

The YOUTH'S INSTRUCTOR

Vol. LVIII

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No. 8

Golden Thoughts



EN are of more value than mortar, and character is worth more than cash.

Christian character is like a bicycle: you must keep it moving right along; if you don't, it will tumble over.

There is nothing better in all the world than the love of God for his children, and the love of his children for one another.

"I have been neglected in the homes of the people," said a sweet voice. It was the old Bible on the table in the prayer-meeting room.

What would Jesus do in the matter of wealth? How would he spend it? Would he be likely to live in great luxury, and spend ten times as much on personal adornment and entertainment as he would spend to relieve the needs of suffering humanity?

A man who fails to meet his appointment, unless he has a good reason, is practically a liar, and the world treats him as such. Young men are losing their positions, and failing to find them, and making a failure of life every day, because they are not prompt. It is a little thing, but upon it has depended the well-being of thousands of human beings ever since the world began.

— Charles M. Sheldon.



Bulbs for Sale

THE Oakwood Manual Training School has raised a good collection of summer flowering bulbs the past season, and is now offering some for sale. The growing of these bulbs is only undertaken to furnish work to poor students who can attend school only as they are able to pay their expenses in work. To place an order for these bulbs will bring to your home some beautiful flowers, and also help the school. We have the following to offer:—

Dahlias: Each, 10 cts.; 6 for 50 cts.; 12 for 75 cts. If by mail, add 20 cts. a doz. for postage.

Gladiolus: Each, 2 cts.; 20 cts. a doz.; \$1 a 100. If by mail, add 10 cts. a doz. for postage.

Tuberoses: Each, 3 cts.; 25 cts. a doz.; \$1 a 100. Ten cts. extra a doz. by mail.

Cannas: Strong roots, 10 cts. each; 75 cts. a doz. By mail, 5 cts. each for postage.

Caladium Esculentum — Elephant's-ear: Large bulbs, 10 cts. each; 75 cts. a doz. By mail, 5 cts. each for postage.

We have issued a neat little circular giving a concise description of these flowers. We shall be glad to send one to you if you will send us your address. If you wish, you may enclose stamp to help on postage. Address Oakwood School, Box 414, Huntsville, Ala.

W. J. BLAKE, *Principal*.

Thinking-Matter Versus Reading-Matter

WITH many there is a belief "that a book is a book, although there is nothing in it," as Byron put it. Reading-matter of all kinds is spreading over the land like the frogs of Egypt, and millions are devouring trash with greedy appetite. The amount of decadent literature that is printed every year is appalling, and its constant increase is ominous.

Out of all this increasing mass of printed matter, the man who is seeking self-improvement, who is seeking *thinking-matter*, finds that less than a tenth is worth while. For him who simply wants *reading-matter*, anything will do. Reading-matter makes the mental dyspeptic, while thinking-matter makes the wise man.

There are two kinds of thinking-matter,—the good and the bad,—and the bad predominates. So the question of choice becomes a serious one, even when choosing thinking-matter. One might enter a bookstore or library and pick up many books, not one of which would contain the right kind of thinking-matter. Unless a person is alert and uses all his faculties in selection, he is much more likely to choose wrong than right.

In fiction it is practically impossible to find anything that is real thinking-matter, or that is not much better presented in another form. Most of the fiction of to-day is realism, which takes us through the cesspools of humanity, and portrays only its gnarled deformity. The historical novel presents history in

graduated doses, enclosed in a covering of degenerate and decadent sentimentalism. The religious novel feeds the sickly babes of religion on skim milk. The problem novel does duty for philosophy, while the romantic novel fetes the soul with heroism, and the detective story educates in crime.

Many of these novels are written by men and women of genius, with a literary touch that charms the world. But are not ten-cent novels written in a dollar-and-a-half style more dangerous than any other? Is not a low-class French novel, written in high-class English, the one that will do a hundred times the mischief that a crudely vulgar one would? Beauty of style, then, is no evidence of beauty of thought. The intellectual lace thrown about a low thought only multiplies its power for evil.

The great philosophers, scientists, inventors, historians, thinkers, of all ages, have not given us their thoughts in novel form. And those who are seeking for the best thinking-matter will not look for it in the form of fiction.

One who is seeking a Christian education will take the Bible as his first source of thinking-matter. Here is thinking-matter that has kept the giant intellects of the ages on the stretch to comprehend but the outskirts of His ways. He who tests all other thinking-matter by the Standard, will reject all that is contrary to it, for "if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

He who is seeking a right education is seeking a "higher education," and the higher education is the Christian education, whose foundation is right thinking-matter. Those who make the Word their guide, and its teaching their practise, will choose, as with divine instinct, from the overwhelming mass of literature the little that is real thinking-matter.

EARLE ALBERT ROWELL.

Bright Underside

"HALF of our human ills
Have a color rosy;
Winter brings the chills—
But its fires are cozy!
Let the winds of winter blow!
There are daisies 'neath the snow."

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The Youth's Instructor

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The Story of the Heavens—No. 8

H. U. STEVENS

The Asteroids



IN 1772 Johann Bode, a German astronomer, pointed out a very striking relation which exists among the distances of the various planets from the sun. It is as follows:—



FIG. 1.—CONSPICUOUS CRATERS OF THE MOON

Write down nine “4’s” in a row, under the second “4” write “3,” under the third “4” write (2×3) “6,” under the fourth “4” write $(2 \times 2 \times 3)$ “12,” under the fifth “4” write $(2 \times 2 \times 2 \times 3)$ “24,” and so on, multiplying the number under any “4” by 2 in order to obtain the next

number. Now add the nine columns, thus:—

4	4	4	4	4	4	4	4	4
	3	6	12	24	48	96	192	382
—	—	—	—	—	—	—	—	—
4	7	10	16	28	52	100	196	388

If now we let 10 represent the distance of the earth from the sun, we shall find that the other numbers represent very closely the distances of the various planets. Following, are given the planets with their distances from the sun, and below them are the figures obtained above:—

	Mercury	Venus	Earth	Mars	Jupiter	Saturn	Uranus	Neptune
Mean Distance	4	7	10	15	52	95	192	300
Bode's Numbers	4	7	10	16 (28)	52	100	196	388

Before the discovery of Neptune (1846)—which planet you will notice fails completely to follow Bode's law—astronomers believed confidently that that law represented truthfully the distances of the planets. Noticing the gap between Mars and Jupiter, they were led to the belief that an unknown planet inhabited the “empty place.” So thoroughly convinced were they of the accuracy of their prediction, that the close of the eighteenth century found them searching systematically and persistently for the supposed planet. But it was left for Piazzi, the Sicilian astronomer of Palermo, who was compiling an extensive star catalogue at the time, to make the first discovery. On the first evening of the nineteenth century,—Jan. 1, 1801,—a small moving object was found, which he watched carefully for about six weeks, when he was taken sick. Before he had recovered, the planet was lost from sight in the rays of the sun. The planet he named “Ceres,” after the tutelary goddess of Sicily.

The planet was rediscovered on the last day of December of the same year by some German astron-

omers, among whom Dr. Olbers was a diligent seeker. He made a careful examination of the small stars in the constellation Virgo (find Virgo on your star maps and identify it in the heavens); and on going over the same ground again in March, 1802, found a second planet, which he named “Pallas.” The discovery of a second planet led him to conceive that instead of there being one between Mars and Jupiter, there might be a large number of small ones, and that, by searching, others could be found. Juno, the third, was discovered in 1804; and Vesta, the largest and brightest of the whole group (sometimes visible to the naked eye), was found in 1807 by Olbers himself. Thirty-eight years elapsed before any others were discovered; but in 1845, after fifteen years of fruitless study and labor, Hencke, an amateur astronomer, succeeded in capturing the fifth one, named “Astræa.” In 1847 three more were brought to light,

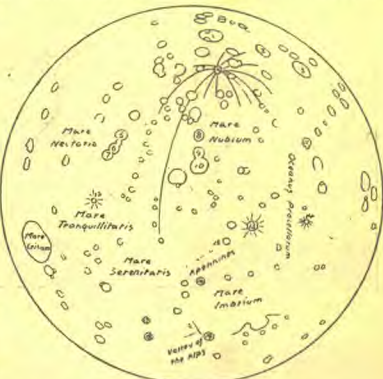


FIG. 3.—SKELETON MAP OF THE MOON

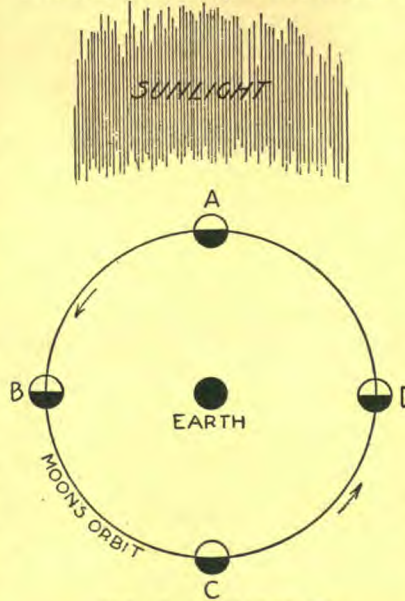


FIG. 2.—PHASES OF THE MOON

and from one to thirty have been discovered every year since, till they now number more than five hundred.

What are these planets?—A whole swarm of little bodies,—the largest of which is less than five hundred miles in diameter; and the smallest, short of ten miles,—revolving around the sun, like the other planets, in orbits of their own! Why these little planets (called “asteroids”) are found where

Bode's law would lead us to look for one planet similar in size perhaps to the earth, is not known. Many theories have been advanced to account for them; but as we are confining ourselves largely to the known facts of astronomy, we will leave the speculative phase of the subject for those with more space and time.

Before studying the Major planets, we must consider

The Moon

The moon is the nearest to the earth of all the heavenly bodies, save a few meteors and shooting stars. And for this reason its surface is subject to a more detailed study than any other celestial body. Its distance—two hundred forty thousand miles in round numbers—is so slight when compared to astronomical

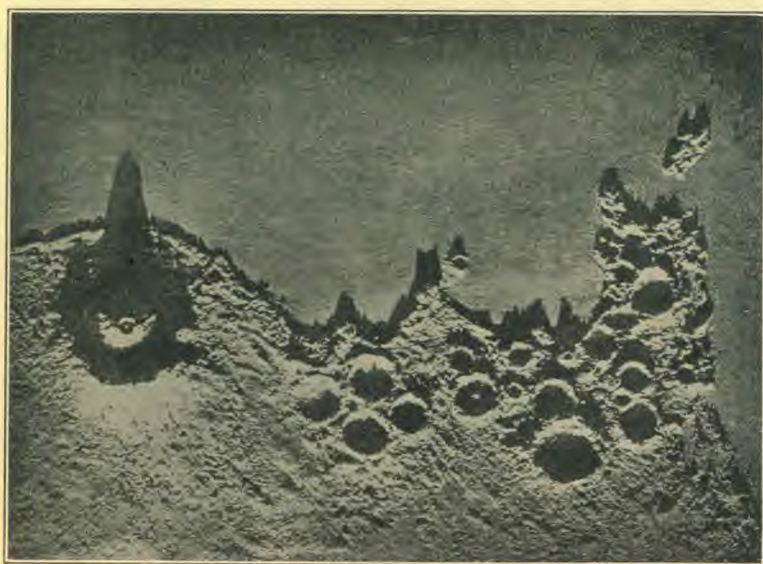


FIG. 4.—THE CRATER OF VESUVIUS

distances, that if the earth were placed in the center of the sun, the moon would encircle the earth at a distance only half-way to the surface. But its *size*, compared to the earth, is so great that the two, viewed from a distant planet, appear more like a *double planet* than a planet and a satellite. Nowhere else in the solar system do we find such a condition existing. Taking all matters into consideration, the silvery moon, which presents such an attractive appearance in the evening sky, with its ever-varying phase and endless motion, is yet a very inconspicuous body in the solar system, and derives its interest largely from the fact that it is our next-door neighbor.

The moon is a dark body, and revolves around the earth once in about twenty-seven days and seven hours, being visible only because of the light which it reflects from the sun to the earth. In these two facts we find an explanation of its varying phase. Only one half of the surface of the moon is luminous at one time, and the amount of the luminous part which we see will depend upon how much of it is turned toward the earth.

Fig. 2 is designed to illustrate this point. The sun is represented as shining from above. At "new moon" the sun shines on the side opposite from the earth, and the moon is never visible save at the time of solar eclipses, when it passes directly over the face of the sun. Between "new moon" and "first quarter" less than half the luminous face is turned toward the earth, and we see the phase known as "crescent." When the moon has gone one fourth the way around, half of the luminous phase is turned to the earth, and we say the moon is in "first quarter." Between "first quarter" and "full moon" more than half the luminous face is turned to the earth, and the moon is said to be "gibbous." At "full moon" we find the moon directly opposite to the sun as viewed from the earth, and the same face that is turned to the sun is turned to the earth, and the whole luminous part can be seen from the earth. In the latter half of its course the moon goes through the same phases as in the first half, but in the reverse order.

But let us take a brief look at the surface of the moon itself. Even to the naked eye the moon presents a variety of features due to the variation of reflecting power of different parts of its surface. These have given rise to the more or less perfect picture of the "man's face," the "donkey," the "beautiful lady," etc., which the imagination of fanciful observers has pictured in the moon.

Moreover, a peep through a four-inch telescope at the moon will reveal many interesting objects which we had not known before. We will choose as the time of observation, not full moon, when the satellite appears so beautiful in the sky, but two or three days before first quarter, when the irregularities stand out in the boldest relief, casting long shadows over the surface. The first peculiarity which will probably catch the eye is the strange, pitted appearance of its surface. This is caused by the so-called "craters," and if it were not for their enormous size, we should not hesitate to say they were formed similarly to the volcanic craters which we find on the earth's surface. Figs. 4 and 5 give a comparison of a small portion of the moon's surface with a part of the earth near Vesuvius as it would be seen by a powerful telescope on the moon.

This gives us some idea of the majestic scale upon which the physical features of the moon are laid. The typical crater has also a peak or two rising from



FIG. 5.—THE LUNAR APENNINES

the center of the basin. This, however, is sometimes lacking.

Mountain ranges are not numerous on the moon, only three or four small ones being known. Figure 5 gives the appearance of the lunar Apennines as seen through the telescope, greatly magnified.

The smooth areas are called "seas" because of the fact that Galileo, who first studied the moon through a telescope, thought they were large bodies of water, and named them such. It is known now, however,

that there is little or no water on the moon, and what he thought were seas are only broad plains.

The moon is a cold, lifeless body, there being no atmosphere surrounding the planet, or at least so little that it has never been detected with the most delicate tests. Although some changes are reported as having been observed, they are very slight, if in reality they occurred at all, and the general belief is that none are taking place.

Fig. 1 is a map of the moon, and shows its features very clearly.

Fig. 3 is a key to the map, by means of which the features can be identified.

Next week we will take up a study of Jupiter and Saturn, the largest and the most beautiful of all the planets.

A Friend

He shared his every pleasure,
Gave all great-heartedly;
And yet I felt some treasure
Was still denied to me—

Something I could not borrow;
Something he would not lend;
Until he shared his sorrow.
Then—then he was a friend.

—Harold S. Symmes.

Only a Boy

OUT near Kamate, Japan, a Bible colporteur was holding meetings among the natives, and sometimes had one hundred people listening to the gospel. A letter came to him, written in Japanese, and he took it to the schoolmaster to ask about the writer. It was sent by some one living a few miles away, who was evidently much interested in Christianity, though knowing very little about it.

"O, I know him," said the schoolmaster after looking over the letter. "You needn't bother with him. He is only a boy of nineteen, of no importance." But the colporteur did not feel that way. He answered the letter, and asked the boy to come to the meeting in Kamate. Sure enough, next night the boy came, and brought a friend with him. They had walked in, two and one-half miles, and were eager to have Testaments. They listened with all their ears, and the gospel took hold of them.

The next thing that happened, a little while after, was that the colporteur got another letter, from this same youth whom the schoolmaster had not thought worth bothering about. He and his friend and another, whom they had talked to, were canvassing the district where they lived, to such purpose that they had three hundred people ready to attend a meeting if the colporteur would only come and speak to them. Also, they had forty-three orders for Testaments. The people in the district had never heard any Christian preaching, but the boy had reached them, nevertheless, and prepared them for it.

Only a boy—but that was what he did for Christ in far-away Japan. The force of a boy's will, a boy's energy, when it is set toward good—who can compute it? The schoolmaster's mistake is a mistake many people make. But it is a foolish mistake, just the same.—*The Wellspring.*

"HAVE an interest in life; begin to-day. Too many live in the yesterdays and to-morrows, and their only accumulation is a choice assortment of regrets."



A Fellowship With Hearts

WHEREVER in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts,
To keep and cultivate.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know.

I ask but for a thankful love,
Through constant watching wise,
To greet the glad with joyful smiles,
And to wipe the weeping eyes;
And a heart at leisure from itself,
To soothe and sympathize.

—A. L. Waring.

The Extra Word

AN incoming vessel was delayed by fog, and the minister, who had confidently expected to arrive in time to make his journey by rail from the port of landing, and reach home in time for his mid-week prayer-meeting, was much concerned on account of the delay. Already he had strained the limits of his vacation, and had some concern lest the church, which had been generous in providing for this holiday, should feel that at whatever cost he ought to have been in his place on the first Wednesday in September, especially as that was a meeting preparatory to the autumn communion, and there was business of importance to be transacted.

Before the ship got fairly in, the mail came aboard, and the steward called his name and handed him a telegram. He tore it open and read:—

"Will provide for Wednesday meeting. Welcome home. Church sends affectionate greetings.

"THE DEACONS."

When a man returns from abroad, and sees a crowd assembled to greet returning friends, and knows that because his own home is distant from the coast there will be no one there to greet him, there is nothing so cheering as a telegram from home, with its assurance that all is well and its word of greeting.

"Bless them!" exclaimed the minister. "They have watched the telegraphic reports in the newspapers, and have seen our ship reported late, and have concluded that I can not get back before Thursday. They knew I would be anxious, and they wanted me to know that they had arranged for the meeting. It was good of them to do it."

He read the telegram again, and looked at the date. They had sent it the night before, evidently after reading in the papers of yesterday that the ship was sighted, and had reckoned the time of arrival accurately. With the date was the operator's check, and it read, "One extra word; paid."

What was that extra word? He read the message again. "Will provide for Wednesday meeting." That was five words, just half the number which might be sent without extra payment. "Welcome home."

That might have been omitted, but if included, it was as short as it could be made. "Church sends affectionate greetings." That might have been shortened. The church, assembled at some regular meeting, had instructed the deacons to greet the pastor, as he returned, in the name of the whole church. That was a beautiful thing to do, but three words would have told it—"Church sends greetings." Manifestly there was just one word in the message which might have been counted superfluous, and that word was "affectionate."

"One extra word—paid!" How much did it cost? Two cents, or four or five or ten perhaps. How much was it worth? The minister would not have had the word omitted for many dollars. Whatever it cost it was worth it.

Then he thought of the message of God to men; how God, by patient effort, had taught men to till the soil, to dig out the treasures of the mines, and to master the world, and how he had given to men knowledge and even genius, and then had added an "extra word."

It cost much, that extra word, as God spelled it out through the ages. It cost Gethsemanes of divine struggle, Calvaries of anguish, but it sweetened and illumined the whole of life's message, and was worth its cost.

"Thank God," said the minister in his heart, "that he has given us, and has taught us to communicate to others, the extra word; for in that word is the gospel, and in it is all that we love and hope for in life!"
—*Youth's Companion*.

Economy in Little Things

A WOMAN in the vicinity of Bridgeport, Connecticut, was in the habit of putting out shirts to make, for a large clothing establishment, to a number of women in the neighborhood. In the cutting of these, there were a great many little odds and ends of cloth left over—pieces too small to be of use, and the first thought was, of course, to toss them into the fire. "No," she reflected, "I will save them as they accumulate, and perhaps I can get enough to exchange with the tinman for some kitchen article or other." So she let them lie, housewife like, and in a few weeks there was quite a pile.

One day a neighbor came in, and on hearing the destination of the scraps, advised that they should be sent to a paper-mill at some little distance. "They will give you three or four cents a pound for them," said he, "and that is better than exchanging them for tin."

She asked her husband's advice. To him a few rags more or less seemed a trivial affair.

"Do as you like," said he, laughingly, "you may have all the money you can make out of the rags!"

She took him at his word, and in two or three months some half-dozen barrels of rags were sent by some one who was going in the direction of the paper-mill. To her surprise and pleasure, a new, rustling five-dollar bill came back.

Again the impulse to spend it for some little ornament was checked, "No," she resolved; "all my rag money shall go into the savings-bank."

And into the savings-bank it went, accordingly. Years rolled by—more rags were saved and sold—interest and principal accumulated. At length an unusual opportunity presented itself for the purchase of a beautiful watch. Forty dollars was the price.

"I will not ask my husband to withdraw any neces-

sary funds from his business," she thought, "but now is the time to make my rag money useful."

The watch was purchased—literally with rags. Yet this was not the end of it. The bank fund of which the bundle of rags was the origin, now amounts to over twenty-five hundred dollars.

"I do not know how it has accumulated," said the lady to us. "A few cuttings and scraps laid aside whenever I cut out shirts,—a few dollars carried to the bank when I went to the city, and a little interest added on from time to time,—it has grown up, almost without thought or care on my part."—*T. S. Arthur*.

Haste Not! Rest Not!

WITHOUT haste! without rest!
Bind the motto to thy breast;
Bear it with thee as a spell;
Storm or sunshine, guard it well!
Haste not! Let no thoughtless deed
Mar for aye the spirit's speed!
Ponder well, and know the right,
Onward then, with all thy might!
Haste not! years can ne'er atone
For one reckless action done.
Rest not! Life is sweeping by;
Go and dare, before you die;
Something mighty and sublime
Leave behind to conquer time!
Haste not! rest not! calmly wait;
Meekly bear the storms of fate!
Duty be thy polar guide—
Do the right whate'er betide!

—*Goethe*.

Afraid of Hard Work

THE new office boy, who had held the place only four or five weeks, came one morning to give notice that he was leaving to take another position. The only reason he gave for going was that he had found a place he liked better, and as he had been very ready, in the beginning, to promise that he would stay through the busy season at least, the manager made some inquiry among others in the office as to whether he had said anything to them about leaving.

"He told me that he didn't want to stay in any place where he had to sweep every night," volunteered one of the stenographers; and another added, "He said he thought the work was going to be pretty hard here in the fall, and he didn't intend to wait for the busy season to come on and tire him all out."

The manager smiled grimly at their report. "I thought he was a good, sensible boy, who was looking for a chance to get a start, and that he would not be afraid of hard work. If he is, we don't want him."

Most employers would say the same, and the boy who starts in with the idea that he is going to dodge all hard work, and all disagreeable work, is likely to meet with disappointment before he has gone very far. There are few places, especially for the boy who is beginning, that do not demand a good deal of hard work of one sort or another, a good deal of work that is in some way unpleasant. Many of the successful business men of to-day have started in just such places, taking the hard work as it came along, without trying to shirk it, sweeping out offices, building fires, running errands, and doing many things that were neither easy nor pleasant. The man who has had this sort of training to begin with, knows what it means, and while he realizes that, as a rule, boys don't do hard work from choice, usually has very little use for the boy who is afraid to face the hard days that are bound to come in almost every sort of work.—*Young People's Weekly*.



In Just One Glass



DRINKING glass, used in a school for nine days, was recently put under a microscope, and here is what was found:—

"The human cells scraped from the lips of the drinkers were so numerous on the upper third of the glass that the head of a pin could not be placed anywhere without touching several of these bits of skin. The saliva, by running down on the inside of the glass, had carried cells and bacteria to the bottom. By counting the cells present on fifty different areas on the glass, as seen under the microscope, it was estimated that the cup contained over twenty thousand human cells, or bits of dead skin. As many as one hundred fifty germs were seen clinging to a single cell, and very few cells showed less than ten germs. Between the cells were thousands of germs, left there by the smears of saliva deposited by the drinkers. Not less than one hundred thousand bacteria were present on every square inch of the glass."

A nice, clean glass, this! And yet in almost every schoolhouse to-day are similar glasses out of which our children drink.—*Ladies' Home Journal*.

Aviation at Los Angeles

IN accordance with the old saying that we learn to skate in summer-time and learn to swim in winter-time, it appears that the ability to fly has been rapidly developed during the comparatively inactive period since the Reims meet of last summer. Three or four aeroplanes are seen in the air at one time at Los Angeles, sometimes racing across the field side by side, sometimes meeting and overtaking one another, passing below and above. They show the gracefulness and facility of motion characteristic of birds in soaring and diving, turning in narrow circles and figures of eight. Flights have been made every day regardless of the weather, and the aviators seem no longer afraid of wind or rain. Although the machines used start by a run on the ground instead of from a monorail like the Wright machines, they have been successfully launched even when the ground was quite muddy. Mr. Glenn H. Curtiss, the American aviator, holds the record for speed, but M. Louis Paulhan, from France, has gained most applause from the crowds by his daring feats. He broke the record for altitude in a heavier-than-air machine by making an ascent to the height of four thousand one hundred sixty-five feet, surpassing the flight made the week before by M. Hubert Latham of three thousand six hundred feet. Over fifty thousand spectators watched him rise in great circles until he became a mere black spot in the sky, nearly a mile above them. Then he soared easily down, shutting off the power part of the time, and landed in front of his tent, where he received the embraces of his wife and assistants. He was in the air about fifty minutes. In the earlier part of the same day Madame Paulhan had made an ascension with a party of friends in the balloon, "New York," and as they approached the concourse, M. Paulhan got into his aeroplane and flew out to meet his wife, passing under, over, and around the balloon. He also astonished the people of the seacoast by sailing from Los Angeles

out across the harbor into the ocean and back, a distance of about twenty miles. He uses chiefly a Farman biplane, but sometimes for short trips a Blériot monoplane. Several ascents have been made at Los Angeles with two passengers, sometimes ladies, besides the operator. The army officers have made some experiments in the dropping of imitation bombs into a marked space when passing over the ground at a height of two or three hundred feet in aeroplanes or dirigibles. The dirigibles, two or three at a time, have raced together in a straightaway or circular course. Several of the aeroplanes have met with slight accidents in landing or when near the ground, but no one has been injured.—*The Independent*.

The Boycott on Meat

THE editor of the *Independent*, in an article on the present boycott on meat, gives the following interesting paragraph on vegetarianism:—

"We eat too much meat, and this new boycott will do good in teaching many thousands of people how well they can live on a mainly vegetable diet. A purely vegetable diet nobody wants. We must have milk and eggs, while even honey comes to us through the animal economy. We require nitrogenous food, which we get mainly from our animal diet, although it can be had from vegetable food, or how do cows and sheep get nitrogen into their flesh? If the starchy element in wheat and maize is all carbonaceous, the glutinous portion is nitrogenous; while the legumes have a special way of secreting nitrogen, and are about as good as meat to make muscle and blood. The Japanese eat very little meat, but they supplement their rice with the free use of beans, and a little fish. Health can be well maintained with a purely vegetable diet of wheat, maize, and other grains, with the root crops, potatoes, yams, etc., and with fruits and nuts—with legumes added."

Intensive Farming

MORE than twelve thousand Southern boys less than eighteen years of age planted and cultivated an acre of corn each last year, under the direction of the Department of Agriculture. Persons interested in the experiment in Arkansas, Mississippi, South Carolina, and Virginia offered to pay the expenses of a trip to Washington for the boy in each State who raised the greatest amount of corn on his acre. The winning boys will soon visit the national capital.

The average yield of corn to the acre in 1909 was a little more than twenty-five bushels. The South Carolina boy who made the best record, produced one hundred fifty-two and a half bushels. The winning Mississippi boy raised one hundred forty-seven bushels; the Arkansas boy, one hundred thirty-five; and the boy in Virginia, one hundred twenty-two. The average raised by each of the twelve thousand was sixty bushels.

The instructions given to those boys by the Department of Agriculture are available to every farmer in the country. If they should be followed exactly, the yield of corn to the acre would easily be doubled in a single year.

Intensive cultivation is worth while on all crops. The average yield of potatoes to the acre in 1909 was one hundred seven bushels, but the Maine farmers averaged two hundred twenty-five bushels, and some of the most progressive of them dug four hun-

dred bushels to the acre. The yield of corn and potatoes depends more upon cultivation and fertilization than upon the soil, and there is practically no part of the United States in which these crops can not be raised successfully.

It is beyond doubt that larger crops can be produced from ten acres thoroughly tilled than from two or even three times ten acres cultivated as they usually are. The fact that the South Carolina prize-winner raised more corn on one acre than the average farmer produces from six tells a story that should not be lost upon those for whose benefit the experiment was made.—*Selected.*

Protection Asked for Native Birds

ALL the bird protective organizations in the country are back of a bill which has been introduced in the House of Representatives at Washington, D. C., by Mr. Weeks, of Massachusetts.

In a sense, it is proposed to treat birds as interstate commerce. That is, the native American birds which shift from place to place are to be placed under the protection of the Department of Agriculture and that department is to be clothed with the necessary powers. The proposed legislation proceeds on the theory that the birds for the most part shift from State to State in their migratory movements, and that it is necessary for the federal government to protect them if they are to be adequately protected.

Not all birds would come under the protection of the proposed law. For instance, the prairie-chicken and quail do not migrate, and so would not be reached. They can be protected only by the States.

The bill is attracting much notice in all quarters where there are bird lovers. It is not likely Congress will put through the proposed legislation, at least at this time, but it is thought the members of that body may be impressed with the need for the protection of the birds of the United States.

This is a subject on which the Department of Agriculture is continually laying emphasis. It is found that most of the native birds are not enemies to man. They are a source of economic gain rather than loss. Even some of the kinds which are popularly supposed to be harmful do much good in the way of destroying insects, mice, and other pests.—*Washington Times.*

Rapid Transit in New York City

It is said that William H. Vanderbilt, when asked to subscribe to the building of the elevated railroad in New York, answered, "Nobody will go up-stairs to take a train."

With what marked accuracy the prophecy of that far-seeing man — if, indeed, he really made any — is fulfilled, is shown by the fact that more than eight hundred thousand persons mount stairs to take trains in this city every day. And as many more go "down-stairs" to take trains. Nor does the subway seem appreciably to have cut into the business of the elevated. To the casual observer, the latter appears to be doing no smaller a traffic than before the existence of its rival. During rush hours the elevated trains are run with such frequency as almost to tread on one another's heels — and packed at that — an endless chain, marked at regular intervals by the colored headlights. The wonder, then, is how the hordes who habitually take the subway used to travel before that system went into operation. Probably many of the

patrons of the elevated road were diverted from that route, but nowhere near enough to account for the number that travel to and fro on the underground. Nor does the enormous growth of the city adequately explain the vast amount of subway patronage. To be sure, the subway penetrates the remote fastnesses of the Bronx, catching the ebb and flood of daily travel from that quarter. But the New Yorker is adaptable.

In 1908 the road carried 182,559,990 persons, a daily average of 605,455. On one day during the Hudson-Fulton celebration, more than a million persons traveled one way or another by this route. On one ordinary business day, Nov. 26, 1909, 866,554 passengers traveled by the subway, while the elevated roads carried on that same day 863,921 persons.—*Henry Irving Dodge.*

Compensation for Injuries

A CONSTANTLY increasing attention is given to labor legislation in all industrial countries. Just now in the United States attention is centering about methods of compensating workmen for injuries. The American Association of Labor Legislation, a branch of the International Association, is devoting much of its work to this cause, and in the State of New York the Wainwright Commission is taking testimony preparatory to the formulation of a compensation bill. Similar commissions are at work in Minnesota and in Wisconsin.

The United States is far behind other industrial countries in providing relief for injured workmen. Though there is a federal measure for the benefit of government artisans and laborers, there is not a single State measure. Austria, Belgium, British Columbia, the Cape of Good Hope, Denmark, Finland, France, Germany, Great Britain, Greece, Hungary, Italy, Luxemburg, The Netherlands, New Zealand, Norway, Queensland, Russia, South Australia, Spain, Sweden, and Western Australia all have such laws in operation.

In all countries except Austria, Germany, Hungary, and Luxemburg the entire burden of compensation rests upon the employers. All of the laws fix the amount of compensation to be paid. The kinds of employment coming under the provisions of these acts are in many countries limited, but in Great Britain, France, and Belgium virtually all employments are included.

The British law is the most comprehensive and thoroughgoing of all. It compensates for all injuries which cause death, or which disable a workman for more than one week. It includes as injuries certain occupational diseases, such as lead, mercury, arsenic, and phosphorous poisoning, anthrax and the parasitic ailment suffered by the underground workers, ankylostomiasis. It includes all workmen receiving less than \$1,216.63 yearly wages.

The compensation for death in the British act is a sum equal to three years' earnings, but not to be less than \$729.98, nor more than \$1,459.95. This rate is for persons entirely dependent on the deceased's earnings; a smaller sum, to be agreed upon by arbitration, being provided for in the case of partial dependents.—*The Independent.*

"So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."



Queer Cargoes

WE'VE just the nicest teacher, and she knows such lovely plays; She lets us do the jolliest things on dark and rainy days; And yesterday it rained so hard, 'twas quite dark in our room, But she let us play "Queer Cargoes," and we soon forgot the gloom.

"I send my ship to Africa, with Apes and Awls and Arks" (For you begin with A, you know), said little Winnie Marks. Then Bessie went to Boston, with Brown Bread, Beans, and Bats,

And Amy went to China, with Camels, Corn, and Cats. Luella sailed for Denmark, with Dishes, Dogs, and Dyes, And Johnny went to Egypt, with Eagles, Eels, and Eyes, Will to France, with Flags and Figs and Furs and Files and Fish

(*Queer* loads are fun, you know, and so you take just what you wish).

Then Ralph set out for Germany, with Guns and Garments gay,

While Maisie sailed for Holland, with Ham and Hats and Hay. Virginia went to Italy, with Iron, Ink, and Ice (She said "the Boot" was very warm, and ice-cream would be nice).

Ruth sailed with Jars and Jugs and Jam to see the Japanese, And Arnold went to Kansas, with Kettles, Kegs, and Keys. Margaret sailed for London, with Lumber, Logs, and Lasts,

And Tom, for Maine, was laden with Mice and Mats and Masts.

With Nickels, Nests, and Noodles went Jessie to Norway; With Onions, Owls, and Oxen went Bess to Oyster Bay. With Pipes and Pigs and Peanuts, for the Philippines Ned sails,

And Teddy went to Queenstown, with Quartz and Quoits and Quails.

And Roy went to Rhode Island, with Roses, Rats, and Rails, While Albert sailed for far Siam, with Shovels, Songs, and Snails.

Then Ruthie went to Turkey, with Turkeys, Tin, and Tow (When the alphabet gets down to here, you have to go quite slow);

To Utica with Uniforms went little Sadie Maile, And Ray took to Virginia Volcanoes and a Veil!

Then Jack went to Wisconsin, with Whales and Wax and Wells,

And May to the Yosemite, with Yachts and Yokes and Yells.

The other letters were too hard, and so the play was done. Now don't you think that "Cargoes" is just the jolliest fun? Your ship will go just where you choose, near home or far away,

And aren't these the *queerest* cargoes you ever heard of, pray?

— Jean Halifax, in *St. Nicholas*.

The Whippoorwill



F you ever happen upon a bird that is nearly all mouth and no bill scarcely at all, that is a whippoorwill. It has only a little stubby bill, but when it opens its mouth wide, it is bigger than its head. But it isn't any too big, for the whippoorwill has the peculiarity of catching its food on the wing, and all birds of that kind need large mouths.

Around the mouth of the whippoorwill are many bristles that are stiff and hard.

That is part of its hunting outfit. When the bird flies at a bug, and misses it an inch or so, the bristles strike it, and it isn't any trouble for the bird to catch a crippled bug.

Over in England they call the whippoorwill a goat-sucker. That comes about because folks used to think the bird sucked the milk of goats, but it does not. In other countries it is called chuck-will's-widow, because that is what many people suppose the bird says, but in most parts of the United States people understand it to say "whippoorwill," with the accent on the "poor" and "will."

The whippoorwill is so nearly like the night-hawks which you see flying around in the sky about sunset that many people get them confused. They are very closely related, and their habits are much alike, but you will see ten night-hawks to one whippoorwill.

Both have long, well-shaped wings and light bodies covered with feathers much softer than most birds have, and they fly swiftly and gracefully. Occasionally you may see one flying high in the air suddenly take a swoop downward and go "wonk" as he drops. That is a night-hawk.

The whippoorwill sings only at night, and only when the weather is clear. His whole song is made up of his name — whippoorwill, whippoorwill, whippoorwill,

repeated over and over in a shrill, piercing voice.

One of the funny things about a whippoorwill is that it doesn't sit upon a fence or limb like any other bird. It always sits lengthwise, while other birds sit crosswise. The whippoorwill has a broad, spreading foot, with short toes, and it does not grip a twig or branch as do other birds.

You need not hunt for a whippoorwill's nest, because you can't find one. They don't make nests. They lay two ugly eggs upon the bare ground and sit upon them until they are hatched — which is in about fourteen days. The eggs are nearly as round as marbles, a dirty greenish white in color and spotted over with blotches of bluish gray.

If a boy gets around where a whippoorwill is sitting upon her eggs, and she comes to the conclusion that he is getting too friendly with her, she will take the eggs in her mouth — one at a time, of course — and fly over to some other field and put them on the ground and take up her business of hatching them. They have been known to move their eggs half a dozen times. That is one advantage of not having a home — it isn't any trouble to move when things go wrong.

And not only will the whippoorwill move her eggs, but she will move the young birds in the same way if she is disturbed. Her mouth is so large she can pick up one of the young birds without injuring it.

The whippoorwill doesn't make any noise as it flies, because its feathers are so soft. The birds whose feathers are hard are the ones that make the noise when they fly. A quail makes a great deal of noise when it flies, and its feathers are nearly all harsh.



THE WHIPPOORWILL



THE NIGHT-HAWK

It is pretty hard to describe the coloring of the whippoorwill, further than to say it is mottled. It is tawny-grayish in general color, and has bars upon its head and throat. As it flies over you, you can see beautiful white stripes across the underside of the wings, as is the case with the night-hawk. The male has considerable white in the tail, but the female has none.—George E. Burba.

A Tropic Rain

IN the shallow water near the beach, little Rain was playing with a toy canoe. Rain is the name of a little boy who lives in a very warm country far away.

All the people there have a brown skin; and this boy had never seen a white person. But as he was sailing his tiny boat, a large boat came around a point near by, and in the boat were some white men.

Rain's eyes were opened very wide, and his mouth also opened; and from his mouth there came such a scream as you would not think so small a boy could utter. He started toward his home as fast as he could run, not even waiting to take his little canoe.

Rain's papa and mama heard him scream; and they hastened from their house to learn what was the trouble. The poor child ran into his mama's arms, and there he felt somewhat safe; but when he saw that the strange people were coming ashore, he was terrified anew.

Not only the color of the men was strange to the little fellow, but their clothes were unlike anything he had ever seen. The people who live in that warm climate wear but little clothing. It may seem queer that this small boy should be frightened at people's clothes; but you know even white children are sometimes afraid of things of which there is no need to be afraid. Little Rain would not have been more frightened at a bear or a wolf than at such people as you see every day.

His papa and mama had seen white people before, and they were not afraid of the strangers. His mama told him that the strange men would not hurt him. Still he did not dare be near them; so his mama stayed with him in the shade of a big orange tree, while his papa went down to the beach where the white men were.

In their boat the men had a box of sea biscuit; and soon Rain's papa brought one to the little boy. Any kind of bread is scarce in that far-away land; and Rain would rather have one hard, musty biscuit than many oranges or bananas. These grow all about his home, and he eats as many as he wants of them; but seldom does he have any bread.

He ate greedily the biscuit his papa brought him, and wished for more; but his papa did not bring any more. Then Rain's mama proposed going down nearer the boat, to see if they could get some.

Slowly and timidly the child ventured closer and closer, watching in wonderment the strange men with white faces and white hands. He did not suppose that their bodies also were white. In fact, some of their clothing he thought was a part of their bodies.

When he was not far from the men, one of them held toward him a biscuit. This little dark-skinned boy would have been less afraid to snatch an object from the fire than to take it from that white hand. But he was willing to risk much for such a prize; and

soon he went close enough to seize the coveted treasure.

Erelong, instead of being afraid of the strangers, Rain wanted to be with them all the time; and he was very sorry when they went away. Now, when he sails his little canoe in the shallow water, he often looks out toward the deep ocean, to see if the men with white faces and white hands are coming back again.

ADELAIDE D. WELLMAN.

A Would-Be Murderer's Arm Paralyzed

A PROMINENT minister in Canada relates the following remarkable instance of God's miraculous care over his people: "I am frequently impressed by the Spirit, to perform actions at the time unaccountable to myself. These impressions are so vivid that I dare not disobey them.

"Some time ago, on a stormy night, I was suddenly impressed to go to the distant house of an aged couple, and there to pray. So imperative was the call, that I harnessed the horse and drove to the spot, fastened the horse under the shed, and entered the house uninvited, by a door which had been left open.

There, kneeling down, I poured out my petitions to God, in an audible voice, for the divine protection over the inmates; after which I departed and went home. Months after, I was visiting one of the principal prisons in Canada, and moving among the prisoners, was accosted by one of them, who claimed to know me. I had no recollection of the convict, and was fairly startled when the latter said: 'Do you remember going to such a house one night, and offering prayer in the dark for the inmates?' I told him I did, and asked how he came to know anything about it. He said: 'I had gone to that house to steal a sum of money known to be in the possession of the old man. When you drove into the yard, I thought you were he, and intended to kill you while you were hitching your horse. I saw, when you spoke



MONKEY ON ROLLER SKATES
Several educated simians have recently been exhibited who actually got about alone on rollers. This is "Lady Betty," who is specially clever.—*Technical World*.

to the horse, you were a stranger. I followed you into the house, and heard your prayer. You prayed God to protect the old people from violence of any kind, especially from murder; and if there was any hand uplifted to strike them, that it might be paralyzed.' Then the prisoner turned to his right arm, which hung lifelessly by his side, saying: 'Do you see that arm? It was paralyzed on the spot, and I have never moved it since. I left the place without doing any harm, but am here now for other offenses.'—*Selected*.

Actress Won by a Dressmaker

A SEWING girl met a gay and dashing girl who said: "Can you make a dress for me? I will pay you well for it. I want to wear it on the stage." "I think I can't do it," said the girl; "I am afraid if I make this dress that I shall partake of the sin of acting." "You want work, for I heard you praying for it." "I will ask God about it," she said, and kneeling began to pray. The visitor was overwhelmed. She knelt beside the girl, crying, "Don't pray about the dress; pray for me." Three years after, a letter was received from the actress. "I loved the stage," she said, "but since the night you prayed for me, I have never entered a theater. I have a happy home, and am a Christian."

A Canvasser's Experience

WE know that all things work together for good to them that love God." Rom. 8:28. Although we can not always understand the way God leads us, when we rehearse our experiences in the Christian life, we are brought at once to the conclusion which the apostle relates in 2 Cor. 4:15: "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." If there is any one who can testify to the truthfulness of the foregoing scriptures, it is the faithful canvasser who for a time, perhaps, meets with excellent success, and then, his experience changing, he seems to meet with nothing but failure. To him these words bring much encouragement: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

In the fall of the year 1907 I began canvassing for our books, with a desire to scatter the precious seeds of truth in the printed page, and at the same time earn a scholarship that I might attend one of our schools. God blessed the effort I put forth, and at the present time my earnest desires are being realized.

The experiences which I gained while canvassing are invaluable to me. I began canvassing near my home in Pennsylvania, with practically no experience, yet my efforts were crowned with success. I had not canvassed very long when I was asked by the State agent of our conference if I would not work in another county farther from home, with a brother who had recently begun the observance of the Sabbath. I consented, and in a short time I began working cheerfully my newly assigned territory. I considered it a privilege to have a part in the canvassing work. I stood by the work for a number of weeks, when at last the brother, with whom I spent the mornings and evenings in prayer, became discouraged and returned to his home, and I was left alone to work the territory assigned to us. I continued working alone for several weeks with much success. During this time I had arranged with our State agent to change again, and canvass in another county with another brother.

Just before leaving my first territory I had the following interesting experience: The sun was setting in the west, and the day's work was almost past. I had canvassed every house within sight but one, which was a few hundred yards across a meadow. While I was waiting for a car, I felt impressed to canvass that family before leaving the territory, as we had planned in a few days to go to our new field. I crossed the meadow very quickly, and in a few moments was canvassing the lady of the house. She did not seem interested, and said that they had the Bible in their house, and that was enough. I found that one of our canvassers had some time previously left one of our books in her home. There were certain portions of the book which she did not understand; so I accepted her invitation to return and explain those points. The next evening the brother with whom I was canvassing accompanied me to her home. The weather was disagreeable, as it had rained in the afternoon, but we had a pleasant time studying God's Word together; and best of all, part of the family decided to obey all of God's commandments. Later as I stopped for a short time when making my delivery, I rejoiced

to see the mother with her two daughters follow our Lord in baptism.

This experience increased our courage, and we went rejoicing to our new field. Before going, we asked the Lord's guidance, and felt confident he was leading us in deciding to go to our new territory. We did not know any one in the county, and we asked the Lord to provide a place for us to sleep that night. For a while it seemed as if our request would not be granted, and we feared we might be compelled to sleep in some barn, but about dark my companion found a place. This encouraged us much, as we had met with no success in taking orders during the day. The next morning I asked for permission to return for the night, and the people welcomed us back; but during the day we were again unsuccessful, and my friend became discouraged and returned to his home; so I was left alone in this new field. I was treated very kindly in the home where I had been stopping for the night, and I asked to stay with them Sabbaths and Sundays. They granted my request. I now fully decided to work thoroughly my new territory. Friday evenings I was glad to return to their home and tell the experiences I had gained during the week, as they seemed always glad to hear them. I was very successful in my new field, and best of all, part of the family who kept us the first night are now rejoicing in the third angel's message. Thus we see one bright and shining light left in our new field, which gives us much courage. Books were scattered freely, and while endeavoring to bless others, I have been richly blessed myself.

I worked hard all one day with no success. The last place I visited was the home of a blacksmith. After giving him a canvass on my book and calling especial attention to the millennium, he remarked, "Young man, my head is too thick to understand those things." I then replied, "No, Mr. —, it is not; please take this little book ['Our Paradise Home'] and read this chapter on the millennium; and I will call in the morning for it." He agreed to do so. When I returned the next morning, he did not want to part with the book, so paid me for it. Moreover, he asked me to stop any time it was convenient for me to do so. I stopped to see him several times, and have left in his home "The Coming King," "Daniel and the Revelation," and "The Great Controversy." The last time I called, he said: "Dear brother, there is no man in the world I would rather see than you. I thank you for bringing me this wonderful truth. Why," he said, "the United States is pointed out in the thirteenth chapter of Revelation as plainly as the A B C's. And I believe we are keeping the wrong day as the Sabbath."

These are only a few of the encouraging experiences I have had in the canvassing field, and they lead me to say, "All things work together for good to them that love God." We should, therefore, be strong and of good courage, for the Lord is with us in this glorious work.

Our Heavenly Father can not do any unloving thing toward one of his own people; it is quite impossible. He is as kind to you when he casts you into prison as when he takes you into a palace; he is as good when he sends famine into your house as when he fills your barns with plenty. The only question is, Art

thou his child? If so, he hath rebuked thee in affection, and there is love in his chastisement. Stars may be seen from the bottom of a deep well when they can not be discerned from the top of a mountain; so are many things learned in adversity of which the prosperous man does not dream. We need affliction as the trees need winter, that we may collect sap and nourishment for future blossoms and fruit. Sorrow is as necessary for the soul as medicine to the body.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

"The adversities of to-day are a preparatory school for the higher learning."

HOWARD J. DETWILER.

The Royal Preface

As we should be anxious to give to the Lord undivided glory, and to watch that neither we nor others detract anything from the praise that belongs to him, I wish to complete the notice published in the article, "The Gospel to Every Creature," which appeared in the YOUTH'S INSTRUCTOR, concerning the promise of the queen of a European country to write a preface to "Ministry of Healing," if we would publish it in the language of her country, and help in establishing a sanitarium there.

The fact is, the Lord gave us long ago the royal preface. The queen received the book from a royal adjutant, to whom I had sent it. The adjutant was so enthusiastic about the contents of the book, that he could not refrain from presenting the book with his own hand to the queen. A letter from the adjutant brought me this news, and knowing the book was in the hands of the queen, I took the counsel of the Lord and answered: "We may have the book in the Rumanian language, if the queen will have the benevolence to write a preface for it." At this time I sent to the queen "Christ's Object Lessons" also.

The Lord helped that both the book and my solicitation found favorable acceptance with the queen. Within one month I received the royal preface, which was in April, 1909.

We now had the preface of Carmen Sylva that the Lord had given us, but we had no money to undertake what I had said the Lord would do through us. Our church in Rumania is small, and the European union conference did and does not aid us, because it does not have an abundance.

I had made this promise to the queen without having counseled with the leaders of our union conference, believing that the same God who gave his grace to the queen to write the preface for the book, would give us grace also to print it in the language of my nation, and the sanitarium would be established by selling the book.

We wanted four thousand dollars to print the book, but we had not a penny. What were we to do? I

stood alone for the great work. No man gave me courage or hope. Often I thought, "It may be that I have expected too much." But I remembered what I had said to the queen; I had promised in "the faith of the Son of God, who loved me, and gave himself for me." And so I prayed to him and I wept before him the whole of last summer, and said: "O my God, I trust in thee: let none that wait on thee be ashamed!"

Shall I be ashamed before the queen because we did not do what I had said that we would do?—No! The Lord hears the cry of his children, and one day I received in Friedensau one hundred marks from a sister "for the printing of the book, 'Ministry of Healing,' in the Rumanian language." In order to see how God esteems and blesses the good will, the willingness of his children, and how his promises can be fulfilled, it will be enough to tell how Christ did multiply this time the gift of our sister, the few barley loaves brought to him. I had received the one hundred marks on the eleventh of October, 1909, and the next day, the twelfth, the Lord sent me twenty times as much. On that day



CARMEN SYLVA, QUEEN OF RUMANIA

I received a letter from my best friend, a lieutenant in the Rumanian army, who is not rich in money, but who is rich in faith, and is envious of me for the privilege I have of serving the Lord in spirit and in truth (may God help him to become my brother and comrade in the army of Christ, as he was my comrade in the Rumanian army!). He wrote me that I could count on him for two thousand francs for the printing of the book. Since that time other little contributions have come from our brethren and sisters of Berlin, so that I now have nearly five hundred dollars. When the dear Saviour gives me five hundred dollars more, I shall order the first edition of the book. I have much hope that the

Lord will help mightily. We do not want that our Saviour should find this time also more faith in the Rumanian centurion than in his Israel.

The queen sent me the word: "Her Majesty has charged me to say unto you, that her hearty wish is that this work may root deeply in our country, to guide the Rumanian people to a sound and pure life. . . . The queen charged me to say unto you also, that you shall be so kind to answer if the preface is in the spirit of the work; if not, Her Majesty is always willing to write another in the terms that you think the most useful for the work."

Did I expect too much when I said that the Lord will give us grace to do this salutary work, that which the queen wishes, and which Christ has entrusted to us? No doubt our Father in heaven will do this work. He has given me so many mighty proofs that I believe it. The article of Sister White in the YOUTH'S INSTRUCTOR of Oct. 19, 1909, has found its fulfilment in this case. "A Word of Courage to Solicitors of Money for the Mission Fields" came as an answer to my prayers that God would give to Sister

White a word to encourage me in the work I wished to see accomplished.

May the Lord give grace, that we may have our part in this work, the part that he wishes to have done in Rumania, and what he has so wonderfully begun for his praise in Christ!

STEFAN DEMETRESCU.

Berlin, Germany.

Look Pleasant

WE can not, of course, all be handsome,
And it's hard for us all to be good;
We are sure now and then to be lonely,
And we don't always do as we should.
To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant,
If we make up our minds that we will.
And it pays every time to be kindly,
Although you feel worried and blue;
If you smile at the world and look cheerful,
The world will smile back at you.
So try to brace up and look pleasant,
No matter how long you are down;
Good humor is always contagious,
You banish your friends when you frown.

— Selected.

When One Really Lives

You will find, as you look back upon your life, that the moments that stand out — the moments when you have really lived — are the moments when you have done things in a spirit of love. As memory scans the past, above and beyond all the transitory pleasures of life there leap forward those supreme hours when you have been enabled to do unnoticed kindnesses to those round about you, things too trifling to speak about, but which you feel have entered into your eternal life.— *Henry Drummond.*

Trusting Too Much to Environment

IN a beautiful California estate, overgrown with flowers and shrubbery till it seems a veritable earthly paradise, is a patch of gray, barren soil in strange contrast to the fertility and beauty surrounding it. This small portion of the estate has never been put under cultivation. It has been left in its original state to show from what desolation the whole has been redeemed.

That remnant of barren waste, in the midst of blooming beauty, is suggestive from another standpoint. It shows plainly that environment is not everything. Within a few rods from that little square of seeming desert, luscious fruit ripens under the kindly skies, and a profusion of flowers weight the passing breezes with fragrance. But all the surrounding productiveness and beauty are unavailing in changing the nature of that barren patch.

Some of us are trusting too much to our environment. There are young men who are sure they are destined to success in the world because they are the sons of prosperous fathers. There are girls who assume that they are admirable because they are from good homes. But we may be in the atmosphere of energy and persistence, which is necessary to success, without ever attaining it. We may grow up in the best of homes and be selfish and unlovely. Do not trust too much to your environment. Do not take any credit for the sweet breezes wafted over you, or the fertility by which you are surrounded. Do not stop till you have made your own patch of soil bloom and yield abundantly.— *Young People's Weekly.*



M. E. KERN
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Society Studies in Bible Doctrines

Review

NOTE.— We have now had thirteen lessons in Bible Doctrines, and doubtless all societies will welcome this opportunity for reviewing. Make this review a means of riveting in the mind the salient points in these important lessons. Appoint different individuals to give the synopsis of the lessons, mentioning at least some of the texts which were to be memorized. Limit these talks to about three minutes each; with careful preparation this will be an intensely interesting and profitable meeting. Below are the subjects in the order in which they appeared in the INSTRUCTOR:—

- | | |
|--|----------------------------|
| 1. The Trinity. | 8. Righteousness by Faith. |
| 2. Creation. | 9. Types and Shadows. |
| 3. God's Government. | 10. Prayer. |
| 4. The Origin of Evil and the Fall of Man. | 11. The Holy Spirit. |
| 5. Plan of Redemption. | 12. Ministry of Angels. |
| 6. The Atonement. | 13. Regeneration. |
| 7. Revelation of God. | |

Missionary Volunteer Reading Course No. 3

No. 19 — The Second Angel's Message

TEXT, "The Great Second Advent Movement," chapters 9, 10, 11.

SYNOPSIS.— The great body of believers in America looked to the end of March, 1844, for the coming of Christ. Being then disappointed, they very largely fell into indifference, until in the late spring there began to be proclaimed the "midnight cry," which awakened the sincere, and swelled to a great movement. The popular churches now began to disfellowship believers in the advent, which action gave occasion to the proclamation of the second angel's message in the summer and autumn of 1844.

Study

1. What time was first set by Adventists for the Lord's coming? How were they disappointed, and how did they endure the disappointment?
2. What course did the popular churches begin to take which classed them with Babylon?
3. Apply the prophecy of the ten virgins. Matt. 25:1-13.
4. Explain how an extension of time was made from March, 1844, to Oct. 22, 1844.
5. What did the churches now begin to do to the Adventist believers?
6. What is the second angel's message? Rev. 14:8. When and how did it begin?
7. What new doctrine was introduced among Adventists at this time?
8. What typical church represented the believers at this time? Rev. 3:7-13.

Notes

It is to be noted there were two times of disappointment in 1844. The first was at the close of March, when the Jewish year 1843 ended; the second, and greatest because of the intensity during the midnight cry and the addition of the second angel's message, came on the "tenth day of the seventh month," which that year fell upon October 22, the reckoning being as follows:—

Each Jewish month is reckoned from the first appearance of

the new moon, and contains a mean of 29 days, 12 hours, and 44 seconds. In practise, the months contain alternately thirty days and twenty-nine days. The first month, and therefore the year, begins at the first new moon after the vernal equinox. In 1844 this came on April 18. Counting to the tenth day of the seventh month will give us 187 days, thus:—

Abib, 30; Zif, 29; Sivan, 30; Thammuz, 29; Ab, 30; Elul, 29; Tishri, 10; total number of days, 187.

One hundred eighty-seven days from April 18 bring us to October 22, thus:—

April, 12; May, 31; June, 30; July, 31; August, 31; September, 30; October, 22; total number of days, 187.

Father Miller first called attention, in the *Signs of the Times* of May 17, 1843, to the seventh month as typical of something, but without definiteness as to what. "Life of William Miller," pages 295, 296, foot-note. After the disappointment in March, 1844, Elder S. S. Snow began to preach that the tenth day of the seventh month, the typical day of atonement, was the exact date (Oct. 22, 1844) for the antitypical or actual day of atonement, or judgment. Thus, at last, they had arrived at the truth, as concerns the investigative judgment; but the Adventists of that day confused, or rather combined in their minds, the investigative and executive judgments; hence they expected Christ to come to execute judgment on that day when actually the investigative judgment began. The doctrine gained ground, particularly in New England, culminating at the camp-meeting of Exeter, New Hampshire. ("Life of Joseph Bates," pages 300, 301), and then rapidly swept the country.

The doctrine of the sleep of the dead was not held among the believers in 1844 as a test, but it came finally to be accepted by all classes of Adventists. Those who, like Josiah Litch, rejected it, became wholly separated from their Adventist brethren.

It was only in the movement in America that so definite a time as the exact day was set for the coming of the Lord. Thus it came about, as we may believe, that the disappointment in America was more keen and bitter than anywhere else. In England, on the Continent, and elsewhere, the expectations of the believers were not brought to so sharp a point, and the movement more gradually died, to be revived in its full truth only when the third angel's message, born in America, and united with the first two, should spread its glory over the whole world.

Junior Reading Course No. 2

No. 19—"My Garden Neighbors," pages 83-108 Notes and Suggestions

TELL the story of the frog's morning lecture. What did it teach the man? How does a frog differ from a tadpole? How was the tumblebug once honored in Egypt? Why? Do you think the man learned a lesson from the tumblebugs? Tell about the tumblebug's hotbed and incubator. On page nine of this paper you will find an interesting story about the Whippoorwill.

Driftings

Goods can never constitute the chief good.

Money creates more want than it satisfies.

The good fellow is not always a good friend.

It is the bullet that kills and not the report.

It is not the service, but its spirit that makes it sacred.

Truth fears nothing so much as solitary confinement.

The day-book of time determines the ledger of eternity.

The good in a man may be known by the good he sees in men.

The man who is stingy on a ten-dollar salary will be stingy on a million.

A mean man may become a master of men, but never a master man.

Humility is the virtue all preach, none practise, and yet everybody is content to hear.

The spirit of melancholy would often take its flight from us if only we would take up the song of praise.

It will be time enough to indict others when we have finished the inventory of our own faults.—*Our Young Folks*.



X—The Barren Fig Tree; a Woman Healed on the Sabbath

(March 5)

LESSON SCRIPTURE: Luke 13:1-17.

MEMORY VERSE: "Except ye repent, ye shall all likewise perish." Luke 13:3.

The Lesson Story

1. Some of the people told Jesus about several men from Galilee who had once been wounded by Pilate's soldiers during a riot in the temple. "And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

2. "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

3. "He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.

4. "And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God.

5. "And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.

6. "The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."

Questions

1. Of what did some who were with Jesus tell him? What mistaken opinion of the people did the Saviour then correct? How only can any one escape final destruction? Luke 13:1-3.

2. Whom besides did he mention, that the Jews supposed must have been exceptionally wicked, else God would not have allowed them to suffer such a death? What did Jesus say about these? What will be the end of all who do not repent of their sinfulness? Verses 4, 5.

3. In a parable that Christ related, what is a certain man said to have planted? After a number of years, what did he order done to it? Why? What request was made by the man who had the care of the place? If after one more year's trial the tree still failed to bear fruit, what was to be done with it? Verses 6-9. Who is meant by the owner of the vineyard? by the tree? by the vinedresser? what by the fruit?—The owner of the vineyard represents God; the tree represents people; the vinedresser, our Saviour; and fruit, righteousness.

4. As Jesus was teaching in a synagogue one Sabbath, whom did he observe? How long had this woman been afflicted? After calling her to him, what did he say to her? When he placed his hands upon her, what change occurred in her? How did she show her gratitude? Verses 10-13.

5. Who was indignant at Jesus for performing this miracle? Why? What did this man say to the people? Verse 14.

6. What did the ruler of the synagogue, and all the other Jews, think it right to do on Sabbath in behalf of their animals? Who had caused the affliction of this woman whom Jesus healed? Could the enemies of Christ deny that it was right to save a human being from suffering on the Sabbath as well as a beast? How did they feel when he had shown that they were wrong in complaining of him? How did the people regard his works? Verses 15-17.

10. Describe the miracle performed in a synagogue on the Sabbath. How long had this woman been bound? How was she loosed? Verses 11-13.

11. Who objected to the healing of this woman, and on what ground? Verse 14.

12. What did Jesus reply? Who had bound this woman? Verses 15, 16.

13. What was the result of the Saviour's words and works? Verse 17; note 3.

14. Give the story of the lesson.

Notes

1. The gospel is a gospel of peace (Eph. 6:15), peace in the individual heart, and peace in society as far as its principles are received. But sin and righteousness are in deadly conflict; and those who accept the gospel are often opposed by those who do not, just as Cain was opposed to Abel "because his own works were evil, and his brother's righteous." 1 John 3:12.

2. See "Christ's Object Lessons," page 213, last paragraph.

3. Edersheim makes some interesting comparisons of the narrative of the three Sabbath controversies: in Jerusalem, in Galilee, and in Perea.

"In all, the spirit was the same. And, although the differences between them may seem slight, they are characteristic, and mark, as if they pointed to it with the finger, the locality and circumstances in which each took place. In Jerusalem there is neither reasoning nor rebuke on the part of the Jews, but absolute persecution. There also the Lord enters on the higher exposition of his actions, motives, and mission. In Galilee there is questioning and cunning intrigue against him on the part of the Judeans who dogged his steps. But while no violence can be attempted against him, the people do not venture openly to take his part. But in Perea we are confronted by the clumsy zeal of a country archisynagogos (chief ruler of a synagogue), who is very angry, but not very wise; who admits Christ's healing power, and does not dare to attack him directly, but, instead, rebukes, not Christ, not even the woman who had been healed, but the people who witnessed it, at the same time telling them to come for healing on other days, not perceiving, in his narrow-minded bigotry, what this admission implied. This rustic ruler had not the cunning, nor even the courage of the Judean Pharisees in Galilee, whom the Lord had formerly convicted and silenced. Enough, to show this obscure Perea partizan of pharisaism and the like of him their utter folly, and that by their own admissions. And presently, not only were his adversaries ashamed, while in Galilee they went out and held a council against him, but the people were not afraid, as the Galileans had been in presence of their rulers, and openly rejoiced in the glorious working of the Christ."—Edersheim: "Life and Times of Jesus the Messiah," pages 223, 224.

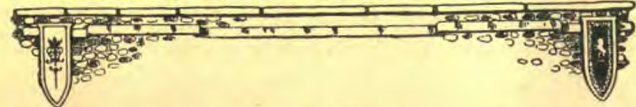
Love Conquers

ONCE in visiting a certain school I found there a boy without shoes and stockings, as indeed was the case with many, and moreover singularly tattered and torn as well as uncouth looking. The master had placed him on the highest seat; and when I asked him why he had done so, he replied aloud, so that all the children could hear what he said.

"This is a stranger, so we must pay him particular honor, and besides, when he came to-day, the word of the Lord Jesus came to my mind, 'He that receiveth one of these little ones, receiveth me,' and so I gave him the best seat."

And, while he was speaking, he went on stroking and caressing the child in a way which must have been quite new to him. This teacher was said to be so popular with children that they ran away from home to come to his school. I accordingly thought, Here is a man from whom much may be learned. Afterward I heard him say that this boy was a sad thief; but, he added in a confident tone, "I shall bring him round, if I can only get hold of him, for I feel a strong affection for him in my heart." And so indeed it was. Later I admitted that boy to the church, and had much satisfaction from him. He who has love in his heart has plenty of courage as well, and is sure of a blessing.—Dr. Buchsel.

THE YOUTH'S LESSON



X — Divisions; Spiritual Discernment; Repentance Urged; the Barren Fig Tree; a Woman Healed on the Sabbath

(March 5)

LESSON SCRIPTURE: Luke 12:49 to 13:17.

LESSON HELP: "Christ's Object Lessons," pages 212-218.

MEMORY VERSE: Luke 13:3.

Questions

1. What did Jesus say he had come to send on the earth? In what way did he refer to his sufferings, then near at hand? Luke 12:49, 50.

2. What is one result of Christ's mission and work through the gospel? Verses 51-53; Matt. 10:34; note 1.

3. How did he reprove the people for their unbelief? Luke 12:54-56.

4. What figure was used to show the necessity of accepting his love and reconciliation? Verses 57-59.

5. What occurrence was related to Jesus by those present? Luke 13:1.

6. What principles did Jesus again deny? What warning did he give? Verses 2, 3.

7. What further illustration did he give to show that affliction and calamity are not always the result of our sins? What warning is again given? Verses 4, 5.

8. How was this prediction terribly fulfilled upon the Jewish nation? Note 2.

9. By what parable did Jesus illustrate the sure result of a failure to repent? How is the long-suffering of God shown? Verses 6-9.

The Youth's Instructor

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An Infidel's Gift to Missions

COL. ROBERT G. INGERSOLL, the reputed infidel lecturer, once met in Portland, Oregon, a missionary to the Chinook Indians of British Columbia. Mr. Ingersoll "a little mirthfully questioned the missionary about the advisability of exporting religion, of which there might not be any surplus at home, and inquired, somewhat doubtfully, about the wisdom of a man's giving his life to a hopeless task in attempting to teach a small and vanishing tribe things of which we ourselves have perhaps less knowledge than we suppose."

The missionary, in his conversation with Colonel Ingersoll, told in a simple, earnest way much of the story of his work,—"how he preached as best he could in the meager speech of the people, meantime teaching the children English, encouraging them in useful arts, fighting the vices of civilization as they made inroads among the people, and doing what he could for them as adviser and friend. It was hard work, and not very encouraging, but it was worth doing, and he was happy in it. He unconsciously disclosed many of the hardships and privations which his work entailed upon him. Possibly, and indeed probably, he had not thought of them seriously as hardships, and therefore he related with telling simplicity the stories of long journeys by canoe and on horseback, of nights in the open, of poor and sometimes revolting food eaten in savage company. There was no word of complaint, not even the least expression of regret, except for books and papers and magazines missed."

When the missionary rose to go, Mr. Ingersoll expressed deep interest in the story of his work, and said that though he was not a frequent contributor to missionary work, he would like to make him a small gift, and dropped into the missionary's hand a bright twenty-dollar gold piece.

If the simple story of a missionary's earnest work, of hardships endured, and dangers encountered, could so move an infidel, how ought the story of our own missionaries' experiences thrill us and awaken our generosity! Elder W. H. Anderson, who has spent fifteen years in mission work among the natives of Africa, is now in this country. His experience quickly convinces one that the missionary's life is an arduous one: that we in the home land should gladly refuse many comforts, pleasures, and luxuries that we have frequently accorded ourselves, in order that our missionaries could have better homes, better food, and better facilities for working. Let us be more mindful of our friends in foreign lands.

The Light of the World

THE first scene Mrs. Butler, an early missionary to India, looked upon as she came into her new field of labor was that of hundreds of women lining the banks of the Ganges, the sacred river of the Hindus. On inquiring who they were and what it all meant, she was told that they were sick women, whom their friends had brought and laid with their feet at the water's edge, that as soon as they died they could be pushed out into the river. Many of these, with proper care, would have recovered readily; but left as they were to lie in the burning hot sun, without food or care, death was inevitable.

Contrast this pathetic scene with the care your mother would receive if on her death-bed. What makes the difference in these two pictures?—The Light of the World. It was Jesus Christ who taught the preciousness of every soul.

Recently a missionary from China wrote that she had seen a mother stab her sick child all over with a sharp needle until blood trickled from all parts of the body. This she did to drive out the evil spirits which she thought was the cause of the illness. If three or four children of the same family were taken ill one after another, the last one would be taken out and slowly dismembered, in order to drive away the evil spirits. First perhaps a thumb would be cut off, then a toe, then an ear, keeping away from the vital organs as long as possible.

A baby was sick in one of our Christian homes. The mother watched by the bedside of the little sufferer night and day, ministering to every possible need. Then as it seemed that the little life must go out, the mother and father knelt by its cradle, and committed it into the Heavenly Father's keeping, asking him if it could be his will to let his healing touch be felt, but if her life could not be spared to them, his will be done. What made the difference in the care these children received?—The Light of the World had penetrated one home and not the other.

All intellectual and spiritual darkness may be dispelled by the bright beams of the Sun of Righteousness, the Light of the World; and only that light can dispel such darkness.

The blessings of civilization quickly follow the entrance of the light of life into a heathen land. Sheer gratitude for our temporal, physical, and spiritual blessings ought to make us very earnest in our effort to carry the light of Christianity into every dark corner of the earth. But we also have the direct command from the Father of lights, "Go ye into all the world, and preach the gospel to every creature."

It is said that Henry Lyman, a Massachusetts boy, "was the leader of the wild set at Amherst, but was converted in a college revival," and consecrated his life to the mission fields. After this he was in the habit of writing on the fly-leaf of all his journals the following:—

600,000,000

ARE PERISHING!!

Calvary.

Even as students we should always keep in mind the millions that are waiting for the Light of the World. In India eight hundred precious souls each hour sink into Christless graves; and in China fourteen hundred every hour. "Is it nothing to you, O ye Christians?"

It is something to us. They need the Light of the World. And we are appointed by God to direct them to this source of blessing. Are we doing it?