

The YOUTH'S INSTRUCTOR

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No. 9

After Strife

TO-NIGHT, the Sabbath moonlight with
white wings,
Dove-like, doth brood o'er earth's
dark, fevered breast.
So God's great calm its gift of healing
brings
To souls long tossed in sorrowful un-
rest,
And leaves therein the peace that can
not be expressed.

The Sabbath sunshine blessed the earth
to-day
With large, still utterance of a thought
divine.
Forever freely thus, it seemed to say,
Doth heavenly love on human darkness
shine.
O, bright beyond all suns that won-
drous light of Thine!

— *Emily S. Oakey.*



"OLIVER WENDELL HOLMES once said, in explanation of his regularity in attending upon Sunday church services, 'I find that there is in the corner of my heart a little plant called reverence, which wants to be watered about once a week.'"

WHOEVER considers the study of anatomy I believe will never be an atheist, the frame of man's body and coherence of his parts being so strange and paradoxical that I hold it to be the greatest miracle of nature. — *Lord Herbert of Cherbury.*

DURING the ten years from 1897 to 1907 the cost of living increased forty-four per cent, according to government reports of wholesale prices. The retail prices show a much greater increase. A Thanksgiving dinner that was advertised ten years ago for \$1.95 would now cost \$4.25.

"HERE is a way to tell how fast you are traveling in a railway car. Every time a car passes over a rail joint there is a distinct click. Count the number of these clicks in twenty seconds, and you have the number of miles the train is going per hour. This is a simple matter of arithmetic, as the length of the rail is uniform."

"WHAT a subtle kind of heartache we give others by simply not being at our best and highest — when they have to make allowances for us, when the dark side is uppermost in our minds, and we take their sunlight and courage away by even our unspoken thoughts, our atmosphere of heaviness! O, to stand always and eternally for sunlight and life and cheer!"

THE recently launched United States battle-ship the "North Dakota" cost \$10,000,000. This vast sum, according to the *Minneapolis Journal*, would have put a "\$25,000 agricultural school and experiment farm into every county of the State, with an endowment fund of \$175,000 for each school, which if invested in Dakota farm mortgages, would yield \$10,500 annually for the maintenance of each school, and leave more than a million dollars for the endowment of the State Agricultural College."

"IT used to be supposed that thunder is caused by the collapse of the atmosphere upon itself in a partial vacuum created by the electric spark of the lightning. This theory has no foundation, according to Dr. Elihu Thomson, an authority on electricity. Dr. Thomson's explanation is that the electric spark heats the atmosphere and causes its sudden expansion. This expansion sets in motion atmospheric or etheric waves that produce sound when they strike the tympanum of the ear. Dr. Thomson says also that the rolling of thunder is not due to reverberations or echoes, but to the length and the erratic course of the lightning spark, causing the sound-waves to reach the ear as a continuous sound of varying intensity."

Armor-Plated Boys

It is important in these days that we should have armor-plated boys. A boy needs to be iron-clad on:—

- His lips — against the first taste of liquor.
- His ears — against evil sentiments.
- His hands — that they do nothing wrong.
- His heart — against irreverence and doubt.
- His feet — against going with bad company.
- His eyes — against dangerous books and pictures.
- His pocket — against dishonest money.
- His tongue — against impure words.

The Christian armor on a nation's citizens gives more security to the country than all the armor-plate on her ships can give.— *Selected.*

Famous Explorers Puzzle

1. A ROUND body and a wrap for the neck.
2. Not genuine and level ground.
3. A benefice and a weight.
4. A legislative body.
5. A girl's name and a fool.
6. A fowl.
7. To talk.
8. A drink, not out, a letter of the alphabet.
9. A musical sound and a lock.
10. A metal worker.
11. A staff.
12. A halo and a musical note.
13. A girl's nickname and a foreign coin.
14. A human being and an evil spirit.
15. A pillar and an abbreviation of a public vehicle.
16. A German coin, an exclamation, and an athletic sport.
17. A metal and a measure.
18. A Scotch river, to plant, and a coarse linen.
19. A fowl, part of the body, and a fastening.
20. A free pass and a waterfall.
21. To bind and a weight.— *Washington Times.*

Eternity and God

ETERNITY is but a single sand
In God's great hour-glass of eternities,
Which (having sifted through) he doth reverse
To measure yet another hour of his.

— *Harry H. Kemp, in American Magazine.*

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The Youth's Instructor

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No. 9

The Story of the Heavens—No. 9

H. U. STEVENS

Jupiter and Saturn

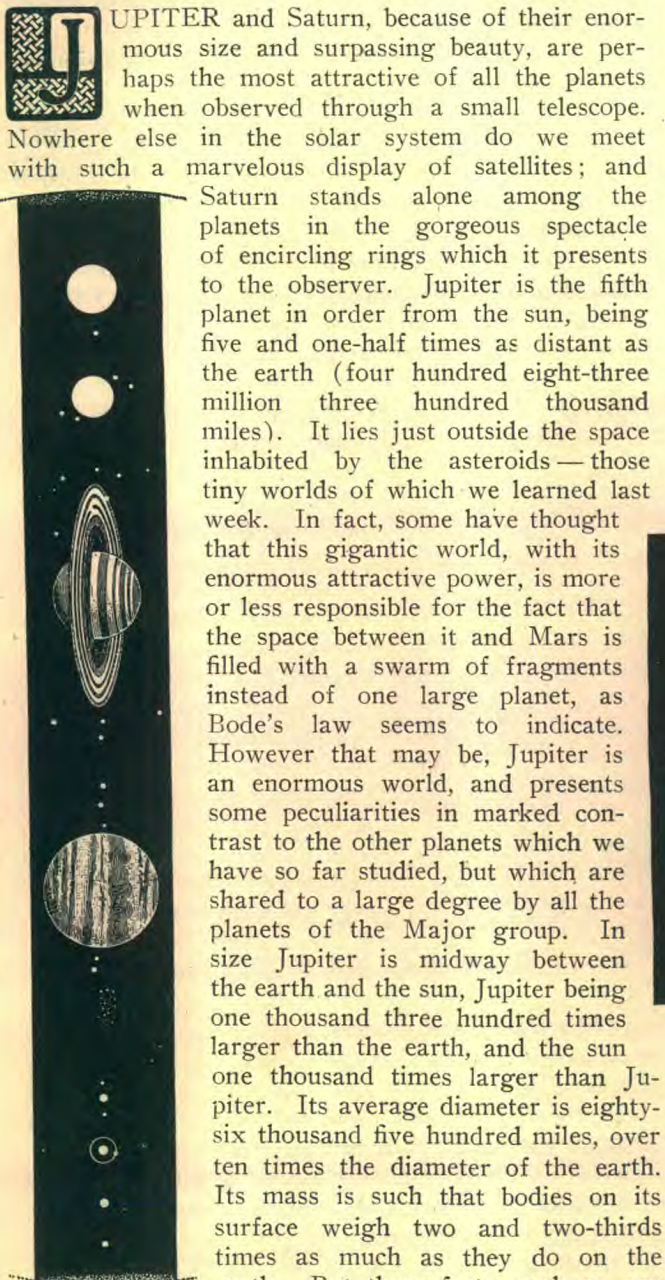


FIG. 1

Relative sizes of planets. (Sun's diameter on same scale equals length of cut)

Although the planet is so much larger than the earth, its period of rotation is much shorter, being only nine hours fifty-five minutes. This causes an easily perceived flattening of the planet at its poles, the difference between the equatorial and polar diameters amounting to more than five thousand miles. The centrifugal force developed at the equator because of its velocity of rotation amounts to twenty pounds in every one hundred, that is, a body weighing one hundred pounds at the

JUPITER and Saturn, because of their enormous size and surpassing beauty, are perhaps the most attractive of all the planets when observed through a small telescope. Nowhere else in the solar system do we meet with such a marvelous display of satellites; and Saturn stands alone among the planets in the gorgeous spectacle of encircling rings which it presents to the observer. Jupiter is the fifth planet in order from the sun, being five and one-half times as distant as the earth (four hundred eight-three million three hundred thousand miles). It lies just outside the space inhabited by the asteroids—those tiny worlds of which we learned last week. In fact, some have thought that this gigantic world, with its enormous attractive power, is more or less responsible for the fact that the space between it and Mars is filled with a swarm of fragments instead of one large planet, as Bode's law seems to indicate. However that may be, Jupiter is an enormous world, and presents some peculiarities in marked contrast to the other planets which we have so far studied, but which are shared to a large degree by all the planets of the Major group. In size Jupiter is midway between the earth and the sun, Jupiter being one thousand three hundred times larger than the earth, and the sun one thousand times larger than Jupiter. Its average diameter is eighty-six thousand five hundred miles, over ten times the diameter of the earth. Its mass is such that bodies on its surface weigh two and two-thirds times as much as they do on the earth. But these facts, perhaps, are not so interesting to us as the conditions which we would find were it possible for us to visit the planet in person.

poles would weigh only eighty pounds at the equator (on the earth this effect amounts to only about one pound in three hundred).

It takes nearly twelve years for Jupiter to make a complete circuit of the sun, which makes its year twelve times as long as ours. Jupiter receives only about one twenty-fifth as much heat and light from the sun as does the earth; and unless it has some other source of heat, the average temperature is much lower than that on the earth.

A word, however, should be said regarding Jupiter's moons. Four of them are large, and can be seen distinctly with a small telescope. Their names are Io, Europa, Ganymede, and Callisto. Ganymede is the largest, being three thousand five hundred fifty miles in diameter—larger than Mercury!—while two others are larger than our moon. They would present

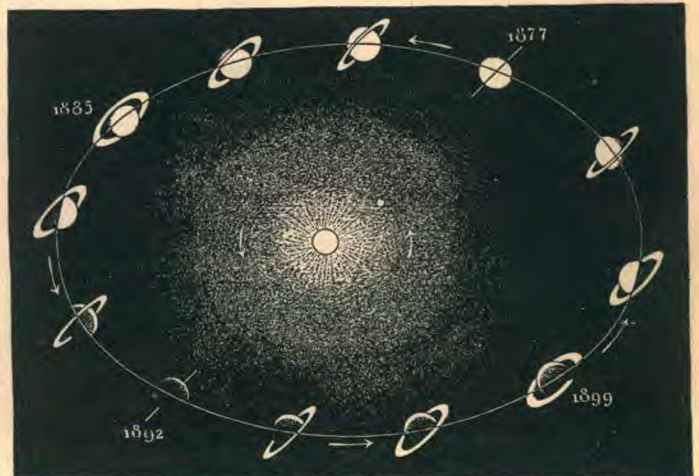


FIG. 2.—DIFFERENT APPEARANCES OF SATURN'S RINGS

a very striking appearance in the sky of the planet; and the oft-repeated solar and lunar eclipses would offer excellent opportunity for the study of their motions and phenomena to any astronomer who might be living on the planet. Their orbits are nearly in the plane of the planet's equator. There are four other satellites, but they are far too small to be seen with the smaller class of instruments.

Fig. 1 gives a telescopic view of Jupiter, showing the beautiful clouds and bands which are so conspicuous on its surface. The largest figure is Jupiter.

Saturn, the prodigy among the planets, is by far the most captivating object in the sky. Many telescopic views in the heavens disappoint the beginner, but Saturn never fails to delight him. It may be smaller than he expected from what he has been told of the magnifying power employed, but the wonderful rings encircling the planet in the plane of its equator impress him with a sense of grandeur that he never forgets. Fig. 2 gives a number of views of Saturn through a large telescope as seen from various positions.

Three divisions of the Saturnian disk are recognized:—

A, the "Outer Bright Ring," which has an extreme diameter of one hundred seventy-three thousand miles and a width of nearly twelve thousand miles. There is an open space, called Cassini's Division, about one thousand eight hundred miles wide, between A and —

B, the "Inner Bright Ring," which is the broadest and brightest of the three, and has a width of about seventeen thousand miles.

C, the "Crape Ring," has a semitransparent appearance, is about eleven thousand miles wide, and its inner edge is less than six thousand miles from the surface of the planet. It seems to be a gradually fading edge of the Inner Bright Ring, and is very faint on its inner border.

Fig. 3 is a diagram showing the plan of the rings as viewed from the upper side.

You have, no doubt, been wondering what these beautiful rings are, and how they would appear if viewed from the planet itself. Two theories have been advanced: One is that the rings are *solid*; and fanciful writers have actually speculated about the inhabitants of this imaginary flat world appended to Saturn!

Another theory is (and this is the one that is accepted by scientists at the present time) that the rings are a vast swarm of little satellites (some not larger than small stones) revolving around the planet in the plane of the equator, and that the solid appearance is due to the distance from which we view them. According to this theory, the appearance as obtained from Saturn may not be very striking, perhaps no more so than the milky way that encircles our evening sky.

Saturn has ten satellites large enough to be observed separately from the earth, a few of them with the smaller class of telescopes; but some are so faint that they lie beyond the range of the most powerful visual instruments, and have been observed only by means of photographic plate, which, in this respect, is more sensitive than the human eye.

Nothing has been said so far about the surface conditions of the planet itself; but we must not leave the subject without a word or two. Many of the conditions found on Jupiter we find repeated on Saturn in an exaggerated form. For instance, the density of Jupiter we found surprisingly low, only about one fourth as dense as the earth, but still dense enough so that if the planet were dropped into a body of water, it would sink; Saturn, however, is so much lighter that it would actually float! The rotation of Saturn is accomplished in ten hours and fourteen minutes — not so fast as Jupiter, but still rapid enough to produce a marked flattening at its poles as seen from the earth. A year on Saturn is equal to nearly twenty-nine and one half of our years, its distance from the sun being eight hundred eighty-six million miles (nine and one-half times as far as the earth).

The average diameter of Saturn is seventy-three

thousand miles (more than nine times the earth's diameter). But, although its volume is so large as compared to the earth, its mass is such that the surface gravity is only a trifle more than on the earth.

The next article will complete our study of the planets with a brief description of Uranus and Neptune and how they were discovered. The possibility of undiscovered planets will be considered, and a few words said regarding the inhabitants of other worlds. This will be followed by one or two more articles on the solar system, in which we will consider comets, meteors, and shooting stars, after which we will bound away into the abyss of space and revel among the stars, nebulae, and star clusters for a short time.

A Remarkable Call to Service

THE following incident illustrates how the Lord is willing to make known his will regarding the future work of his children, if they on their part are anxious and sincere in asking him to do so. Miss Agnes McAllister, a young woman who braved some very trying experiences at a missionary station at Garraway, Liberia, West Coast of Africa, in describing her call, says:—

"After some days had been spent in prayer and serious thought, the Lord declared his will. I was sitting in the house in the evening, just as it grew dark and quiet, when I thought I heard a step on the walk. Then there came a knock on the side door. I expected a friend to spend the evening with me. As I opened the door, however, and looked out into the dark, no one was visible; but I heard a voice plainly say, 'I want you to be a missionary.' I recognized that this message was the answer to my prayer. I stood silent for a moment, then came in and closed the door. But I did not answer

the call. I did not say, 'Yes, I will go.' When I went to dinner, it seemed as if the food would choke me. I felt as if some person was following me as I went about the house from room to room, saying, 'Now what do you say? Will you go? Will you be a missionary?' The burden became so great that at last I sat down and cried, then bowed before my Saviour and said, 'Yes, Lord, grant me rest. I will go. I will do anything.' So it was all settled. I know it was from the Lord. During all the time I have spent in Africa — six years and two months — I have never once doubted the fact that the Lord called me to the work."

We believe the time when one is called of the Lord is a very important point in the life of every missionary. The "call" should be *settled beyond a doubt* between the individual and the Master. It may not please the Lord to call every one as he did Miss McAllister, but in the midst of discouragements and conflicts that are sure to come to every missionary who undertakes work in heathen lands, there should be one point of indisputable fixedness and surety to which he can tie, and that is that God very definitely called him

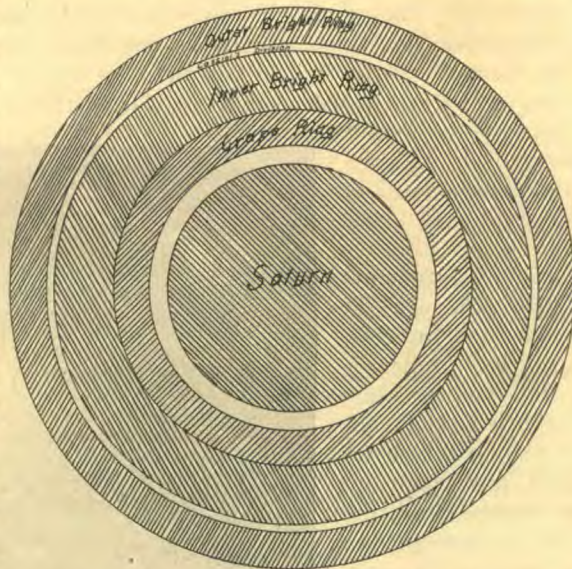


FIG. 3.—PLAN OF SATURN'S RINGS

to his work. Unless this is so, he is liable to give way under trial and make a retreat upon one pretext or another. Every such failure only emphasizes the importance of making sure the *call*.

Another point worthy of note is that in every genuine "call from the Lord" there will be so much of that element of surety entering into it that others especially interested, as well as the individual, will have no difficulty in recognizing the "call." Not that every one must see and feel it to the same degree as the individual himself, but Christian believers who are near should also recognize the hand of God in the experience. A few rare cases might be cited where mission boards did not recognize at first the "call" of some Carey or Judson, but it usually came about that those who have been refused at first were later recognized as called of God and sent out. The very fact that the call lasted with the individual might have been largely responsible for their seeing it also.

The great apostle to the Gentiles never forgot his "call." He passed through many a severe conflict with the powers of darkness, but amid them all, Paul could see, through the clear place in his troubled sky, *one* bright star of assurance — that remarkable call from Jesus while on the way to Damascus. To that he could and did tie. It was an anchor to his soul. Let come what might, he knew that it was the *Lord* who had sent him out upon his mission. So he had it over and over in his epistles, "Paul, a servant of Jesus Christ, *called* to be an apostle."

The Lord still is calling his servants. And he makes no mistakes. He knows whom to call and when. Men err. The Lord does not. It is safe, therefore, to wait upon the Lord of the harvest for *his* call. Until it comes, it will be well to work for him in any humble place right where he has stationed you, improving every opportunity for fitting yourself for greater usefulness.

T. E. BOWEN.

Smile

Be ready in the golden Now
To do a helpful deed,
And never let the chance go by
To meet a sister's need.

Don't wait until another time,
For she who waits may lose
The grandest chance of all her life;
It is not ours to choose.

—Eben E. Rexford.

Malamulo Mission

[The following article was written by Elder Joel C. Rogers, who is supported in the mission field by the College View (Nebraska) Missionary Volunteer Society.—EDITOR.]

OVER fifty boys and girls with five native teachers are before me in the first division of our Malamulo school, learning by heart the ten commandments. These children range in age from four to sixteen years, and a few grown women are in one class. About half the number are from villages near the mission. *I feel that to some extent our hope of carrying this message to Nyassaland centers in these children.* If we, by God's help, can instil into their young hearts the love of the truth, God will use them to tell it to others. In the four divisions of the school here there are about two hundred enrolled. In our Nyassa schools, we now have about seven hundred enrolled, and six hundred in daily attendance. I wish it were as many thousands; but still the work is growing as fast as we can handle it.

Lately we have had a peculiar experience which illustrates one of our many difficulties in the work here. A girl of about fourteen was suddenly called home by her father, who is a chief of some note. The next thing we heard was that she had been sold to a white man. This sounds like slavery. For the mission it is worse than slavery. Slave raiders take raw heathen from their villages, which affects a mission not at all. But this sort destroys in a moment all the three-years' work of the mission with this particular girl. The child knew it was wrong, and tried the best she knew to prevent it, but she was afraid of her father. After the first shock of being carried off by a stranger wears away, the life becomes attractive to most native girls. They are well supplied with food and clothing, and have no work to do. You can understand that freedom from work is paradise to the native. And the sin of such a life does not press heavily upon the heart of such a child.

I am glad to say that by referring the matter to the magistrate, the girl was taken away and sent to the mother, but this is little satisfaction. At present she is ashamed to return to the mission, yet we hope she may come back later. The worker among these children learns to love them, and such a fate is a hard blow. We feel, I think, as did Livingstone when he prayed God to heal "this open sore of the world."

My Old Clock

(A true incident)

On my library shelf is an old timepiece
With wheels that are solid wood,
With a case antique, and two gilded posts,
Each topped with a golden hood.
'Twas my father's clock in the days of old,
And grandfather's long before.
Many childish hands in their eager haste
Have opened its swinging door.

When a babe, I list to the silvery notes
That came when it struck the hour,
And its tick, tick, tick, was a mystery
That impressed me with its power.
As I older grew, the familiar face
Looked always the same, same way,
And in summer heat and in winter cold
It told me the time of day.

When my father died, and my mother turned
To me as her help and stay,
The old clock ticked on with a steady tick
That seemed to my heart to say:
"O be faithful, child, for the time is short!
This life is a shadow dim,
But the life to come will in Christ be long,
Your life may be kept in him."

And each night my mother with trembling hand
The weights of the clock upwound.
'Twas a simple task, but she felt 'twas hers,
And pleasure in it she found.
But the night soon came when the fingers failed
To grasp the old-fashioned key,
And I knew that time for my mother dear
Would soon be eternity.

When the sad hour came, and the carriage stood
Waiting for its burden chill,
Then the clock, as if in my sorrow dumb,
Ticked not, but was silent, still;
'Tis no fancy tale that I tell to you,
In part it's been told before.
When my grief was calmed, then the clock began
To tick as in the days of yore.

And 'tis ticking now, and I hope 'twill tick
As long as my life shall last,
For 'tis music sweet to my listening ear,—
A song of the days now past,
And a prophecy true of the days to come
When death will be banished quite,
And a glorious reign of a kingly King
Will fill all the earth with light.

ELIZA H. MORTON.



The Girl Who Thinks About Herself

NOW, girls, it is an ill-mannered habit to fall into, this of constantly talking and thinking about self, and just as a matter of good breeding, if nothing more, we ought to give it up. But the thing goes ever so much deeper than that. Not only until we learn to give up thinking and talking about self, but until we learn to think and talk of others, we are bound to live little, shallow, narrow lives, so little and so shallow that they can not contain any great measure of usefulness or happiness.

The girl who thinks constantly about self is a good deal like the girl who is constantly glancing at herself in the mirror. Have you ever noticed how by and by people turn away from such a girl to some one whose eye can meet theirs self-forgetfully, some one whose attention they can keep? So the girl is finally left alone with herself and the mirror. In the same way the girl who falls into the habit of thinking of self is gradually left more and more alone, her life becomes gradually more and more isolated. Do you girls know what the word isolated really means? The word *isola* is the Italian for "island." Isolated means to be like an island—cut off, that is, from the mainland. The life of the girl who talks and thinks about self is gradually more and more cut off from all the great, wonderful mainland of human sympathy and interests. She is cut off from helping others as others are cut off from helping her. The world of joy and sorrow, and interest and love, goes on without her.

Who Are the Most Delightful People

Who are the most delightful and sympathetic people you know? The ones, I will warrant, whose lives are a part of the mainland of human life; who, when they meet you, are not so eager to tell you of their health and their affairs as they are eager to know about yours. And the most entertaining and charming conversationists? They are those who tell you about other people, not those who tell you about themselves; they are those who interest you in things outside themselves and yourself. And the most beautiful lives? The rule applies here, too. They are those who have forgotten themselves in love for others.

So, girls, it is not only ill-mannered and crude of us to constantly think of self, but it is unlovely. And more than that! It is unsound and unhealthy besides. The one broad highway to mental unbalance and nervous breakdown is the highway of egotism. Any doctor will tell you this. The true egotist does not long stay healthy. Constant thought of self will break down the finest nerves in Christendom. The girl who is given up to the habit of talking and thinking about self is getting dangerously near to nervousness. Sanatoriums are full of people who talk about self, who can not forget themselves nor get away from themselves. If they could forget themselves, could stop thinking about themselves, and could lose themselves in the lives

and interests of others, they would very soon get well.

The trouble is, the habit, like most other habits, makes headway so gradually that we do not realize that we have it. We never started out to be egotists, we never meant to be, but here we are thinking about ourselves and our own small interests most of the time.

The Remedy

What is the remedy? First of all to recognize that this habit of talking and thinking of self is ill-bred, is unbeautiful, is unhealthy, is indeed (once we know its bad effects) a sort of moral weakness. Think of it in this way, and then start out to overcome it. Plenty of means are at hand. The sovereign remedy, of course, is to get interested in other people, other things. If you find yourself thinking about self, get up and go and pay a visit to some one, and during that visit make it a point not to talk of yourself at all. If the conversation turns that way, turn it about and face it in some other direction.

Busy yourself about something. This is a splendid remedy, too. The girl who is occupied with earnest work for others has not much time to spare thinking of self. If you can not find people in whom to become interested, at least you can lose yourself in some good book.

These are remedies for more extreme cases. Make it a point to go daily into the world of books of science, of pictures, of nature, of human society. One splendid plan is to cultivate your powers of observation. Learn to give your attention minutely to the people and things about you. Learn to notice details. Accurate observation is one of the most cultivating things in the world. The girl who learns to observe carefully, not only is learning to forget self, she is not only accumulating knowledge, but she is learning grace and culture, graciousness and unselfishness, and a dozen things more at the same time. The girl who goes through the world noticing and observing everything interestedly, from a sprig of heliotrope to the stars in the heavens, is the girl whom the whole universe unites in teaching and educating. All things lend her something, and each day gives her gifts. Less and less she thinks of self, the healthy habit of observing others fosters the lovely habit of self-forgetfulness. The experiences of other people enrich her life; the observation of many things broadens her sympathies; the heavens grow dear to her; the faces of men and women take on new meaning; line and form, color and beauty, become like so many new languages which she has learned to understand.

Cultivate the Idea of Fellowship

One other splendid cure for thinking and talking of self is to try to get it out of your head that your case is particular. You are individual, to be sure, but there are thousands of others who share your gifts and your experience. Are you talented? So are thousands of other girls. Do you think of yourself as pretty? Millions of others are pretty, too. Are you more lonely than anybody else? A dozen girls, perhaps in the very next street, are thinking just that about themselves. Are you more sensitive? Many another is more highly keyed than you. Have you suffered? Others are suffering at this same moment and from the same cause. Are your hopes and plans the most important things in the world? O, my dear, thousands of others watch the scales of fortune with no less anxious eyes than your own. There is no sorrow that is yours or mine alone, no joy. Even though we keep it all to ourselves, there are thousands silent who share it with us.

It is a wonderful truth, and it makes all the beauty of life.

Each is needed by every one;
Nothing is good or fair alone.

Let us try to realize how big the world is, and then let us try to realize that it is our lives which depend upon everything else, upon the stars and moon and sun and tides, and not everything else which depends upon us. A whiff of smoke might blow it all out, all this hurly-burly of our selfishness; on the other hand, these eternal forces, working together and coupled with our own wisdom and God's will, may keep our lives here in this world happy, useful, beautiful things. This is worth thinking about, and is a tonic against selfishness and egotism.—*Woman's Home Companion*.

Accuracy or Inaccuracy — Which?

A YOUNG man of promise was heard recently to call column (col'-um) col'-yum. There is no such word in the English language; then how is it we so frequently hear persons speaking of colyums? Simply because they have not early and ardently enough made friends with the dictionary. The following incidents further emphasize the supreme importance of accuracy in pronunciation:—

"An interdenominational body of people had assembled for a week-of-prayer service. A layman of one of the leading city churches, a man of station in the community, zealous and devout, had been asked to outline the topic. He proceeded to give a vivid and impressive word-picture of the healing of the paralytic, as told in the gospel story, and did good service until by an unlucky slip of the tongue, he completely distracted the attention of his hearers when, in declaring that 'the elite of the city were there to see and hear the Master,' he unfortunately pronounced the term 'e-light'! In after-years everything was forgotten about that service except this mispronunciation. That was printed indelibly on everybody's memory.

"A prominent pastor some years ago in a notable pulpit, and with a great throng present, was dwelling on the lessons to be suggested by the reiterated use by Saint Mark of the term 'immediately' in the opening chapters of his Gospel. When the services were over, one of his kindly and keen-witted hearers asked him, 'Dominie, by what authority do you say "immediately"?' Here was a Scripture lesson partly spoiled, and at least one hearer's mind diverted from the meaning and message of the sermon by the inexcusably careless and faulty utterance of a single word."

Every young person, every student, every public worker should give much care to secure for himself exactness in pronunciation. He should at least know that he has good authority for his method of pronouncing every word he uses. As an aid in drilling one's self, and as a matter of convenience when not able to consult the unabridged dictionaries, the "Speaker's Manual" has been published by the Review and Herald Publishing Association, of Takoma Park, D. C. It is a simple book; but is well adapted to class work. Every school should have at least one class in which this little book forms the basis of study. The exercises in the back of the book can be used with profit and interest in securing a mastery of the pronunciation of hundreds of words frequently mispronounced. Don't fail in your school to make use of this book. At least don't fail to make use of it in your personal study. It can be obtained in cloth for twenty-five cents; in leather for fifty cents.



The Cleverness of the Dog

A CORRESPONDENT of the *Spectator* tells this good story of a Scotch collie: "We brought from Scotland a collie about six months old. He was allowed to be with us at the breakfast table, but never to be fed in the dining-room. This rule was strictly enforced by my daughter. I was the only member of the family who ever broke over the rule. And often when I offered him a tempting bone, he would glance across the table, and if he caught the forbidding eye, he would resist the temptation. But one morning she left the table abruptly. Rab followed her into the hall, and watched her till she had closed the door of her study. Then he scampered back, nudged my elbow, as if to say, 'Now is our time!' He seized the bone, and was soon crunching it with the greatest satisfaction."

An Ink Plant

THERE is in New Grenada a curious vegetable product known under the name of the ink plant. Its juice, called *chanci*, can be used in writing without any previous preparation. The letters traced with it are of a reddish color at first, but turn a deep black in a few hours. This juice injures steel pens less than common ink. The qualities of the plant seem to have been discovered under the Spanish administration. Some writings intended for the mother country were wet through with sea water on the voyage; while the papers written with common ink were almost illegible, those written with the juice of the plant were quite uninjured. Orders were given in consequence that this vegetable ink was to be used for all public documents.—*Selected*.

The Pelican

OVER all the coast line of Florida hover brown and white pelicans, which are regarded as the most graceful of birds in flight. A pelican's body is as large as that of a goose, with a bill often fourteen or sixteen inches long. From the lower mandible depends an enormous, tough, and elastic pouch, which the bird contracts when not in use, but distends to receive a fish, which may, perhaps, weigh two or three pounds.

The American pelican is the only one of the half dozen or more species which dives for its food. Its movements after striking the water are incredibly rapid. In diving, the long bill is extended, and only it, with the head and neck, go under the water. As soon as the feet strike the water, they are given a twist, thus stopping all forward movement, and turning the body so that the bird emerges from the water facing in the opposite direction to that which it occupied when diving. If the forward motion continued after the head entered the water, and a large fish should be caught in the pouch, probably the large bill would be torn from the head. The movements described are made with such rapidity that it is impossible to follow them unaided by a field- or opera-glass.

Pelicans are found all along the shores of America. It is claimed that they breed around the lakes of the

Rocky Mountains and British America. Be that as it may, pelicans are found all the year round in Florida; and on some of the islands, where they are protected by the government, thousands have their homes and nests, to which they return each night after feeding in the bays and bayous.

They live entirely on fish, and become so tame that they are a nuisance to fishermen, stealing fish off the docks and from the boats, or diving after their

can as the symbol of charity. It is so represented as feeding its young with its own blood. In the middle ages this current story naturally led to the adoption of the bird as the symbol of Christ, and was then written of as being "in her piety." On crucifixes the lamb was placed at the foot and the pelican at the top of the cross.

Pelicans must possess an intensely strong digestive fluid, for it is evident to one witnessing the disappearance of a large fish down the bird's throat, that the fish rapidly disintegrates as it enters the stomach, because fish far too large and bulky for admission into the stomach solidly, disappear in a very few minutes, leaving the bird distended, of course, but without any awkward outlines of abnormal fulness, as would be the case were the carcass lying within in bulk. After the bird has rested on the water for five, or at the most ten minutes, it is off again on the wing for more food.

Once a boy living in St. Petersburg, Florida, obtained a young pelican and took it to his home, where he reared it, and where it lived for nearly three years. One day he took the bird down to the bay and let it go. It never re-

turned to his home after that to live, but would often pass up and down the streets and alleys of the city. It frequented the docks, and was always on hand when the trains would back down to meet incoming boats from Tampa across the bay. It would mingle with the passengers at the depot and on the platform, and seem glad to welcome the tourists on their arrival. It evidently enjoyed the noise and tumult, and liked to have a part in it. "Mollie" was one of the attractions to strangers, and was known far and wide. Many hundreds of times has she been snapshotted by tourists, as



PELICANS WATCHING FOR FISH IN THE INCOMING TIDE

hooks for the fish bait on them. Frequently one is caught, and the hook has to be cut from the jaw. It is unlawful to shoot or injure them.

After a fish is caught in the pouch, the bird first arranges it so that it can be swallowed head first, being particular to break the bones and crush the head. Often the bird comes out of the water with the fish crosswise in the mouth. It is then tossed and tumbled and turned until it drops, finally, into the proper position in the pouch, then all the water is expelled by contraction of the pouch, the great bill is elevated, the head of the bird sinking backward, as the fish slowly disappears in the great cavity, or—one of the big white sea-gulls, which may have been watching the operation, alights, suddenly, upon the pelican's back and snatches the sweet morsel from him. This is the signal for a great outcry among the gulls present. All chase the lucky robber, and in their turn try to wrest the prize from him, and, often successful, the fish is likely to pass from one to another, to be dropped perhaps into the water, where it is finally lost, or recovered by the pelican, which gracefully downs it, winking gravely at his enemies, for the gravity of the bird is one of his characteristics.

(See bird on the right of first illustration.)

Pelicans form their nests on the ground, where two or three large white eggs are laid. When the bird sleeps, it rests its bill on its breast, thus elevating the tip, which terminates in a red-colored hook, looking like a drop of blood. From this came the story that pelicans feed blood to their young, taking it from their own breasts. This bird is one of the most devoted of parents and nurses.

And this gave rise, also, to the adoption of the peli-



PELICANS TAKING A SUN-BATH

she was a great favorite with them. They often bought "shiners" from the bait man to feed her. At last she grew so large and fat as to be awkward and slow in movement, and one day in attempting to pass before a train was run over and killed. All who knew her now speak of her as "poor Mollie."

W. S. CHAPMAN.

THE world stands on ideas, not on iron or cotton.—
F. Hyatt Smith.



Chippie Bushy-Tail

CHIPPIE BUSHY-TAIL is the name of a pet chipmunk the writer had one time — only two or three years ago. I am sure all the boys and girls who read the Children's Page in the INSTRUCTOR will enjoy hearing about him.

One Sunday morning, Oct. 7, 1906, my kitty-cat, Smudge, came bouncing in through the bedroom window with something in her mouth. She carried it into the kitchen and began playing with it, as she did whenever she caught a mouse, snake, or bird.

My husband got up to see what it was, and on finding it to be a dear little half-grown chipmunk, he asked me if I didn't want it for a pet. Of course I did, it was such a cunning little squirrel, with the prettiest brown and black stripes running lengthwise of its back, and two little bead-like eyes as black as jet, and such a bushy, furry tail that curled up over its back!

Kitty Smudge had him in the mouth by the nape of the neck, and was trying to get away, but I slapped her on the jaw and made her let go. Chippie was so frightened and stunned that he lay motionless on the floor until I picked him up. Kitty didn't like to have her prey taken from her, and pleaded pitifully for me to give it back. I felt sorry for Chippie, and would have liked to give him his freedom. We had a wire cage to put him in at first, and then Mr. Crawford made him a larger cage out of a dry-goods box, putting wire on one side and making a treadwheel in one end. Chippie soon learned to run the treadwheel, and it was almost endless delight for him. For hours at a time he would run it, and never seem to tire at all. But this cage was rather clumsy and hard to keep clean, so we decided to invest about five dollars and buy him a genuine squirrel cage with a treadwheel. When it was brought home, we introduced Chippie to his brand-new house. I wish you could have seen how proud he was when we put him in it. He just fairly smiled all over. (Maybe you wonder how a chipmunk smiles all over.) His little eyes sparkled and snapped with delight, and he had the most cunning little wriggle of his body when a thing pleased him, and would jump into his treadwheel like a flash of lightning and run with all his might.

Inside of the cage was a tin nest where he slept. I

would put a cotton cloth in it during the summer-time for him to nestle under, and then in the winter, a thick woolen cloth. Sometimes he would gnaw them all to pieces.

Every night and morning we gave him a dish of new milk, and he would lap it just like a kitten. We also gave him peanuts, walnuts, pecans, pumpkin-seeds, cushaw-seeds, squash-seeds, sweet potatoes, bread, crackers, cake, candy, and apples. He loved to crack the peanuts, and fill his cheek-pouches, and then run and hide them in his nest under the rags.



ONE OF OUR ORIENT FRIENDS

I would often close the doors and windows of one room and let him loose for a romp. When I had time, I would go in and play with him a while. I would fill my apron pockets full of peanuts or seeds of some kind, and let him come and get them. Occasionally I would put them up on my head and let him crawl up there after them, but he preferred to take them from my apron pockets. He would carry them all off, one at a time, and hide them away in some corner. In one room where I often let him loose there was a box of rags in which he loved to hide the nuts. Once I found nearly a quart of nuts and seeds of various kinds which he had hidden in the box of rags. If I quit play-

ing with him and left the room for a time, he would invariably hide in the rag-box. Then when I came back, I would call, "Chippie! Chippie-e-e! Chippie! Chippie! O Chippie! Chippie-e-e!" Pretty soon up would pop a little head with two shining eyes peeking through a crack. Then as I looked, he would scamper back and hide down in the bottom of the box, where I had to feel all around to find him. Sometimes when he wanted to stay in the box, I would have quite a time to catch him.

One Sabbath I was sick with the toothache, and let Chippie out into the bedroom for amusement. The toothache was so painful I had to shed a few tears. Chippie would jump upon the foot of the bed and look at me very sympathetically. Then I would shut my eyes and play possum with him — pretend I was asleep. He would then shyly crawl up to my face and lick my eyelids with his little tongue to see if they would open. As soon as I moved a bit or opened them, away he would run, and perch himself off at a distance, where he could watch me.

Chippie loved music, so often I would play on the mouth organ for him, and he would sit very still and listen to it, or if he was in his cage, he would jump into the treadwheel and go with a rhythmic tread, quite in harmony with the time of the music. Whenever I would sing about my work around the house, he would jump into his treadwheel and keep time.

Once Kitty Smudge found two little kittens, and one was coal black. They grew fast, and were soon big enough to romp and play, and would try to play with Chippie through the wires of his cage. They would poke their little paws in and give him a dab on the head or tail. But Chippie was rather shy. He hardly knew whether they were friends or enemies, as they belonged to the cat tribe. The black one, in particular, he never seemed to like, and would eye him sharply whenever he came around the cage. When the kittens were nearly half grown, or, quite a little larger than Chippie, I let them all loose in the bedroom one day to see how friendly they would be. Chippie was afraid of the kittens, and the kittens were afraid of Chippie. The kittens thought Chippie looked too much like a mouse for a playmate, and Chippie thought the kittens looked too much like the big old cat that caught him, to be his friends. Therefore they all concluded they were enemies and began a sham battle. Chippie used his sharp teeth for a weapon, and the kittens their claws. Chippie was the bravest, for there was only one on his side, and he the smallest at that. So I took sides with him. Finally the kittens gave up the battle and skulked away in one corner, and I put Chippie back in his cage. He enjoyed watching the kittens play, but never showed any signs of making friends with them.

Chippie never made a noise of any kind except a sharp little chirp now and then when he was hungry and wanted me to feed him. He was always good natured unless hungry or uncomfortable from the heat in the hot summer-time, or the cold in the winter.

Chippie had a misfortune soon after he came to live with us, which always made him feel very humble. One day when trying to tame him, he got away in the house and ran behind the flour barrel. I had a time catching him. At last I caught him by the tail, and was so determined to hang on, and he was so determined to get away, that I pulled his bushy tail half off. The skin broke loose around the middle of his tail and slipped off from the bony part. We tried to make it grow back on, but were unsuccessful, so the bony part that was exposed dried up, and we had to cut it off. Chippie bit my finger quite badly in the process of catching him, but I didn't blame him a particle. He was sick over his loss for a while, but after the pain left, he seemed to forget all about it, and was as happy as ever. I then changed his name to Chippie Bobtail, which was very appropriate, indeed.

Chippie lived with us nearly two years, and died of sunstroke one hot morning in June, 1908. I buried him by the roots of a china-ball tree, with tears of regret for my negligence in leaving him out in the hot sun too long. I had been very busy the day before, and had forgotten to water the little pet, although I had given him his milk, so it may have been thirst and the intense heat together that killed him.

I loved my little pet
With those bead-like eyes of jet;
And Chippie Bushy-tail by name,
Does deserve a little fame.

MRS. MARY M. CRAWFORD.

Thinking

THOUGH man a thinking being is defined,
Few use the grand prerogative of mind.
How few think justly of the thinking few!
How many never think, who think they do!

—Jane Taylor.

More Facts About Our Bird Friends

A BIRD contains more air than any other animal in proportion to its size. It is almost a living balloon. That is why it can fly so easily, and it is also the reason a small bird can make such a big noise with its throat.

Every bone in a bird is hollow and contains air. The quill of the feather is hollow; and the shaft, while filled with a spongy substance, also contains much air. There are many air cells and passages in a bird, and it can fill them or empty them directly from its lungs. In many birds there is actually a connection between the lungs and the feathers, so that such birds can pump the air into the quills or draw it out as they desire.

When it is remembered that a bird has such a splendid supply of air, it is not strange that it can make music. The throat of a songster is built very much as is a clarinet, containing a sort of reed over which the air flows, and which makes a sound.

A bird has a double shutter to its eye. When a boy wants to look at the sun, he has to get a piece of smoked glass; but when a bird wants to look at the sun, it can just close the inside shutter—and there you are. Then, when it turns its head away from the sun, up goes the shutter. When aquatic birds dive, they need something over their eyes to keep the water out of them, and they draw down the inside shutter, through which they can still see a little. The diving birds do not get wet. Their feathers are so oily that the water will not go through them.

Young birds are very different. Song-birds are helpless when first hatched, and must be brought up very carefully. But a baby quail can run almost as fast as a boy. A young ostrich runs around and eats and seldom stops until he can find nothing more to devour.

Birds do not have the sense of smell that other animals have. It used to be supposed that birds could smell an object when they were far away from it, but that is probably not true. An experiment has been tried many times with buzzards, which were supposed to be able to smell a dead animal for miles. A dead animal is hidden in the leaves for weeks so that it can not be seen, and is permitted to decay. If it can not be seen, a buzzard will not find it. Then, stuffed skins of animals, wholly without odor, have been placed where they could be seen, and it was only a little while until the buzzards flying over saw the objects, and at once alighted upon them and began trying to eat the dummies.

Nor can all birds taste. There are a few that can, but as a rule, birds do not taste their food. Birds can gobble down red peppers without any inconvenience.

But when it comes to seeing, a bird excels all other things. Its eyes are made like telescopes and are self-adjusting. In most birds the eyes are fixed in the side of the head, but that is not invariably the case. An owl's eyes are fixed in the front of its head, and they are fixed to stay fixed. The owl has to turn its whole head when it wants to turn its eyes.—George E. Burba.

Wonderful Boys of History

WHEN, a few weeks ago, young William James Sidis, of Harvard, aged eleven, lectured to a select circle of mathematicians on the fourth dimension, everybody gasped, open-mouthed: "Did you ever hear of anything like that?" and privately looked up what the fourth dimension was. There is no doubt that the boy Sidis stands very near the top of the list of prodigies. For he is not a mere mathematical prodigy, specimens of which occur in every century. His mind is marvelously developed on every side, and that is what does not often happen.

The majority of children who are gifted with extraordinary precocity run to mathematics. And it is noticeable that even if they are not confined to mathematics, they shine in that subject. Macaulay is perhaps the only case of a precocious child who had no gift for figures, and he went so far as to fail in his examinations on that account. Curiously enough, Sidis, although he is at present more remarkable in mathematics than in any other subject, was backward in it for a number of years, although "backward" means only that he must have been all of seven or eight before he had got up to the point most men attain just before leaving college.

Blaise Pascal is, of course, the bright and shining example of a marvelous boy. Like Sidis, an only son, educated by his talented father, he was purposely kept from developing the evident bent of his mind toward mathematics, and turned as far as possible to languages and literature. He made remarkable progress, but figures continued to interest him more than declensions.

He asked for a definition of geometry, and was told that it consisted of drawing lines and defining their relation to one another. He got a bit of chalk and descended to the cellar, where he worked in secret for a long time. One day, when the boy was twelve years old, his father went to the cellar and found him deep in chalk circles and triangles, and what not. He showed, when questioned, that he had evolved for himself the whole theory of geometry, and had worked out its principles as far as the thirty-third proposition of Euclid. He was at that moment seeking to prove that the sum of the angles of a triangle equal two right angles.

All this, with absolutely no help of any kind, and so little knowledge of the vocabulary of mathematics that he called circles "rounds" and lines "bars." Not even Sidis's lecture on the fourth dimension can equal this working out by a child of twelve of the theory of mathematics as the world's greatest minds had painstakingly put it together with centuries of effort.

At the age of twelve, too, the young Pascal wrote a treatise on acoustics, suggested by the fact that when a pewter dish was struck with a knife the resulting sound could be stopped by pressing the finger against the dish. A little later he made elaborate calculating machines. At sixteen he wrote a treatise on conic sections which Descartes declared the work of a master.

Ampere, who left his name to the science of electricity, was another child genius. At the age of three he had taught himself to count with the aid of pebbles, and had found out for himself a good many of the theories of arithmetic. At this age he became very ill, and was for three days denied food. At the end of the fast he was given a biscuit, but instead of eating it, he broke it up into pieces to count with, an operation he considered more interesting.

He read everything with avidity. His mind did not run in one channel, and he welcomed every volume that came in his way. When he was ten or twelve years old, he went to a library to ask for the works of a certain author. The librarian told him, in amusement, that the books were in Latin. The boy went home chagrined, for he did not know Latin, being a sickly child, and held back from books as far as possible; but after six weeks he appeared again, and told the librarian he had learned to read the books now.

Sir William Rowan Hamilton read Hebrew at seven, and at twelve knew Latin and Greek, spoke French, German, Italian, Spanish, and had a fairly thorough knowledge of Persian, Syriac, Arabic, Hindustani, Sanskrit, and Malay. This rather singular choice of tongues arose from the fact that he was destined by his family for the East Indian service.

At twelve, too, he had mastered most of higher mathematics, having taught himself. At seventeen the boy found an error in reasoning in Laplace's "*Mécanique Céleste*," which brought his work to the attention of astronomers. At nineteen he had written a paper which, according to an authority of the day, "made a new science of optics."

In the same class, though less famous, was the late Professor of astronomy at Williams College, Truman Henry Stafford, who died in 1901. He had an extraordinary gift for mental calculation, which first showed itself at the age of three years. At seven he was studying algebra and geometry, and at eight higher mathematics and astronomy. Wanting logarithms, he found them for himself at this age by a theory of his own. At ten he computed almanacs, and a year after brought out an almanac of his own, which had a large sale, and in which the calculations in regard to the moon were made by a new and labor-saving device. At ten he squared in his head the neat sum of 365,365,365,365,365,365 in not more than one minute. Not only was he mathematical, but he was interested in history, the natural sciences, and philosophy. He took his Harvard degree at the age of eighteen.

Carl Frederick Gauss, the famous German mathematician, when he was three years old, overheard his father making a calculation in regard to the wages of some workmen. Young Carl suddenly looked up and called his father's attention to the fact that he had made an error in his figures in one place. This boy entered the gymnasium at the age of eleven, and mastered all studies with the greatest rapidity, so that at fourteen he was thoroughly well informed in literature, science, and philosophy. His mathematical faculty increased rather than diminished with years, and much of modern mathematical science is due to his labor.

Zerah Colburn, the Vermont farmer boy who started the world a hundred years ago, lost his strange faculty in later life, and though he had a fair education and did well enough, he never distinguished himself in any way after reaching maturity. He made extraordinary calculations at six, and at seven he had raised in his head the number eight to the sixteenth power. For the benefit of those who do not care to figure, the answer to this little example is 281,474,970,710,656. He was considered a backward child before his unusual gift was discovered, but he was not, apparently, deficient in other ways. The trouble had been only that he had been secretly devoting himself to reasoning out mathematical problems, and had not given thought to other matters.

Thomas Babington Macaulay should perhaps have been ranked with the universal geniuses, but it is true that his precocious gift was largely in the direction of literature. He read incessantly from the age of three. At seven he had composed a very fair compendium of universal history from the creation to 1800. At eight he had written a treatise destined to convert the natives of Malabar to Christianity. As a recreation from this weighty work he wrote in the same year a romance in the style of Scott in three cantos, entitled "The Battle of Cheviot."

A little later came a long poem on the history of Olaf Magnus, and a vast pile of blank verse entitled "Fingal, a Poem in Twelve Books." His memory was such that he literally never could forget anything, and after twenty years could repeat bits of poetry read only once.

Horace Greeley would undoubtedly have been numbered among these prodigies if he had been born in a different environment. Before he was three years old, and before he could speak plainly, he had learned to read.

Mozart is classed high among wonders, though he was precocious only in regard to music. He began to take lessons at three. At four he composed and wrote a part of a concerto so difficult, his father said, that no one could play it. At five he played in public; at six he toured Europe, petted at every court. At seven he played the harpsichord, the organ, the violin, and had published two sets of sonatas.

At ten he had written an oratorio and had played at Haarlem on the then largest organ in the world. At fourteen he heard the Miserere in the Sistine Chapel at Rome, and, going home, transcribed every note of it. This feat created a great sensation, for it was forbidden by severe penalties to take down a note of the music as it was being sung in the chapel, and any mortal less a wonder than Mozart would have been accused of breaking the law.

Handel, too, was a child prodigy. He taught himself music on an old harpsichord in the attic, for his father wanted him to be a doctor, and would not encourage the child's evident inclination for another profession. He was discovered playing a great organ one day when his father and he were at the Court of Saxe Weissenfels, and the duke forced the unmusical old gentleman to promise not to thwart his son's genius.

But of all such stories the most touching is that told by Sir John Evelyn in his diary when he records in his quaint, dignified style the death of his wonderful little boy:—

"Died my deare son Richard, to our inexpressible griefe and affliction, 5 years and three days onely, but at that tender age a prodigy for witt and learning. . . . To give only a little taste of them, and thereby glory to God, sense of God . . . at two and a halfe old he could perfectly reade any of ye English, Latine, or French or Gothic letters, pronouncing the first three languages exactly. He had before the 5th yeare or in that yeare . . . got by heart almost the entire vocabularie of Latine and French primitives and words, culd make congruous syntax, turne English into Latine, and vice versa, construe and prove what he read, and did the government and use of relatives, verbes, substantives, elipses and many figures and tropes, and made considerable progress in Comenius's Janua; began for himself to write legibly and had a stronge passion for Greek. . . . As to his piety, astonishing were his applications of Scripture to the occasion. . . . He declaim'd against ye vanities of the world before he had

seene any. . . . So early knowledge, so much piety and perfection! Such a child I never saw and for such a child I blesse God."—*New York Times*.

Electricity Does Housework

ELECTRICITY is now being applied to half a hundred uses in the home, and further employment is being devised for it daily. In New York City there are twelve houses where all the work, practically — cooking, sewing, washing, ironing, and sweeping — is done by pushing a button. The most modern of all kitchens is a table with a row of knobs at the back, connecting with wires. Each utensil has a heater at the bottom. By making an electric connection, in much the same way as the telephone exchange girl does, the housewife sets the domestic machinery in motion.

The electric razor is one of the latest novelties. It has several blades that turn at the rate of thousands of revolutions a minute. You connect it with an electric-light socket, apply it to the face, and the shaving is done quickly and smoothly, the blades being so guarded that all possibility of cutting the face is said to be removed.

In many of the costly homes now being built all the doors and windows are so wired that the head of the house, on waking in the morning, can open any window or door at will without rising from his bed.—*Young People's Weekly*.

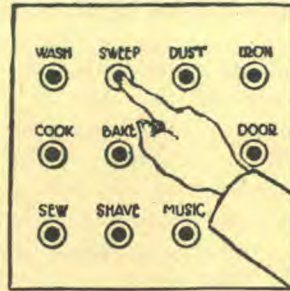
Found for Service

TAKOMA PARK lay covered with a mantle of snow, much to the delight of the younger members of the community. One of its women was on her way home from church, while I was plodding through the snow to my daily toil. She suddenly stopped, and appeared slightly startled. My face must have expressed interest, for as I passed, she told me of having lost fifty cents on her way from the station; if I found it, I might retain the coin. I replied it was her money, and should I fortunately pick it up, she would receive it. Together we walked back toward the station, our minds a unit, our eyes scanning the surface of the snow. We had gone but a few steps when the money was found, much to the pleasure of the loser, and with a graceful, "Thank you," she retraced her steps homeward, to use the coin in personal service.

I thought, How true to human experience, especially in our Sabbath-school work. Many times the scholar feels he is so small God has no thought toward him; yet he has. He reveals his loss to some teacher, and together they seek the lost scholar. He is found; God is satisfied, and every angel in heaven rejoices. Restoration to rightful owner, means to be used ever after in the service of God.

J. N. QUINN.

HORACE MANN, the great educator, when addressing his last graduating class at Antioch College, said: "Remember, I beseech of you, and treasure them up in your hearts, these, my parting words: Be ashamed to die until you have won some victory for Christ."





M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Studies in Bible Doctrines

XIV — Baptism and Sanctification

SYNOPSIS.—The individual who accepts the provisions of the gospel for a new life should be baptized in harmony with Christ's command. Baptism is a symbol of the washing away of sins, and a manifestation of faith in the atonement of Christ. The only true mode of baptism is immersion.

Having complied with the conditions of acceptance, the individual stands justified before God, and begins a life of Christian growth, which is sanctification. This is necessary to salvation, and is accomplished by the Word of God through the operations of the Holy Spirit.

Questions

1. What ordinance did Jesus command to be administered to all who accept the provisions of the gospel? **Mark 16:15, 16; Matt. 28:19.**
2. Of what is this ordinance a symbol? **Acts 22:16; 2:38.**
3. In what does the individual show his faith by being baptized? **Rom. 6:3-5; Acts 8:37.**
4. What is the only proper mode of baptism? What are the different acts of the ordinance?
 - (a) **Acts 8:38.**
 - (b) **Col. 2:12.**
 - (c) **Matt. 3:16; Acts 8:39.**
5. What is the condition of the heart of the individual who accepts by faith the provisions of the gospel? **Acts 15:9.**
6. What must then begin in the life? **Eph. 4:15; 2 Peter 3:18.**
7. To what does this lead? **1 Thess. 5:23, 24.**
8. Is sanctification, then, a necessary part of the Christian's experience? **2 Thess. 2:13.**
9. Through what agencies is this brought about? **John 17:17; Rom. 15:16.**

Notes

4. The words baptize and baptism are mere transliterations of the Greek words *baptizo* and *baptismos*, which are defined by all Greek lexicographers as meaning "to plunge," "to immerse," "to overwhelm." By this mode only could the memorial of the burial and resurrection of Christ be observed.

7. "Christ's Object Lessons," page 65, last paragraph.
9. "Christ's Object Lessons," page 360, second paragraph.

Missionary Volunteer Reading Course No. 3

No. 20 — The Disappointment

TEXT: "The Great Second Advent Movement," chapter 12.

SYNOPSIS.—The time set for Christ's coming, Oct. 22, 1844, passed, leaving the believers in great distress. Many immediately apostatized, ridiculing their former belief and fellows. The sincere held fast, waiting in their perplexity for further light. No mistake could be discovered in the reckoning of the time periods: the mistake lay in the nature of the event expected. This fact God revealed in a vision the next day, October 23, to Hiram Edson, of Port Gibson, N. Y.;

and by him and O. R. L. Crozier (who thereupon verified the revelation by a study of the symbolic sanctuary service) the truth was published to the Adventist world in the *Day-Star*, early in 1846.

Study

1. What experience did the Adventist people pass through on Oct. 22, 1844? See also story in *Signs of the Times Monthly*, February, 1910, "The Disappointment."
2. Detail and apply the prophecy that reveals this experience of God's people. **Rev. 10:8-11.**
3. What experience connected with the first advent of Christ is parallel with this? See also "Great Controversy," pages 343-354.
4. What was the one safe course for God's people now to pursue?
5. Were all faithful and patient? See "Life Sketches of James and Ellen G. White," pages 189, 190.
6. Was the reckoning of the time wrong?
7. What error in interpretation was responsible for the disappointment?
8. What would the vision of "The Three Steps," given to William Foye and Hazen Foss (pages 145-147) have done for the people at this time if it had been taught them?
9. How did God immediately reveal the indispensable truth concerning the sanctuary, and how was the knowledge of it spread?
10. Why did God permit the mistake and the disappointment? See also "Great Controversy," page 374.
11. What has been the effect upon the churches which rejected the message? See also "Great Controversy," pages 375-390.

Notes

The disappointment was a time for the development of peculiar patience, trustful waiting in the midst of sore trial and darkness. This patience is a characteristic of all who make up God's people in these days. Can the belief be avoided that just as severe trials will come upon all of whom it will be said, "Here is the patience of the saints"? Do not doubt, dear friends, that if you are counted in that company, you will have to pass trials of your faith as severe as this was. And the trials will come in connection with your acceptance and practise of revealed truth. It may be in the educational work, it may be in the health work, it may be in missionary work, in which you have no dependence but upon God. None of our trials yet have been so bitter as that great disappointment. Strive to realize what it meant; then remember that you too must be so tested. It is time to get into training.

If Foye and Foss had faithfully told their vision, though the Adventist believers might not have understood before the disappointment, they would then have turned to it as a great revelation of their situation, and have been led to seek the "third platform," the third angel's message of **Rev. 14:8-12**; and it is possible that thousands would have been saved to this truth who rejected it and were lost.

Besides the test in disappointment to the believers, the proclamation that Christ would come on October 22 had, because of the preconceived ideas of the Christian world, far greater effect in calling attention to the impending judgment than would have the proclamation that the investigative judgment was to begin in heaven at that time. Just so the riding of Christ as a king into Jerusalem, which led the people to expect him to be crowned then and there, had more influence in calling attention to his sacrifice and his Messiahship than would have the announcement that his sacrifice as the Lamb of God was about to take place.

From the rejection of the advent message in 1844, unbelief has been gaining ground in the popular churches until to-day the vast majority of both people and clergy have lost the truth of the atonement, have lost faith in the infallibility of the Bible, and are beginning to attack, both in theory and in practise, the laws that lie at the foundation of society and civil government. See articles by Harold Bolce in *Cosmopolitan Magazine* from May to August, 1909, and Ray Stannard Baker's article, "The Godlessness of New York," *American Magazine* for July, 1909.

"It is a good deal easier to mourn the faults of others than it is to mend our own."

Junior Reading Course No. 2

No. 20—"My Garden Neighbors," pages 109-131

Notes and Suggestions

WHAT do you think made the cat cross and ugly? How did it deceive the birds? Why did it do so? What finally became of the cat? On page ten of this paper is an interesting article, "More Facts About Our Bird Friends." Do not fail to read it.



XI—Jesus at the Feast of Dedication; Teaching on the Way to Jerusalem

(March 12)

LESSON SCRIPTURE: John 10: 22-42; Luke 13: 22-35.

MEMORY VERSE: "My sheep hear my voice, and I know them, and they follow me." John 10: 27.

The Lesson Story

1. "And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you.

2. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

3. "Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

4. "Therefore they sought again to take him: but he escaped out of their hand, and went away again beyond Jordan unto the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there."

5. "And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

6. "When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: . . .

7. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and

from the south, and shall sit down in the kingdom of God."

8. "The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day, and to-morrow, and the day following: for it can not be that a prophet perish out of Jerusalem.

9. "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

Questions

1. In what part of the temple did some of the Jews gather about Jesus? What yearly meeting was in progress at that time? At what season was it? How did the Jews try to make Jesus say something with which they could find fault? What proved that he was from God? Because they were not God's people, what did they not do? John 10: 22-26.

2. What did Jesus say of all who are truly his? What is assured to those who follow Christ's example and teachings? Why can not evil people nor Satan destroy them? How did Jesus speak of the union between himself and his Father in heaven? Verses 27-30.

3. Then what did the Jews again do? Tell what Jesus said to them, and what question he asked them. How did they reply? Verses 31-33.

4. When those wicked people tried to seize Jesus, what occurred? Where did he go? Although John the Baptist had done no miracles, yet what proved that he was a prophet? How did many of the people who had believed John, now regard Jesus? Verses 39-42.

5. Where did Christ afterward teach? Toward what place was he going? What question did some one on the way ask him? What words of the Saviour show that those who are not very earnest will fail to be saved? Luke 13: 22-24.

6. When it is too late to enter heaven, what will many try to do? Verse 25. Why will Jesus not then receive them? Verse 27, last part.

7. What will cause great sorrow to some then? Whence do they come to sit down in the kingdom of God? Verses 28, 29.

8. By what means did some of the Pharisees try to frighten Jesus away? Who was Herod? Mark 6: 14, 16. How did Jesus reply to the effort to alarm him? Luke 13: 31-33.

9. How had many of the prophets been treated at Jerusalem? By what comparison did Jesus express his desire to save the people of that city from destruction? Why could he not save them? How did he say they would greet him when next they saw him? Verses 34, 35.

THE mind is a reflecting surface for eternal truths. This is inspiration, and as philosophical as to say the mind is a reflecting surface for physical truths.—*Mendenhall*.

THE YOUTH'S LESSON

XI — Jesus at the Feast of Dedication at Jerusalem; Visit to Perea; Teaching on the Way

(March 12)

LESSON SCRIPTURE: John 10: 22-42; Luke 13: 22-35.

PLACES: Jerusalem; Perea.

MEMORY VERSE: John 10: 27.

Questions

Further Conflict with the Jews at Jerusalem

1. What was the occasion of Jesus' visit to Jerusalem at this time? What season of the year was it? John 10: 22; note 1.
2. As Jesus was walking in Solomon's porch, who came to him? What demand did they make of him? Verses 23, 24; note 2.
3. What did Jesus offer as a proof of his claims? Verse 25.
4. Why had they not believed? What do the sheep do? Verses 26, 27.
5. What words of assurance were spoken of Christ's flock? Verses 28, 29.
6. What close relationship with his Father did he claim? With what result? Verses 30, 31.
7. What question did Jesus propound to his persecutors? How did they try to justify their actions? Verses 32, 33.
8. What reply from Scripture did Jesus make in his defense? Verses 34-36; Ps. 82: 6; note 3.
9. To what did he again appeal as further proof of his claims as the Messiah? John 10: 37, 38; note 4.
10. What did the Jews now seek to do? To what place did Jesus retire after these events? Verses 39, 40.
11. How was he received there? In what did the people find an evidence of his claims? Verses 41, 42.
12. While journeying and teaching in Perea, what question was asked him? Luke 13: 22, 23.
13. What admonition did he then give? Verse 24.
14. How did Jesus show that a mere profession is not sufficient to insure the blessing of heaven? Verses 25-27.
15. How did he again remind the Jews that fleshly descent from the patriarchs was not a guarantee of heaven? Verse 28.
16. Who besides the ancient worthies does he imply will also be saved? Verses 29, 30; note 5.
17. Of what was Jesus warned? What was his reply? Verses 31-33; note 6.
18. What did this bring to Jesus' mind? How did he speak of Jerusalem? Having rejected him, what was the condition of their temple? Verses 34, 35.

Notes

1. The feast of dedication was instituted by Judas Maccabees in 164 B. C., in celebration of the rededication of the temple to the worship of Jehovah, after it had been polluted by heathen sacrifices by Antiochus Epiphanes. The feast began on the twenty-fifth of the month Chisleu (November-December), and lasted eight days. It did not require attendance at Jerusalem. It was an occasion of much festivity.
2. Solomon's porch was the colonnade on the east side of the temple. See Acts 3: 11; 5: 12.
3. Geikie explains this passage by the following paraphrase: "Is it not written in your law of the rulers of Israel, the representatives and earthly embodiments of the majesty of Jehovah, your invisible King, 'I said, Ye are gods?' If God himself called them gods, to whom this utterance of his came — and you can not deny the authority of Scripture — how can

you say of me, whom the Father has consecrated to a far higher office than ruler, or even prophet, to that of Messiah; and whom he has not only thus set apart to this great office, but sent into the world, clothed with mighty powers I have shown, and the fulness of grace and truth you now see in me, — that I blaspheme, because I have said I am God's Son?" — "Life and Words of Christ," Vol. II, page 308.

4. If they could not believe the words, let them believe the works. Recognizing the work as that of the Father, they would come to understand that the Father worked through him.

5. The statement in verse 30 may refer not only to the coming in of the Gentiles, but to the general truth that in that day human judgment will often be reversed.

6. "Jesus had now been for some time in Perea, in the territory of Antipas, the murderer of John. The intense unpopularity of the crime had, doubtless, been a protection to him; but, besides the fact that Antipas personally feared the great Miracle-worker, thinking he was perhaps the murdered Baptist risen from the dead, there were many other reasons why he should wish him fairly out of his dominions. Unwilling to appear in the matter, he used the Pharisees, counting on their readiness to further his end. Some of their number, therefore, came to Christ, with the air of friends anxious for his safety, and warned him that it would be well for him to leave Perea as quickly as possible, as Herod desired to kill him.

"Jesus at once saw through the whole design, as a crafty plan of Herod for his expulsion. But he was on his way to Jerusalem, and contented himself with showing that he gave no ground for political suspicion, and that he quite well understood how little friendship there was in the advice the Pharisees had given him." — Geikie: "Life and Words of Christ," Vol. II, page 343.

For a Social Gathering

At a recent social gathering the following list of definitions was distributed to the guests, who were requested to name the periodicals to which reference was made: —

	PERIODICALS
What all cling to	Life
What we all strive for	Success
Santa Claus	St. Nicholas
A sailor's hoodoo	Black Cat
The ancient minstrel	Harper's
Recreation	Outing
A peep into the future	The Outlook
Successful mastication	The Literary Digest
A citizen of the world	Cosmopolitan
One hundred years	The Century
A planet	The World
The whole earth	The Sphere
What we wish to enjoy	Health
A noted fairy	Puck
Part of a rope	The Strand
A large body of water	The Atlantic
A dispenser of justice	Judge
Veracity	Truth
Represents Roman justice	The Forum
To proclaim	The Herald
Nothing but wood	The Styx
Sportsman's paradise	Forest and Stream
Dress parade	Review of Reviews
To hold closely	The Press
A looker-on	The Spectator
Ritualistic excellence	The Churchman
A Roman civic officer	The Tribune
Our national parade	The North American Review
A place for contest	The Arena
A Biblical people	The Philistine
A place of amusement	The Theater
The tell-tale	The Tattler
A luminary	The Sun
The light-giver	The Lamp
Mentality	Mind
A portion of a timepiece	The Dial
The records of our own times	The Contemporary

— Selected.

The Youth's Instructor

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Something to Do

"EMPLOYMENT, employment,
O, that is enjoyment!
There's nothing like something to do.
Good heart occupation
Is strength and salvation,
A secret that's known to but few."

—Selected.

The Grace of Silence

THE majority of us talk too much. An indiscriminate, helter-skelter, pell-mell method of talking is far from being helpful to true piety, and a loose, slipshod, reckless way of speaking works havoc in many directions. It reacts on the one speaking, hurts the hearer, and oftentimes injures the subject of the conversation. How ready we are to express an opinion concerning things about which we know but little! How quick we are to see the mote or flaw in somebody else! How ready to justify ourselves at the expense of others!

A man's conversation is a mirror in which you can behold his real life, for "out of the abundance of the heart the mouth speaketh." The conversation of the man who lives and walks with God is marked by a peculiar depth, breadth, gravity, weight, thoughtfulness, and tenderness. His words breathe the deep, quiet convictions of his heart.

We certainly need a reformation in the matter of talking.—Selected.

Pele Dethroned

THERE is no braver deed recorded in missionary history than the act of Princess Kapiolani of Hawaii in venturing into the crater of Kilauea, the famous volcano, which was long held sacred by the natives as the abode of the goddess Pele. Pele was jealous of the encroachments of mortals in her domain, the people believed, so that they were under such bondage to their fears of her that they did not dare cross her in any way. Kapiolani, realizing that Christianity could not make advances in the islands until the power of Pele was shown to be a fiction, determined to walk into the sacred precincts of the volcano. With tears friends tried to dissuade her, but she said: "There is but one great God; he will keep me from all harm. If I am destroyed, you may all believe in Pele; but if I am not, then you must all turn to the true God." Eighty of her people, inspired by her example, followed her to the crater. There they knelt and offered

prayer to God. To the surprise of tens of thousands of the natives who learned of the expedition, Pele failed to avenge herself. Because of that the goddess never regained her power over the Hawaiians. The way was open for Christianity.—*The Wellspring*.

A Model of Promptness

"He gives twice who gives quickly" is as true of prayer-meeting participation as of all other things. Something helpful said at the beginning of a meeting is twice as helpful as when said at the close, because it sets others to saying helpful things and thinking helpful thoughts. Moreover, promptness in speaking leads to promptness in acting.—*Christian Endeavor World*.

Self-Appointed Censors

WHEN our forefathers landed on Plymouth Rock, they landed there in a country that offered to them opportunities for the propagation of the gospel such as have never been offered to any other foreigners landing upon a shore. They had come from an environment that was very severe. In that environment they had been tremendously persecuted and punished for their convictions, and they sought the free atmosphere of this country; and those people who had not been allowed religious liberty, like a pendulum, swung to the other extreme; they who had not been allowed to express an opinion in religious matters, now became very censorious, even to the extent of being pharisaical.

It is on record in a New England town that a man was arrested on Sunday for baking a pone of bread for his dog, which had been out all the previous day and all night and had nothing to eat, and that man was tried and convicted for violating the Sabbath. This under the reign of this Puritan censoriousness. It is also a matter of record in another New England town that a man was arrested, tried, and convicted for shooting a mad dog which was chasing a child on Sunday. He had violated the day. This was because of the narrowness of the people that actually wanted to do good. And we find to-day, in every church, especially where there is an aggressive atmosphere, a development of this narrow, censorious, hypocritical, pharisaical spirit that does more harm than we can estimate. They are self-appointed censors, trying to make everybody conform to their opinions and abide by their decisions. They go around looking after other people's affairs.

I have a friend, a minister, who is so unfortunate as to have lost an eye. He has a glass one, and it can hardly be detected. One day, a believer in a so-called "divine healing" came to my friend, after he had finished his sermon, and said, "O Dr. Blank, I wish you would get faith enough in God to give him the privilege of taking that glass eye out of your head and putting in a good eye." He said, "Yes, and I wish you would get faith enough to take those false teeth out of your mouth and put a new set in, or at least tighten them so that they wouldn't wiggle when you talk to me." That is the way they get; they forget their own shortcomings, and are always taking care of other people's. I feel that the kingdom of real substantial vital godliness has been set back more by this narrow, overcensorious and hypocritical element in our churches than we have ever yet dreamed of.—*Dr. Len G. Broughton, in the Golden Age*.