things than over unhappy ones. There might be a shadow of excuse in trying to make plans, but there isn't any in getting excited over things that are all right."

"I suppose there isn't," mother replied, "but I couldn't seem to help it, somehow. You see I've been looking forward to it so long."

"And now it's come true," Rachel assured her. "Oh, a great deal more is coming true than you've any idea of. I've come home to help, mother; you wait and see."

"I don't know when you haven't helped," mother protested.

"Maybe I tried to, but I didn't know how before; now I know. But we'll have plenty of time to talk everything over. I suppose breakfast comes first, doesn't it? I've cooked some new breakfast food that I brought home with me. We analyzed it in the laboratory, and found it had far more nutriment than any other kind on the market. And I made some corn bread; it's in the oven now. I didn't know what you had planned, but corn bread is always sensible."

A troubled expression crossed mother's face. "I was going to make waffles," she said, "seeing it was your first morning home. I guess the children will sort of expect them, too; we always have them for celebrations; they were talking about it yesterday. It won't take me any time to beat up a few."

"Indeed, you're not going to," Rachel asserted, cheerfully. "My real celebration is in being home, not in eating. As for the children, corn bread is a great deal better for them."

"Well," mother agreed reluctantly.

She longed to make the waffles, but after all, she thought, brightening, what difference did it make? As Rachel said, the real celebration was in having her home. It was lovely to have Rachel feel like that. Mother turned away briskly, all the old joy in her voice. "I'll just see to grandma's oatmeal," she said, "and then we'll be ready. It's a new kind that takes only five minutes."

But Rachel's cheerful voice again restrained her. "You won't need the oatmeal this morning, mother. Grandma will have the breakfast food."

Mother stood still, her face full of distress. "Oh, I guess we'll have to cook a little oatmeal, Rachel; grandma doesn't like breakfast foods; she says she's too old to learn how, and that they don't have any more taste than so much bran."

"Oh, she'll like this kind; you see if she doesn't," said Rachel. "I guess now everything's ready. Oh, the coffee? I'm going to see if I can't coax father out of coffee drinking. But I suppose we can't do it all at once. There, now we are ready, aren't we, and I can ring the bell? Oh, I forgot the flowers, but I can get them while you are putting things on."

She ran out in the yard and began cutting the roses. As she came in with her bright face and her handful of dewy blossoms, her mother

thought that she was like a rose herself. After all, what did anything matter, so long as they were all together and well and strong? Yet somehow the breakfast was not quite a success. Opinions were softened out of deference to Rachel, yet even the children clamored for waffles, and Ned, though good-humoredly eating it, declared the new breakfast food tasted like sawdust. Grandma, after a single taste, pushed away her saucer. Rachel laughed and chatted, and pretended not to notice, and afterward told her mother that she wasn't a bit discouraged.

"I'll bring them around yet; you see," she declared.—*Mabel Nelson Thurston, in Young People's Weekly.*

(Continued)

HOW THINGS ARE MADE

A Unique Desk and Bookcase

THE beginning of this is a grocery box or a shoe box, of such size and shape that, when placed on end, it will be thirty inches in height, fifteen inches wide, and twelve or fourteen inches deep. An extra top is screwed or nailed to the top of the box, projecting beyond the box about two inches at sides, front, and rear, a little "finish" being tacked about the box beneath the projecting edge of the top. A "finish" three inches in width is also tacked about the base of

the box, thus raising it about two inches from the floor. Two shelves are now to be placed within the box, making accommodations for three rows of books. This construction is all to be seen in Fig. I.

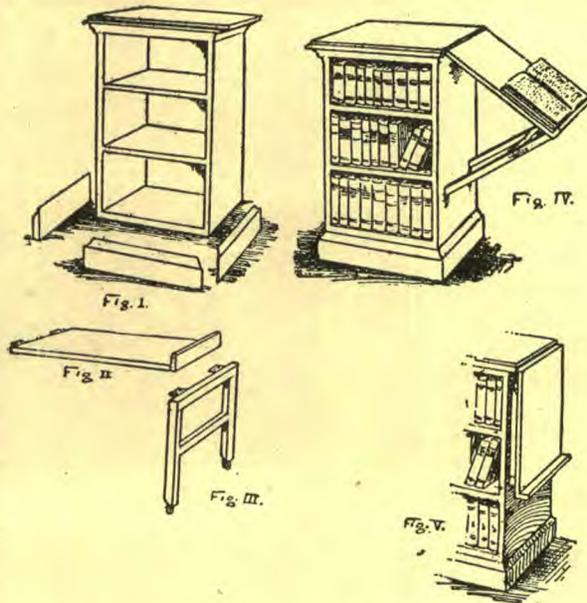
Now to make a reading or writing desk, construct a shelf like that shown in Fig. II, just as wide as the top that was added to the box, and hinge it to this top, as shown in Fig. IV. If it is desired that this added shelf

shall be level with the bookcase top, the legs, which are shown in Fig. III (which are to be hinged beneath the outer edge of the shelf), should be made as high as the bookcase. The shelf can then be used as a table, or the legs can be inclined inward until they rest in the angle made by the box and the floor, which will give an inclined reading desk similar to that shown in Fig. IV.

But if it is desired that the shelf and legs be capable of folding up out of the way, in the manner shown in Fig. V, the legs must be made a little shorter than the length of the shelf, when they will fold up within the space between the dropped shelf and the side of the bookcase. In this case the lower ends of the legs are fitted to enter two holes in the side of the bookcase, as suggested.

Instead of three shelves for books, one shelf can be fitted up with two drawers if desired, where pen, ink, paper, and pencils can be kept, thus giving still greater convenience to the device.

When the carpenter work has been finished, the whole can be given a stain of some attractive color, following this with an oil finish, well rubbed in.—*Webb Donnell, in Y. P. Weekly.*



Answer to Aquarium Puzzle

1. A sphereGlobe-fish
2. A heavenly bodySunfish
3. A heavenly bodyMoonfish
4. A shaft of lightRay-fish
5. Something often worn in winter Skate fish
6. A beautiful insectButterfly-fish
7. A weaponSwordfish
8. Part of a shoeSole-fish
9. A carpenter's toolSawfish
10. A sovereignKingfish
11. A dogHoundfish
12. A part of the earDrumfish
13. A ferocious animalWolf-fish
14. An implement used by blacksmiths
..... Bellows-fish
15. A bowmanArcher-fish
16. A guidePilot-fish
17. Master of a trading vesselSkipperfish
18. A machine for destroying ships
..... Torpedo fish

RALPH EDWARDS.

The editor promised to give the name of the one who sent in the first list of answers to the aquarium puzzle. Master Edwards' letter was the first to arrive, and he had a correct list of answers. Miss Lela Warner sent in the second list. Other lists soon followed. The names are here given: Bennie Smith, Fern Wilcox, Bessie Woodruff, Tesla Nicola, Vada Welch, Gale Ruitter, Helen L. Butler, and Otelia Starr.

"He that walketh with wise men shall be wise."

"BRING ye all the tithes into God's storehouse."

THE choicest productions of human skill possess no beauty that can bear comparison with the beauty of character which in His sight is of "great price."



INTERMEDIATE LESSON

III—The Parable of the Sower

(July 15)

LESSON SCRIPTURE: Matt. 13: 1-23.

MEMORY VERSE: "But he that received seed into the good ground is he that heareth the word, and understandeth it." Matt. 13: 23.

"The same day went Jesus out of the house, and sat by the seaside. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them; but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear.

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He

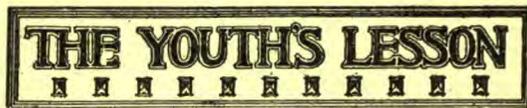
answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

Questions

1. To what place did Jesus go one day? Who came out to hear his words? How did he teach them? Verse 3. What is a parable?
2. Upon what familiar sight did he base the parable given in this lesson? What became of the seed that fell by the wayside? What of that which fell in stony places? How was the seed choked that fell among thorns? How great was the yield of that which fell in good ground?
3. When Jesus had spoken this parable, what did he say to the people? What question did his disciples ask?
4. What did Jesus tell them it was given to them to know? What wonderful opportunity did they have to become acquainted with the principles of heaven? What is given to all who make a good use of the gifts that the Lord lends to them? What will be done to all who do not improve these gifts?
5. What reason did Jesus give for choosing the parable to teach those who came to hear him? What had Isaiah written about this people? Why were they in this sad condition? What lesson may we draw from their experience?
6. What blessing did Jesus pronounce upon his disciples at this time? Could all have had the same blessing? Why were so many without a knowledge of the truth for that time?
7. What did Jesus now explain to his disciples? To what are the careless hearers compared? What becomes of the good seed sown in their hearts?
8. How do the "stony ground" hearers receive the word? What do they lack? When they are tested by persecution, how do they fail?
9. Describe those who receive seed among thorns. How is the good seed sown in their hearts hindered from bringing forth fruit? What is done by those who receive the seed in good ground? How great is the increase? What is

the object of all seed sowing? How may those who hear the word of life bring forth fruit for the kingdom of heaven?



III—The Sabbath and the Tithe

(July 15)

MEMORY VERSE: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Questions

1. In the beginning, what part of time did God set apart for religious purposes? Gen. 2: 3.
2. What name was given to this definite seventh day? Ex. 20: 10.
3. How was man to use this day? Ex. 20: 8-11.
4. Of what is the Sabbath still a test? Eze. 20: 20.
5. What special term is applied to the Lord's Sabbath? Isa. 58: 13.
6. What similar term is applied to the tithe? Lev. 27: 30; note 1.
7. When man uses the Sabbath for secular purposes, of what law does he become a transgressor? Ex. 20: 8-11.
8. Of what is he guilty who uses his tithe for any other purpose than that which the Lord has directed? Mal. 3: 8.
9. On what two points will the remnant church be especially tested? Note 2; Isa. 58: 1, 12, 13; Mal. 3: 7, 8.

Notes with Reference to the Sabbath

It is God's people who are to be warned. Isa. 58: 1.

They are to build up the foundations of many generations.

It is not a new path, but the repairing of an old one.

They have been trampling the Sabbath.

They are encouraged to call the Sabbath a delight, holy of the Lord, honorable.

This describes an actual condition in the church to-day.

Notes with Reference to the Tithe

The message is to those who are to witness the coming of the Lord. Mal. 3: 1.

God's people are urged to return to him.

One thing that has kept them from him is the sin of robbery.

This has been in tithes and offerings.

This also describes an actual condition in the church to-day.

10. What promise is made to those who heed the warning and observe the Sabbath? Isa. 56: 1, 2.

11. What promise is made to those who bring all the tithes into the storehouse? Mal. 3: 10-12.

12. What promise reaches all who turn to the Lord and keep his commandments? Rev. 22: 14.

Notes

1. Note the similar claim the Lord lays to the Sabbath and the tithe. "The seventh day is the Sabbath of the Lord thy God." "All the tithe is the Lord's." Both are "holy" unto the Lord. Lev. 27: 30; Ex. 20: 10; Isa. 58: 13.

The Sabbath and the tithe are both a test of man's loyalty to his Maker. The first makes known our Creator and God. The second is a means of constant acknowledgment that we receive all earthly blessings from his hands. To disregard the claims of either is a violation of the holy law of God.

2. A careful study of the context shows that these scriptures have a special application in the last days. While Sabbath-breaking and withholding the tithe have always been wrong, the Lord will test the world upon these questions before the end of his work for the world.



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THE people of India number about three hundred million; but their gods number *three hundred thirty million*.

WHAT are fourteen missionaries in China among three hundred eighty million souls? What are twenty-nine workers in India among 297,638,040 persons?

ACCORDING to the latest authoritative information there were issued in the United States last year 22,312 publications. This includes weekly, monthly, and quarterly periodicals as well as daily newspapers.

THE British and Foreign Bible Society, which is about to complete a century of work, has issued one hundred eighty million Bibles, which are now printed in four hundred different languages and dialects.

THE diversity of tongues to be found in one country is often a matter of surprise. Last year the Bible Society sold the Scriptures in fifty-three languages in the Russian empire, in twenty-eight in Burma, in thirty in south Malaysia, and in fifty-three in the Egyptian agency.

JULIA WARD HOWE once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied, "I am so much taken up with plans for the race that I have no time for individuals." Mrs. Howe pasted the reply in her album with this comment, "When last heard from, our Maker had not reached this altitude." And it is well for you and me that he has not. Our hope of eternal life lies in the fact of our Saviour's loving watch-care over us as *individuals*. "He that toucheth *you* toucheth the apple of His eye."

SABBATH, June 10, 1905, Mrs. E. D. Robinson, who spent several years in mission work in India, spoke to the members of the Memorial church, Washington, D. C. She simply but touchingly set forth the present conditions of the people of India, especially that of the girls and women. The talk was interesting, instructive, and pathetic. It proved to be a strong appeal, for the *hearts* of the people were touched. Nearly two hundred dollars was given at the close of the service for educating, at the Karmatar school, native boys for missionary workers. Twenty-five dollars a year is required for the support of one student.

No Need of an Empty Treasury

MR. A. T. PIERSON in speaking of Christians says: "Our superfluities and luxuries absolutely unnecessary, save as made so by a luxurious and extravagant taste, reach an aggregate which is

at the lowest estimate four billion dollars. If only one tenth of these was sacrificed, we should have four million dollars at once for the Lord's work! Our comforts and conveniences aggregate as much more. If we should give one twentieth of them to the Lord, we should have an aggregate of two hundred million dollars more; a total of six hundred million dollars. And yet we have not supposed our self-sacrifice to touch our necessities, but even these, according to John Howard's maxim, should yield no small percentage in view of the extremities of the poor and lost."

"THE Lord has his way in the whirlwind and in the storm,
And the clouds are the dust of his feet." Nahum 1:3.

Lessons of Star, Flower, and Leaf

(Concluded)

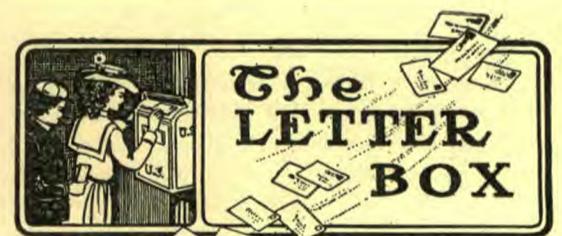
THOUGH to-day in the field and to-morrow cast into the oven, the grass is as skilfully constructed as the palm-tree, which is destined to endure for centuries. The root of the grass is more fibrous and tenacious in proportion to its size than that of any other plant. Sometimes the more it is cut and hacked, the faster it spreads. The stem is hollow, combining lightness with strength; for it can readily be shown that an iron or steel tube of moderate thickness, like a piece of gas-pipe, or of bicycle-tubing, is much stiffer than a solid rod of the same weight per foot. Further strength is gained by the mysterious electrotype coat of flint, which gives the smooth, glossy surface of the stem. The leaves are as remarkably adapted to their work and circumstances. "They are spear-shaped, and strongly ribbed with threads of flinty fiber, thus forming wedges admirably fitted for forcing their way with least resistance through the soil; they are long, narrow, alternate, and sheath the stem for quite a distance, in order to present as small a surface and give as light a hold as possible to the winds; they are destitute of branches, so as to qualify them for growing together in masses without suffering for want of air and light—the whole stem being fleshy and covered with spiracles or air-holes. And last of all, the flower of the grass is a perfect miracle of design. It is produced from the upper sheath, which encloses it altogether when young; it is disposed in simple or branching heads, each head consisting of two or more chaffy scales inserted the one above the other. From each of these scales three slender white threads hang out, crowned with yellow, dusty knobs, playing freely about in every breeze. These little threads, or stamens, are of the most vital importance; for without them the ears of corn would not fill with the nutritious grain." The rapid maturing and death of the grass flower is phenomenal. James refers to this habit when he says: "Let the brother of low degree rejoice in that he is exalted; but the rich man in that he is made low; because *as the flower of the grass he shall pass away*." When the pollen dust is about ripe, the white threads, or filaments, of the stamens begin to grow suddenly, increasing their length several times in ten minutes. The anthers then discharge the pollen, and the flower perishes, all requiring not more than twenty minutes. "As the flower of the grass he shall pass away."

If God so clothes the grass of the field, adapting every part of its structure to its need, he will much more clothe his children, fitting each for his work and place in life.

Mr. McMillan in his excellent book "Bible Teachings in Nature" speaks so beautifully of the grass that I can not forbear quoting further from it: "Wherever the conditions of vegetation exist—from the icy plains of Spitzbergen

to the volcanic scoriae of the antarctic islands; from the sunny seashore to the dreary Alpine snow-line—there, in some form or other, it is sure to be found, struggling with adverse circumstances, maintaining the dominion of life over dead matter, incorporating in its frail tissues the forces of nature, preserving the atmosphere in a state of purity by feeding upon its noxious vapors, fringing the limits of eternal barrenness with beauty, often the only softening touch of tenderness beneath the scowling heavens. It attains its maximum of richness and growth in temperate regions, where the need for it is greatest. As we go northward, it becomes short in stem and narrow in leaf, and forms a continuous closely matted sward of verdure; as we go southward, its stem becomes tall and its leaves broad, and it grows in isolated tufts, generally in swampy places or on river banks. It forms pastoral landscapes under the weeping skies of Europe; it forms bamboo forests and cane-breaks under the glowing skies of the tropics. It ministers to the food of man in mild climates; it ministers to the luxuries of man in hot climates. It may, however, be said to cover with a uniform green mantle the whole surface of the globe. And this mantle is not only ornamental, but eminently useful. It protects the roots of trees and flowers from the scorching effects of the summer's sun and the blight of the winter's frost. By the decomposition of its tissues, when it has fulfilled the purposes of its existence, it forms a layer of vegetable mold for the reception and nourishment of higher tribes of plants. When it grows upon the barren sands of the seashore, its long, creeping, matted roots bind down the particles which would otherwise be carried off by the waves; and thus it forms the best bulwark against the encroachments of the ocean. It can lift up its tiny spears against the crested billows, and say with prevailing power: 'Hitherto shall ye come, and no farther.' When it flourishes on the mountainside, it performs a similar service to the loose soil, which the action of the elements has disintegrated from the rock; it binds it together by its roots and leaves, and thus prevents it from sliding down in the form of landslips—whose effects in Alpine valleys are frequently most destructive. And as it is the earth's first blessing, so it is her last legacy to man. The body that it fed when living, it reverently covers when dead with a garment richer than the robe of a king."

Well is it for man to understand what God doth speak out loudly through his works, and well is it for him to render grateful praise to the Maker of all, even to him who said: "Let the earth bring forth grass."



OMER, MICH., April 5, 1905.

DEAR EDITOR: As it always interests me to read the letters from my INSTRUCTOR friends, I thought they would like to hear something about our school.

I am twelve years old, and go two miles and a half to church-school almost every day. I am in the fifth grade. We have about thirty students enrolled. I have a sister of eighteen and a brother of ten who also go to school. We have Sabbath-school, church, and a Young People's Society. My teacher's name is Miss Mabel Griffin. I love my teacher, for she is very kind. I love to go to school. I want to be a missionary indeed, and follow in the path of my Saviour. I hope to meet all the INSTRUCTOR friends in the new earth.

CAROLINE MOORE.