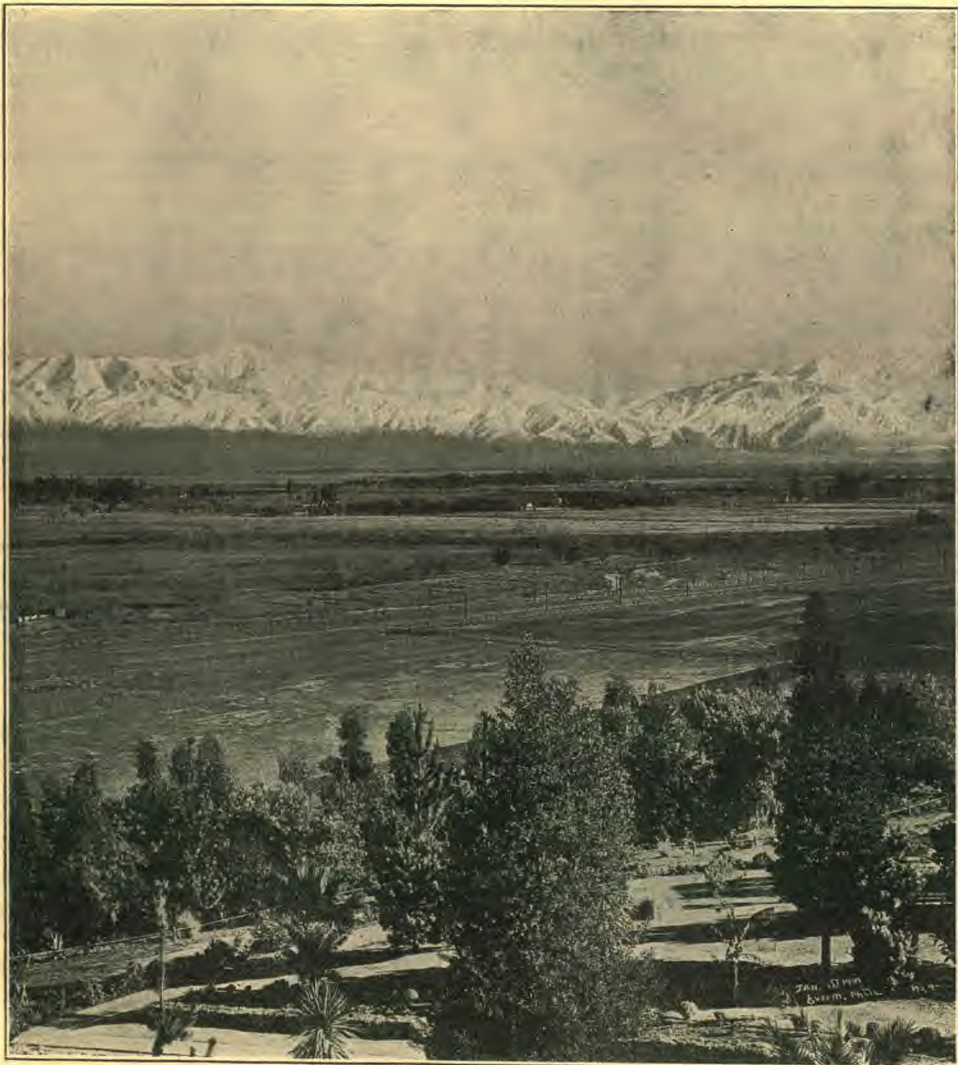


The YOUTH'S INSTRUCTOR

Vol. LVIII

December 6, 1910

No. 49



VIEW FROM THE MEDICAL COLLEGE AT LOMA LINDA, CALIFORNIA



ALASKA is now connected by telegraph and cable with the rest of the world.

CLEVELAND, Ohio, by the last census, ranks as the sixth largest city of the United States.

ALASKA has sent to the United States assay office in Seattle, nine million four hundred thousand dollars since Jan. 1, 1910.

COUNT LEO TOLSTOI, the Russian writer and reformer, died on the twentieth of November, at the age of eighty-two years.

CLAUDE GRAHAME-WHITE, the famous English aviator, has earned eighty-five thousand dollars flying during the last six months.

THE representatives of the affiliated Catholic societies presented to President Taft what we may call a protest against the recognition of the Portuguese republic.

VESTA, the third largest member of the group of six hundred asteroids, or baby worlds, that lie between Mars and Jupiter, was visible during October and November.

THE king of Siam died on the twenty-third of October. A matrimonial alliance is now being negotiated between the new king and the princess of Nobuko, the youngest daughter but one of the emperor of Japan.

MANY men on their way to the coveted Porcupine district in northwestern Ontario in search of gold are perishing in the newly formed swamp lands.

HAVE you read Bunyan's "Pilgrim's Progress"? Mrs. Margaret Sangster said, recently, that this book had helped her more than any other outside of the Bible. There are many other persons who say the same thing.

THE window-glass trust has been dissolved. The defendants pleaded guilty at their trial in Pittsburg on the eleventh of November. This trust, it is said, had raised the price of hand-made window-glass about sixty per cent. The seventy-three glass factories involved will now do an independent business.

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Lives of Great Men All Remind Us



IN the final reckoning day, the great men will not be those whose names have been emblazoned upon the pages of history, or whose ambitions have enabled them to hew their way to fame and fortune through fields of carnage, but the real heroes will be those who have fought their way to victory in the service of the Master.

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No. 49

Jeremiah Versus Israel

W. C. HANKINS



ONE of the interesting events recorded in the Old Testament,—and there are many interesting events recorded there, if we would only take the time to read them,—is the account of how the Lord sent the prophet Jeremiah to instruct the Israelites as to what course they should pursue when the armies of the king of Babylon besieged Jerusalem, in the days of Zedekiah, king of Judah.

Many times had Jeremiah given proof to the Israelites that he was a prophet sent of God, and many times had both rulers and people seen the fulfilment of the events that he had predicted; but the words that he was then sent to speak to them were so contrary to their desires, and so out of harmony with the way that they thought things ought to be, that they rejected his warnings and even sought to destroy him.

King Zedekiah was a little inclined to favor Jeremiah and to listen to his warnings; in his heart he believed that he was sent of God, but he feared the princes more than he feared God, and so rejected his warnings. We are all familiar with the outcome of this rejection, and have doubtless read many times of how the city was taken, the king's children murdered before him, then his own eyes put out, many of the people killed or taken away captive to Babylon, and only a few of the poor people left to till the soil. And when we read of all the terrible things that happened to them and the sufferings they endured, we have said in our hearts: "O, that they had hearkened unto the voice of their God, and avoided all these things!"

Then, perhaps, we have read on concerning the remnant that were left in the land, and of the promises that God made to them if they would harken to his voice and follow his instructions, and our hearts have once more beat with hope that perhaps all would yet be well with God's chosen people. When we read of what God told them to do, how they were to remain in the land and receive of benefits that God would pour out upon them, we feel that those were conditions with which most any one would be glad to comply; they were so obviously for their good that it seems as if it would only have been a pleasure to have obeyed. But not so; fear was in their hearts and had driven out all trust in God, and once more they chose to go contrary to the word of God.

In Jer. 43: 1-7 we read: "And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words, then spake Azariah the son of Hoshai, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah, setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice

of the Lord, to dwell in the land of Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus they came even to Taphanhes."

Notice how they excuse their action! They deny that Jeremiah had received any instruction from God, and say that Baruch the son of Neriah had incited him to give this advice. As we read this story, our hearts burn within us, we lament that they should have been so blind, and we can see how much better it would have been if they had listened to the voice of God.

Now these things are "written for our admonition," and so it may be profitable to inquire whether or not some of God's people are not doing practically the same thing to-day that the Jews did in the time of Jeremiah. Once more the king of Babylon — Satan — is besieging the people of God, and God is sending them Testimony after Testimony of reproof, of warning, of instruction; and our eternal destiny as a people and as individuals depends on our attitude toward those Testimonies.

Sometimes a Testimony cuts directly across a path we wish to take; at such times we are inclined to stop and ask all manner of questions about it, and only too often we follow in the steps of Johanan the son of Kareah and his followers, saying that some one has been talking to the Lord's servant and so caused her to write what she did.

If we will but read carefully the stories of God's dealings with his people, they will become veritable lighthouses along the journey of life to keep us from making shipwreck of our faith. As we read of how others failed, because of unbelief, to receive the blessings that God had in store for them, and of how he always kept his promise and showered blessings upon those that trusted him, our faith will be increased, and we will be led to realize that he knows better than we do what is for our eternal good. And when, finally, we reach the heavenly Canaan, we will be able to say with Joshua, "Not one thing hath failed of all the good things which the Lord your God spake concerning you."

Temptations

It is remarkable that the very first thing that took place with our Lord after the descending of the Spirit upon him, and the voice from heaven, was his temptation. But it often happens thus in the spiritual life. The Christian receives a peculiar visitation of the Spirit, or feels his heart unusually impressed, and

presently some strong temptation assails him. How is this?—Perhaps he was strengthened beforehand by the Spirit for what was to come; or perhaps the temptation was allowed lest he should be exalted above measure.

This temptation came to our Lord when he was an hungered after long fasting. Satan thought to take him in an hour of weakness and exhaustion; and such it was, no doubt, with regard to the body; but not so with the spirit. Perhaps that very fasting, and the close communion with the Father which accompanied it, were to prepare our Lord for the temptation which followed, and that which Satan thought his opportunity was really a defense against him. Thus Satan tries to catch us in our weak moments; but if we keep close to God in heart, we are not unprepared, and we may even say with Paul, "When I am weak, then am I strong."

It should comfort and encourage us when we are tempted to know that Jesus overcame. Temptation is not sin. It is painful, wearing, distressing, and it is not strange that we should have, when tempted, a sense of sin; but, unless yielded to, it is not sin. When resisted, in the strength of God, it is but the warfare which the Christian soldier has to wage under the Captain of his salvation. Temptation need not lead to sin, any more than battle need end in defeat; the battle may end in victory, as it did in our Lord's case. How joyful for us that he conquered! For all his conquest over the powers of darkness was for us; and when we read of the devil leaving him, foiled and defeated, we may think with comfort that in like manner did Jesus trample over all the power of Satan, and over sin and death, and won a full victory in our behalf.

And there is yet further comfort here. Not only did Jesus overcome temptation as our Saviour, but he will also help us to overcome when we are tempted. Nay, more than this, he shows us here by his own example how to meet temptation. Three times did Satan assail him, and each time Jesus met the temptation with the word of God. This is the way in which we, too, are to meet temptation. The word of God is "the sword of the Spirit," and it is put into our hands to use. We are to use it against Satan, the enemy of our souls. Often, a simple text called to mind will put to flight a host of evil thoughts. Often, a few words of Scripture brought to memory will show us how wrong a thing is in which we are tempted to join.

Jesus was tempted on three points, all different. So we must not be surprised when various temptations assail us; we must watch and pray against them all, lest Satan find one unguarded point. The enemy has many darts, and we must not think when one has failed, all danger is over. But the promise to us is that we shall not be tempted above that we are able; with the temptation will be a way to escape, that we may be able to bear it. 1 Cor. 10:13.

ARTHUR V. FOX.

God Knows Best

A FEW years ago the two words disappointment and hisappointment appeared in the *Sabbath School Worker* with an interesting note showing that in all our disappointments we have the privilege of changing the first letter from d to h. This would change disappointment to hisappointment, and that would put

a new light upon all our experiences. In fact, we could never be discouraged, dejected, nor cast down. If to-morrow I am expecting to have a pleasant outing with some of my friends and it rains so I can not go, I would say, hisappointed in place of disappointed, and thank God rather than murmur; then seek to know and carry out this plan in the place of the one I had laid for myself. And as I seek the Lord daily for his blessing, I would thus regard all experiences that I used to call disappointments. And indeed this is not at all far-fetched, for Paul says in Rom. 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

How our disappointments may be hisappointments is well illustrated by an incident in the life of a nurse, a young man in Southern California, who went last summer from the Long Beach Sanitarium to take a case at Fresno. I will give his own account of the incident, as written in a letter to a friend:—

"It has been a strenuous life with me since I left Long Beach for Fresno nearly one month ago; but it has been a life of faith, and one that required much of it too, so I am none the loser, for I feel stronger in the Lord than ever before. The call came to me in Long Beach to go to Fresno on a special case at twenty-five dollars a week. After praying earnestly over it, I went, but found upon my arrival there that the patient insisted on using those drugs that the Lord has forbidden us to give, so I could not stay unless he would give up his drugs. This he was unwilling to do, but the Lord worked upon his heart, and he paid my fare, so I went to my home on a visit.

"It was a struggle to stand for what I knew to be right, when I was almost penniless among strangers, and an offer of twenty-five dollars a week was held out to me with no hard work, and plenty of time to study and write. But the Lord has been leading, even though I could not see why I should be led to come away up to Fresno just to be disappointed, as I had understood from one quite well acquainted with the case that no drugs were given. After leaving Fresno I went to Morgan Hill, intending to visit father and mother and my married brothers a few days each, then return to Los Angeles while there were low rates on the steamers. After three or four days' good visit with father and mother,—reading to them from the Word of God, and helping them to renew their consecration, which they had neglected of late until they were somewhat indifferent,—I went on to my brothers. I had just made the rounds, and purchased my ticket for home, when a telegram came for me that mother had been badly burned from an overturned lamp, and was critically ill. The telegram was delayed, so I didn't get it till the next day, and then came down at once; but I was too late to see mother alive. She lived only about twenty-two hours after the accident. Then I saw why I was called from Long Beach to Fresno, and then home.

"In Long Beach I had not enough money to spare for a visit home, and the Lord led me by Fresno so a rich man could help in the finances, then to Morgan Hill just in time to read, talk, and pray with and for father and mother, and see them make a new start. So I am sure mother sleeps in Jesus, and I can tell the rest of the children of this, and it will help them wonderfully in coming to Jesus.

"If I had waited in Long Beach till I heard of the accident, I would not have seen mother alive, and

there would have been a doubt in my mind as to her being ready to meet Jesus. Whereas now I have no doubt at all."

May we, even in our youth, have faith in God. And that means that despite our feelings and our sight we will take God's way in preference to ours, knowing that it is best. Not by feeling nor by sight do we exercise faith. Faith is ours to exercise, and the feeling is God's to give.

ELBRIDGE M. ADAMS.

Power in God's Word

NAPOLÉON, Washington, and Grant gave many commands to their men in time of war, but now their orders are only matters of history, and carry no power except as they arouse an interest in the acumen and directing ability of the one commanding. But Another gave a command which, though given nearly two thousand years ago, has come down through the ages, bearing a power seemingly accelerated by every gain in years. This charge reads thus: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. It contains thirteen words. Did you ever think what power there is in the words of God? The Creator once said, "Let there be light." What was the result?—From the creation week until now we have had the regular succession of day and night. Again he said, "Let the earth bring forth grass." Then in John 11:43 we read that Jesus said at the tomb of his friend, "Lazarus, come forth."

These three commands in thirteen words have given us light, clothed the world with a mantle of green, and raised a fellow man to life. May we not expect as great things from the thirteen words found in the command given by Christ which we first mentioned?

Thus we find the motive power behind the injunction to go into all the world and preach the gospel, to be the omnipotence of God himself.

For hundreds of years the gospel has been carried to the different parts of the earth. But a time came, after the beginning of the "time of the end" (1798), when this gospel was to go to all the world in a short time. As it was in the days of Noah, the affairs of life are to be suddenly brought to an end. Christ is to appear the second time to cleanse the universe of sin.

In order to meet the necessities of such a movement, God has poured out upon the world a great light. Inventions which facilitate the preparation of the printed Word have increased wonderfully, and methods of transportation are making it possible to carry the Scripture to every clime. With the development of aeroplane conveyance, we may yet see the gospel go literally as an angel flying in the midst of heaven. The carrying of mail by air-ships has already begun.

The thirteen-word command given by Christ when upon earth, now, in these days, is expanded into the three angels' messages, and becomes a mandate of over thirteen times thirteen words, and its power is measured even in a much larger proportion.

Men consider it a high honor to be appointed a member of the President's cabinet, or to be a member of the British Parliament. It gives them power and prestige among their fellow men. Should we not be doubly thankful that we may be among those who are associated with the Creator of the universe?

As we look back through the ages and note the manifestations of the power of God in behalf of his followers, let us not forget that greater things than these remain to be fulfilled for us who live in the end of the world. Are we laying up in our hearts and experi-

ences a good supply of the Bread that will preserve our lives in the trying times before us?

If Christ, when he was twelve years of age, must need be about his Father's business, should not our young people be up and doing when we have but a short time to work? Let us awake to the inestimable value of the present.

C. E. HOLMES.

Characteristics of Mr. Converse — Value of Spare Moments

[Mr. Converse, the subject of the following article, died May 3, 1910. This brief sketch emphasizes an integrity of character that is the foundation of every ideal character.—EDITOR.]

As a boy, John H. Converse was energetic, ambitious, and resourceful. He was the son of a poor minister who was unable to give him any special assistance, but the boy was determined to take advantage of every opportunity to make his own way. His first venture was to study telegraphy, and at the age of fourteen he was telegraph operator at Essex Junction, on what is now the Central Vermont Railroad. He paid his own expenses during his four years' course in the University of Vermont. On one of his summer vacations, he acted as station agent at Waterbury, and employed his leisure moments here in mastering stenography. During a subsequent vacation period, he acted as reporter for the State, in the Vermont legislature at Montpelier. He early put into practical use the motto, "Spare moments are the gold-dust of time." Much of his success in life was due to that which he acquired during these vacation days—days which count only for rest and recreation with nine tenths of our college men. Here is a most valuable lesson for boys and young men of our land: "Make the most of spare moments."

Later, when he had the choice of a permanent position as official reporter in the State's service or of entering upon a railroad career, he chose the latter, although at a much lower salary. His story from this point is well known. Making the most of the things at hand, his promotion was rapid until finally he became head of the great Baldwin Locomotive plant in Philadelphia. Here his success was phenomenal, and to-day engines built under his wise management are hauling trains wherever railroads are known. He was still building upon the matchless foundation of making the most of his opportunities. His righteousness and fair dealings with his men kept them contentedly employed when all over the country there was the most serious conflict between labor and capital. He believed in the gospel of humanity; he believed in the love of Christ, and in the "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is little wonder, therefore, that he had the affectionate regard of all men who knew him.

Mr. Converse was the soul of honor. He could not betray a confidence reposed in him. A great banking institution of Philadelphia, successful largely because people knew that he was one of the directors and therefore trusted it the more, was on the verge of failure because of the defalcation of some of its trusted employees; he voluntarily, and under no compulsion save that of his own conscience, paid a million dollars into the treasury of the institution in order to establish its solvency "rather than suffer anybody to complain of loss through his seeming inattention to the obliga-

(Concluded on page twelve)



The Auto-Sleigh Train

IT has been granted that one of the greatest drawbacks to the development of Alaska, particularly those parts where the winters are long and the snow deep, has been the lack of facilities for transportation. Charles E. S. Burch, a well-known citizen of Alaska, believes he has solved the problem with a new invention—the auto-sleigh train. In many tests the new contrivance has maintained a speed of thirty miles an hour, and penetrated passes in the mountains supposed to be inaccessible in winter, except to dog trains, and exceedingly dangerous even for dogs.

The auto-sleigh motor stands high above its long



steel runners, with two big spiral propellers, which revolve rapidly in the snow and drive it forward. These propellers rotate in opposite directions, thus neutralizing the tendency toward skidding along the line of movement. A V-shaped skating rail made of steel is interchangeably secured to the periphery of the screws, so that they may be quickly removed for repairs en route.

The sleigh is driven by an eighty-horsepower gasoline engine, much like those of the big touring automobiles. It is capable of drawing cars either for passengers or freight. The heavier the snow is drifted, the better the machine works. The cars have a tendency to steady the operations of the motor and render the running smooth.

The United States government is seriously considering the advisability of using the machines for carrying the mails.—*Young People's Weekly*.

A Mackerel Sky

PERHAPS all INSTRUCTOR readers have not heard of this sign of rain,—“Mackerel sky never leaves the ground dry.” I do not remember of a single instance in which this sign failed of fulfilment. I think I hear some one asking, “What is a mackerel sky?” If light, fleecy clouds are arranged along a line so as to resemble the layers of flesh in a fish, and especially that of a mackerel, rain is quite sure to follow.

California summers are very dry, rain seldom falling for several months. Fruit growers count it a misfortune to have rain especially near the time of their harvest. In October we may look for rain and from then until the spring months.

Early in the October just past I noticed one day a vast expanse of “mackerel sky,” and repeated the adage, leaving the matter there. I made no preparation for a shower as it was early in the month and no rain had yet fallen; but before morning there could be heard the pattering which might be interpreted as saying, “You did not pay attention to the sign, so

you will have wet fuel and other things will be injured. Windows unnecessarily left open will admit water to damage ceilings and carpets.”

It was not so stated, but there was an earnest wish that there had been thoughtful attention paid to what I knew to be a sure sign of a coming event.

“All things work together for good to them that love God,” and this was no exception to the Scriptural rule. I asked myself, Have not other signs been placed in the heavens?—Yes. The signs of the coming of Jesus. All around are still other tokens of his speedy return to earth. We see them and acknowledge their significance, but are we getting ready for the event? It is for us to ask, Will my character stand the test of that day? Are my friends and neighbors safely sheltered in view of the coming storm? Am I helping them? Have I told them of the coming crisis? Is my life a consistent one, speaking in no uncertain manner of a preparation to meet the coming Saviour?

Had I continued sleeping on that night, much harm might have come to material things. If I now allow spiritual slumber to overcome me, great disaster will come to me and to all for whom I am responsible. I appeal to the youth to make the most of time, and cause the message of truth and love to reach judgment-bound souls.

MRS. D. A. FITCH.

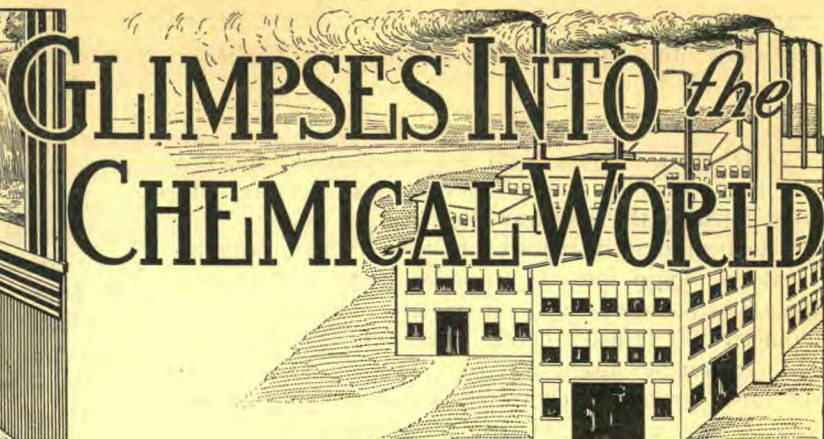
Where Colds Can Not Be Caught

THE common theory that all colds are the result of exposure is a great mistake, inasmuch as exposure is not the direct cause of the trouble. Colds are caused by hostile microbes, or bacteria, which gain a foothold at a time when our vitality has been lowered by exposure. But there are many quarters of the globe where one finds it impossible to catch cold, simply by reason of the fact that there is no cold to catch.

Peary and his men during the months they spent in the arctic regions were immune from cold, though they were constantly enduring exposure of every kind. They passed day after day in clothes so saturated with perspiration that by day they froze into a solid mass, so to speak, and the clothes cut into their flesh. And at night, in their sleeping-bags, the first hour was spent in thawing out. They returned to civilization none the worse in health, but soon contracted severe colds upon reaching there.

The question of colds naturally brings to mind the case of St. Kilda, that lonely, rocky island visited by Dr. Johnson, in company with Boswell, during their famous tour of the Hebrides. There are about one hundred inhabitants on the island. The coasts are so precipitous that for a period of eight months in the year it is practically inaccessible. Several vessels from the mainland call there during the summer. It is a curious fact that whenever a ship reaches this island from the mainland, every inhabitant, even to the infants, is seized with a cold. This circumstance has been known for two hundred years. It was of great interest to Dr. Johnson, who at first was skeptical concerning it.

The question of the St. Kilda cold long puzzled even scientific men, who did not imagine that it is, in fact, an infectious disease, and that without the possibility of infection it is impossible to catch it, no matter what the exposure may be. In other words, the St. Kilda cold is due to a micro-organism, and without the presence of this the disease can not be contracted.—*Selected*.



Water, or Hydrogen Oxide—No. 5

WHETHER in the form of the feathery snowflake or in the great white cumulus cloud; whether in the plunging Niagara or the quiet brook of the plain; whether in the crystal drops of the summer shower or in the great heaving ocean; whether in the morning dew or the hail that beats against the window-pane; water is ever man's servant. And not alone in these visible forms does it minister to his needs. It constitutes about sixty per cent of the human body, being found in all the tissues. It is not less essential to life than air. Banish water from the earth, and life would instantly take its flight. By weight eighty per cent of the blood is water. Nearly ninety per cent of milk is water. Plant life also contains a large proportion of water; many vegetable articles of food contain eighty to ninety per cent of this liquid, and some a larger per cent. The luscious strawberry and the delicious watermelon are more than ninety-five per cent water. Marvelous is the transforming power of Him who made all things.

Water of Crystallization

Rocks, according to the late Professor Shaler, of Harvard, contain more water than is in the oceans, seas, and rivers combined. This water is called water of crystallization, being necessary in most instances to maintain the crystalline form of the mineral substance. Even granite contains some water of crystallization. Every molecule of alum in crystallizing from a solution takes up twelve molecules of water. This water of crystallization may be expelled from alum by heat. If a crystal of green vitriol, which may be obtained from any druggist, be merely exposed to dry air, it will give up its water of crystallization, and by this lose its color and crystalline form. The same is true of blue vitriol. (Both of these substances are poisons, so should not be left within the reach of a child.) When substances readily part with their water of crystallization, on exposure to air, they are said to *effloresce*. Other substances, as salt and potash, absorb water from the air, and liquefy. They are said to *deliquesce*. Deliquescent substances are often used by chemists for drying gases, as they remove and absorb the moisture.

Composition of Water

Water, as we learned in the previous lesson, is composed of hydrogen and oxygen, two atoms of hydrogen and one of oxygen occurring in a molecule (H_2O). These gases are not merely mixed, as nitrogen and oxygen are in the air, but are chemically united. They cling together with so great a force that it is difficult by any means to separate them. If a current of strong electricity is passed through water, the gases may be

persuaded to give up their hold on each other. In such a case the water is said to be decomposed, broken up into its original elements. Some chemicals also will decompose it.

The Properties of Water

The properties of water peculiarly fit it for its rôle in the world's economy. Had it color, taste, or odor, its usefulness would be greatly impaired. It heats and cools slowly. If it heated or boiled as quickly as alcohol or milk, the summer sun would work havoc with our ponds and streams and with our gardens and lawns.

The weight of water varies with its temperature. A pint of hot water does not weigh so much as a pint of cold water. If you were commanded to bring some one the heaviest possible pint of pure water you could draw from the faucet, you would have to get a pint when the water lacked about seven degrees of freezing. Thirty-two degrees (F.) is the freezing-point of water; at thirty-nine degrees water is the densest, or heaviest. This property of water reveals a wonderful provision of God for our own good, as well as for that of the lower animals.

If water increased in weight until it froze, the ice would sink to the bottom of rivers and lakes as it formed, then another layer of water would freeze and sink, and another, until perhaps the water in all these throughout their depth would be frozen solid. It would require more than the genial rays of the spring sun to melt them; summer would perhaps glide away before the last of the ice disappeared. The sinking of the frozen water would soon cause the death of the fishes and other water animals. As it is now, thanks to the wise thought of Him who overlooks nothing, only the surface of deep water freezes; and as the water expands from thirty-nine degrees to thirty-two degrees, the freezing-point, it is lighter and floats on the surface, keeping all the water underneath several degrees above the freezing-point, and thus preserving the fishes from being inconvenienced by the changing temperature. The climate, too, is made much more endurable by this arrangement.

This same curious property of water contributes to the fertility of the soil. "The water that penetrates the crevices of rocks expands upon freezing, chipping off those rocks; in fact, pulverizing them little by little, and so conveying fresh and valuable materials to the earth's soils."

The fact that water expands as it freezes, has been made known to us all, perhaps in the bursting of pitchers and pipes, but we may not have thought of the benefits resulting from this property. Iron has a similar property, which permits it to be cast; but gold,

like most other substances, contracts as it solidifies; so it can not be cast.

The Latent Heat of Water

Water, in the liquid form, may be changed into the vaporous form by the addition of heat, or into the solid form by the withdrawal of heat.

The heat that is required to change the substance from the liquid into the gaseous form, is stored in the vapor as latent heat. It does not affect the thermometer. It is used merely in keeping the molecules of water farther apart, as it were, keeping the water in the vapor form. Whenever the vapor is changed back into the liquid form, this heat is given up to the air. This latent heat would always give us an increased temperature after a rain, did not the coldness of the rain-drops, coming as they do from the upper air, counteract the effect of the released latent heat.

Steam formed from boiling water (100° C.) requires five hundred thirty-seven heat units to convert it into the gaseous form, so steam has five hundred thirty-seven more heat units in it than does the boiling water from which it is formed. In the condensation of steam this latent heat is given out. That is why steam burns more severely than boiling water. The steam has the heat of the boiling water and five hundred thirty-seven latent heat units besides, all of which are given to the unfortunate hand.

Heat is required to melt ice, to change it from the solid into the liquid form. This heat is used in keeping the molecules in their right position to maintain the liquid form. This, too, is latent heat. We use ice to cool drinking water, and a small piece will cool a large pitcherful. In melting, ice is said to be able to reduce four times its own weight of water from the temperature of a living-room to the freezing-point. A hundred pounds of ice in the refrigerator is said to absorb as much heat in melting as would raise a ton of water several degrees in temperature. Now when the water is changed back into the solid form, the latent heat is released, and warms the atmosphere. This is why persons place a tub of water in the cellar on very cold nights. As the water freezes, the latent heat is given up, and warms the air, protecting the vegetables in the cellar. It also explains the freezing of ice-cream. The latent heat in the cream is used to melt the salt and ice. Having lost this latent heat, the cream can no longer maintain the liquid form, but must assume the solid.

When water is changed into vapor in the tropics, considerable of the tropical heat is stored up in the vapor as latent heat. Now when the winds waft this vapor to northern regions, where it is condensed and falls in the form of either rain or snow, all the latent heat of the vapor escapes into the air, and modifies the climate of the country.

Land and Sea Breezes

The fact that water heats and cools slowly, influences climate materially. The land heats much more quickly than does water; so the air over the land changes the same as does the land. In summer, therefore, there is, in the daytime, a breeze from the ocean or lake toward the land; for warm air is lighter than cold air, so the air over the ocean, being cooler and so heavier, blows in and presses up and out the warmer air of the land. At night the air over the land cools more quickly than the air over the sea, so there is likely to be a breeze from the land toward the sea.

The reason for the slowness of the change in tem-

perature of water is that water has a higher specific heat than any other substance, except hydrogen; that is, more heat is required to change the temperature of water one degree than to change the same amount of any other substance one degree. It will, therefore, in cooling give out more heat, but will require more time to do it. The low, specific heat of milk, compared with that of water, is shown by the familiar fact that milk boils very much more quickly than water.

Perhaps the magnitude of the effect of the condensation and vaporization of water upon our climate, may be more apparent if we consider the tremendous annual rainfall of the world, which is estimated to be two hundred thousand cubic miles of water, or what would cover the surface of France to the depth of one mile. One inch of rain on an acre of ground weighs one hundred tons, and one cubic mile of water weighs four billion five hundred million tons. Seven hundred ten billion horses, four times as many as the number of seconds the world has stood, working ten hours a day every day in the year, would be necessary to do the amount of work done in lifting the vapor from which this rainfall comes. For the rainfall of the United States, five billion horses would be required. And yet the Lord does this work for the world so quietly that we are scarcely conscious that it is being done. It seems that the prophet Amos sensed, to a degree at least, the greatness of the power expended in lifting the enormous amount of water into the sky that is returned annually to the earth in the form of rain, snow, and hail, when he said, "Seek him . . . that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Surely one can with confidence look for help to him who can do such a marvelous work.

Again, that text in Job, "He bindeth up the waters in his thick clouds; and the cloud is not rent under them," has special significance in this connection.

Through the oceans and rivers water becomes the world's great highways; and by it all nations are made one. It is heaven's universal beverage to man,—sad was the day when he sought out another. It is the world's cleansing, cooking, and therapeutic agent. It is a common solvent, and man's working power. The desert by it can be made to blossom as the rose; but the garden of Eden would be quickly turned into a desert by its absence.

Let us prize this good gift enough to often thank the Giver for it, and enough not to desecrate it by putting it to a wrong use.

F. D. C.

Good Advice

WHENEVER you go out-of-doors, draw the chin in, carry the crown of the head high, and breathe deeply; drink in the sunshine; greet your friends with a smile, and put your soul into every hand clasp. Do not fear being misunderstood; and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then without violence of direction move straight to the goal.

"Preserve a right mental attitude—the attitude of courage, frankness, and good cheer. To think rightly is to create. All things come through desire, and every sincere prayer is answered. We become like that on which our hearts are fixed.

"Carry your chin in, and the crown of your head high."—*Fra Elbertus*.

GOOD MANNERS

Politeness

"Fine manners are like personal beauty,—a letter of credit everywhere."

POLITENESS is refinement of manners. It is derived from a word which means to polish, and signifies a desire to bring to others the greatest pleasure and the least pain. It is benevolence in little things, and consists in treating our fellow beings as we wish to be treated ourselves. In social life there are mutual rights that must be preserved. This is done by united action, and, as a duty, it is called co-operation. When general affairs are considered, the guiding principle of this duty is public spirit; but the virtue takes the form of politeness when the duty is toward individuals whom we meet in the many relations of life.

Politeness is modest, choosing to conceal a courtesy when done; it is benevolent, avoiding what is disagreeable to others and seeking to do what is gratifying to their feelings; it is ornamental, being called a wreath of flowers that adorns the world; it is of personal value, costing little and yielding much; it is of social advantage, for politeness is always necessary to complete the happiness of society; it is natural, being a quality of all who have the feelings of man, and may be found as genuine in the cottage as in the court.

Politeness is often thought to be mere attention to external forms,—a matter of bowing, shaking hands, use of compliments, and observance of what is fashionable,—but this is a mistaken notion; true politeness is far more dignified than the outer garments of good will. "It has to do not merely with manners, but with the mind and heart. It refines and softens our feelings, opinions, and words." Its source is in the moral nature of man, and every external form of politeness has a moral ground on which it rests.

True politeness aims at the real good of mankind, and endeavors to make every one easy and happy by contributing not only little attentions, but also services of a more substantial kind. This virtue is a coin, tending to enrich him who expends it even more than the one who receives it. It is a refining and softening quality, which polishes rudeness, temper, and arrogance, and helps to make us blameless and harmless, and without rebuke.

Two boys, one the son of a prominent man, the other the son of a poor widow, applied to a merchant for a situation. A trifling incident decided the choice. Just as the two boys came together to the merchant's door, a poor ragged girl fell on the icy sidewalk, and lost her pennies, and cried bitterly. The first boy laughed rudely; but the other went to the girl's aid, and, fishing in the gutter for the lost pennies, found one, and replaced the other from his own little purse. The merchant observed all; and, though the first-named boy had strong recommendations, and the other none, the poor boy's politeness secured him the place.

True politeness comes from that sincere kindness of

heart that tenderly regards the rights and comforts of others. There is a class of people who are very scrupulous as to certain forms, and would rather violate one of the ten commandments than to disregard a rule or practise of table etiquette. Such persons regard it as a grave impropriety in eating to raise the knife instead of the fork to the lips. A beautiful fact on this subject is related of Prince Albert, the excellent husband of Queen Victoria. On one occasion a humble, worthy man, who had befriended the prince in early life, called to see him, and was invited to come to the family table. He began to eat with his knife, as he had been accustomed, and the young people smiled. Prince Albert looked around upon them as if to say, "Stop that," and at once he himself began to eat with his knife, and continued to the end of the meal. After dinner one of the children asked him why he did so. Prince Albert replied: "It is well enough for us to observe the etiquette of the day, but it is far more important to avoid insulting people. I wanted my old friend to enjoy his dinner, which he could not, if he had seen you laughing at him. He is accustomed to use his knife, and it would be quite difficult for him to use the fork instead." This was true politeness. The world would be happier and better if there were more of it. There may be the most scrupulous following out of forms where the very essence of politeness is lacking; and those make a great mistake who observe the forms of etiquette, while they neglect to inculcate that kindness of heart, that unselfish regard for the welfare of others, which is the only source from which genuine politeness can come.

"Good manners is the best thing in the world, either to get a good name, or supply the want of it."

—W. R. Houghton.

Precept Versus Example

LITTLE Mabel attended church-school, and one day a friend took her to church. On the way the friend explained the sacredness of God's house, and the conduct becoming those who attended the services.

Two church-school teachers from the school Mabel attended—one of them her own teacher—sat directly in front of Mabel and her friend, and other pupils were not far away.

Not only during the song service, but during the sermon, the two teachers conversed with each other a large part of the time. No doubt it was well for them to compare notes, but would it not have had a better influence, especially upon their pupils, if they had taken some other time or place for their consultation? Both taught Bible to their classes. How many Bible lessons, think you, would be required to counteract the effect of this unconsciously imparted object-lesson?

A CONTRIBUTOR.



Bible Prophets

THREE times seven altars *this* prophet upreared,
 Three times seven offerings made,
 When he had been hired to curse with a curse
 The people before him arrayed;
 But he said to the king who had hired him with gold,
 "In vain my enchantments I've tried;
 For how can I curse him whom God hath not cursed,
 Or defy whom he hath not defied?"

To prophesy evil to Israel's king
This prophet to Bethel was sent,
 And charged not to eat nor to drink in that place,
 Nor return by the way that he went.
 But he disobeyed, and he ate and he drank;
 Then, departing, he went on his way;
 He never reached home, but was slain on the road
 By a lion which met him that day.

In a deep, miry pit *this* good prophet was put,
 And left there in hunger and cold,
 Because he had prophesied woe to the king,
 And the city's destruction foretold.
 But a kind Ethiopian came to the pit,
 And with him he brought thirty men,
 To lift the good prophet up out of the mire,
 To live in the prison again.

A funeral train came along on the road,
 To lay a dead man in the tomb;
 When they saw, to their terror, with swords and with
 spears,
 A band of bold Syrians come.
 And, because they were near to *this* good prophet's grave,
 They cast the dead man there in haste,
 When, wonder of wonders! he stepped forth alive,
 All marks of his dying effaced.

ELIZABETH ROSSER.

A True Tale of Labrador

T. E. BOWEN



IN the Bible Society *Gleanings*, a publication of the British and Foreign Bible Society, are given interesting experiences of the workers in different lands as they press into the byways with the Bible printed in the language of the people. These faithful colporteurs are called upon to endure many hardships, even risking their own lives many times to get the bread of life, the Word of God, into the hands of the people who do not appreciate its great value at first, but who, like those who read and study the Bible in our own land, soon learn how valuable and precious it is.

The following true story is given by Dr. S. K. Hutton, a Moravian missionary, while laboring for the Eskimos of Labrador. He says:—

"If you were to go into an Eskimo hut or tent in the summer-time, you would see strips and slabs of black leathery-looking dried meat lying in a corner or hanging from the roof. Before I can tell you my story I must tell you about this dried meat; in fact, I would have called my story 'A Piece of Dried Meat,' if I had not been afraid you would think the story must be a very dry one to have such a name.

"When an Eskimo kills a seal or a reindeer, he chooses some parts to be eaten fresh, and very likely he takes a titbit to the missionary. Other parts of the meat he hands over to his wife to be dried. She cuts the flesh into strips and slabs of the right thickness, and hangs them on a pole out-of-doors. There they remain, exposed to the weather, washed by the rain, blown about by the wind, and scorched by the sun, but steadily drying in the clear, dry air. The dogs sit below, watching; but the Eskimo housewife knows all about dogs. She knows that a dog can not climb a pole; so up the meat goes on an oar or a tent pole, and the dogs' mouths water in vain. As time

passes, the meat shrivels and blackens; it looks anything but appetizing; but at last a woman takes it down, and feels it, and bites at it, and says that it is good *nipko*. She throws it into a corner, or hangs it on a nail, and there it is, always ready to be eaten, needing no cooking—in fact, a splendid Eskimo dinner at a moment's notice. I can not tell you what *nipko* tastes like. I got a bit once, and chewed and gnawed, but it was too tough for me. It was still as hard as boot leather when my teeth were sore, and I had not gotten any taste out of it. The Eskimos laughed at me. 'Splendid, this!' they said, and bit fresh pieces for themselves. Their teeth are made for the purpose.

"Now that you know what *nipko* is, I can tell my story. It is about an old Eskimo couple called Kornelius and Maria. Kornelius was a very old man, too old and too feeble to work. He had been a clever hunter, but his eyes were dim, and his knees were weak, and he could do no more than stay at home and make nets. Throughout the winter he made nets, and then, when the time for seal hunting came, he lent them to a younger man, and the young man gave old Kornelius half of the seals that the nets caught. A very good plan, too; for the young man got a nice lot of seals for his trouble in taking care of the nets, and the old man got enough to live on comfortably at home.

"Kornelius's home is a queer little hut, built of trees and lumps of earth, and you are sure to stumble over two dogs as you crawl through the low porch in the doorway. You wonder what the old man wants with these large, strong sledge dogs? He is a wise old man: he lends his dogs to a neighbor, and receives as payment a share of the load of firewood that the dogs have helped to fetch. So he keeps a fire in the stove. The stove stands in a corner, just inside the door. Maria is crouching over it, stirring a big pot of simmering seal meat; and you recognize the cookery as the cause of the fishy, steamy smell that fills the air.

"There is a bedstead in another corner, spread with reindeer skins and a patchwork counterpane, and Kornelius is sitting on a box beside it reading a book. He takes off his spectacles and looks up. 'Aksunai,' he says, 'be strong: how glad I am to see you!' He puts his book down on the table. The table is a tiny wooden one, made of old boxes. It fills the third corner of the house, and is strewn with cups and spoons and knives and fishing-tackle. A few cheap ornaments rear their heads among the litter, and a loudly ticking clock stands boldly in the midst. But the most striking thing on the table is the heap of books. They are all in good, strong bindings, and have all been well used. The edges are frayed and thumbed: and you wonder what old Kornelius's little library contains. You pick up one of the books; it is the book of Psalms; another, Kings and Chronicles; another, the Prophets; another, the New Testament. Why, this pile of books is the Eskimo Bible! Even short sentences become long when they are translated into Eskimo, and often one word takes up more than a line. Just look at this — *issumagijaujungnainermik* — forgiveness. No wonder the Eskimo Bible is a bulky set of books! But, thanks to the Bible Society, the Eskimos can buy it quite cheap, so that you would find a Bible in every house, even in the homes of the poorest people.

"But let us look into the fourth corner of the house. There is a pile of nets — nets brought home to be mended, I expect — and above them, sure enough, there hang the black slabs of dried meat. That is the *nipko* that comes into this story.

"It is nearly two years since old Kornelius died. He knew that his life was nearly spent, and he was quietly waiting for God to call him into his rest. 'Yes,' he would say, 'I have read in God's Book that there is a home for me in my Heavenly Father's house: I am waiting for him to call me.' He lay almost helpless on his rough bed of reindeer skins, and as he lay he could all the time see the *nipko* hanging in the corner. And there came an inspiration to old Kornelius.

"'Maria,' he said, in his thoughtful Eskimo way, 'when I am gone you are to go and live in Joseph's house. He is a clever hunter, and you will always have plenty to eat. Joseph has promised to give you a home; you can help his wife with the work. You will be happy and comfortable there. I am looking at the *nipko* over there in the corner. We do not need it. I shall not be here very long now, and my teeth are too weak to bite it. It is very good *nipko*, and you have dried it very well. Let us give it to

somebody who needs it. There is that poor boy who broke his leg: he would be glad to have it; it would make his bones strong again. I should like to give it to him, because his name is Kornelius too. Take it to him, and say that it is a present from his namesake.'

"Maria obediently filled her hood with the dried meat, and took it to the hospital on the sea front, where young Kornelius lay. 'This,' she said, 'is a present from old Kornelius, your namesake.'

"How that boy's eyes glistened! Here was a real treat! Day by day he lived on that splendid Eskimo food, gaining strength fast; for maybe the Lord, who blessed the loaves and fishes long ago, had blessed the old man's kindly gift.

"I have watched young Kornelius at his meals. He used to cut strips from the black and leathery stuff with a well-worn pocket-knife, and chew them with immense satisfaction. Sometimes between the bites he would dip the strips in a cup of cod-liver oil which he kept by his bedside. That made the meat taste specially good; it gave it a proper Eskimo flavor. It pleased young Kornelius's palate, and his face used to wrinkle with pleasure. His hollow cheeks began to fill out; his spirits rose as his health came back; he sang as he lay all alone. Yes, old Kornelius, I believe that your gift was reckoned to you as given to the Master himself: he was hungry, and you gave him meat; for inasmuch as you did it to one of the least, you did it to the Lord.

"I used to wonder how those old Bible stories appealed to the Eskimos; how the parable of the vine and the branches could be real to a people who had never seen a fruit tree; or the picture of the Good Shepherd, to a people who had never seen a sheep, and who knew nothing about animals except that they were things to be hunted and killed and eaten, all but the half-wild dogs, that pull the long sledges. I can not tell how, but I know that the Spirit of God speaks through the printed page of the Bible, God's own book; I know that the power of God lives in those old Bible stories, in whatever language they may be told; I know that the Good Shepherd has revealed himself in Labrador, and that there are Eskimo Christians, branches of the Vine, and bearing fruit; I know that the simple story of the love of God in Christ has raised the brown-

skinned people who live on the shores of the frozen Labrador sea from sin and savagery to Christian love and goodness.

"And that is why I have told you the story of this dear old Eskimo friend of mine, and his gift of dried meat."



THE HOUSE OF OLD KORNELIUS



AN ESKIMO PATIENT AT THE HOSPITAL

Ah! young readers, there is another story to be told these dear Eskimo people. God has left that for some one whose heart has been touched with the last note in the song of redeeming love—the everlasting gospel—telling the people of every language, tongue, and people that the long, dark night of sin is almost over, and that the morning of everlasting day soon breaks, that shall reveal to every waiting saint Jesus in all his glory. But how can the angels be sent to gather subjects for Christ's everlasting kingdom on the final gathering day unless some one has first gone to them and told them these wonderful truths found in the Bible? How long must they wait?

Characteristics of Mr. Converse—Value of Spare Moments

(Concluded from page five)

tions of the directorate." The company was saved, and is to-day doing a large business, trusted by the financial world; and of the hundreds of poor people who had small deposits in its vaults, not one lost a cent.

Mr. Converse gave away much to those who solicited his assistance; but, better still, he gave away much more to worthy causes that did not come to him for help. Some little time ago, he paid a visit to Mexico. He was so impressed with the need of Christian activity in that country, that, it is said, he immediately forwarded his check for fifty thousand dollars to the Foreign Board of his church to have religious work more directly prosecuted there. Here, too, we find him doing with his might what his hands found to do.

Although one of America's ideal self-made men, Mr. Converse was always delightfully simple in his manners and habits. He was one of the most approachable of men. The workmen in his factories could come to him with their grievances, sure of a sympathetic hearing; the solicitor of colleges and all sorts of institutions found in him a patient but keen listener. If the cause was a just one, the visitor was almost sure to go away with a comfortable check; but if there was a doubt in the mind of Mr. Converse as to the wisdom of giving his assistance, he found no difficulty in saying so in kindly, positive fashion. Although widely generous, he rarely made mistakes in his giving. He was as conscientious in this as in other matters; indeed, as we now look back upon his life, so sweet in its simplicity, so profound in its repose, and so sympathetic in its impulses, it seems little less than ideal.

There is another phase of this good man's life which should not go unnoted: his conscientious discharge of his duties along lines which so many slight. As a Sunday-school teacher, he was faithful to the end; as an officer of the church, he relegated his duties to no one else, but attended to them himself; as a member of many important church and business bodies, he was careful in the discharge of his duties. He rarely failed to keep an appointment; he seldom failed to be present at a meeting where he was expected. At these meetings he was never self-assertive. Although some of these bodies depended almost altogether upon his personal contributions to carry forward the work, yet no one had less to say; and he seldom spoke unless appealed to. His prayers were, upon all occasions, models of a meek and lowly follower of the Master. His life was hid in Christ. His example is an inspiration; and his memory will long be treasured and revered by those whose lives have been lifted to higher levels by his noble influences.—*Allan Sutherland.*

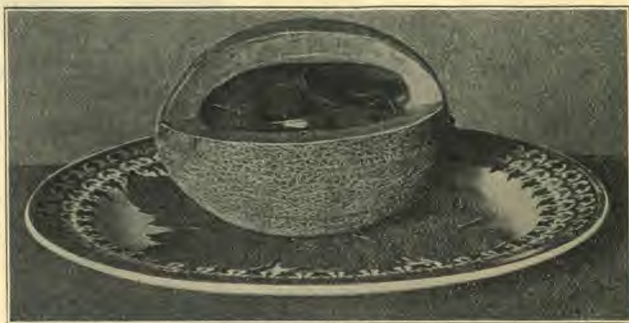
THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. D. FITCH

Fruits and Their Preparation — No. 12

THE king of all fruits is, of course, the apple; perhaps we will have to call the grape the queen. Then there is the orange, banana, pear, fig, prune, date, strawberry, blackberry, raspberry, gooseberry, apricot, currant, cherry, plum, grapefruit, peach, quince, pomegranate, pineapple, nectarine, and melons; and yet we have named only a few of the well-known fruits.

Truly God is good to supply us so liberally with such delicious things to eat. I wonder how many of the INSTRUCTOR boys and girls will have the privilege



PEACHES A LA MODE

of eating from that wonderful tree that bears twelve manner of fruits each month?

Fruit should not be eaten without washing it. Especially is this instruction necessary in regard to fruit purchased in the market. We have little idea of the condition of the hands of the persons who have handled it, or of the place in which it has been stored. By carefulness in this respect much might be done to retard the great white plague—tuberculosis.

STRAWBERRY SALAD.—Select large ripe strawberries, wash and drain them. Make of them a circle on a small plate, in the center of which has been placed a butter chip containing sugar and one large berry.

This is an individual dish. Each berry is to be grasped by the stem between the fingers and dipped in the sugar before placing it in the mouth.



TEMPTING PRODUCTS OF GARDEN AND ORCHARD

BAKED APPLE.—Apples may be pared, or cored, or both, or they may be simply washed, placed in a pan, and, with a little water added, baked under cover until tender. In making grape apples, use grape juice instead of water. For lemon apples, add a few teaspoonfuls of lemon juice to the water in which they are baked, or place a piece of a lemon in the cavity from which the core has been removed.

BAKED PEARS.—Select solid winter pears, wash, remove the blossom end, and cut in half. Cover a granite pan with these, cut side up, and sprinkle with sugar; cover with water, and bake slowly until tender.

STEWED PRUNES.—Soak the prunes in warm water long enough to release any dirt that might have adhered. Wash and allow to soak in cold water for some time, all night if convenient; then cook slowly for several hours in the water in which they were allowed to soak.

With such advice as you can get from those around you, try stewing apples, strawberries, pears, peaches, and other fruits. Boiling and stewing are two different processes. Stewing is *very slow* boiling. Boiling is too vigorous cooking for fruit.

Ice-Box Lesson for Cooks

"WHAT I call my 'ice-box' lesson is intended to educate my pupils' imagination," said an up-to-date cooking teacher. "I send each girl to the ice-box to see what is there. By sending each one separately there's no chance of one suggesting something to the other. Then each one goes back to her seat, and writes the best menu she can concoct from the materials on hand, always taking for granted the use of eggs, milk, and other ordinary supplies. They do not have to know how to prepare all the things they put on their menus—not at all. That's not the point; for I make the class work that day the cooking of several of the dishes named. The point is to educate the girls' minds so as to see at a glance the possibilities of the materials on hand.

"The girl who has a mental vision of hash every time she looks at cold meat and potatoes, and who can see nothing but plain hash until she is definitely taught some other way of using cold meat and potatoes, is just the girl I am aiming to educate. I try to get her to associate cold boiled potatoes with cream of potato soup, flavored delicately with onion juice and celery; or I try to picture to her these cold potatoes transformed into a delectable dish of creamed potatoes.

"A girl of ordinary cleverness sizes up the relative values of the various left-overs. If there are too many vegetables, she combines two in one salad, or uses one in making soup. If there is too much fruit, she thinks out some way of using one kind of the fruit as a salad or a vegetable, leaving the rest to combine in some kind of dessert. The girl who makes things balance well shows really the best mental training, for the preparing of the materials can be learned afterward.

"One girl surprised me the other day by using the corn cut from four ears of cold boiled corn as the filling for four tomato shells. She topped the whole with nicely browned crumbs, thus using up a few pieces of stale bread and some old crusts.

"Another girl, who had an oversupply of fruit and a scarcity of vegetables, served us with fried bananas as a vegetable, and used half a grapefruit, an orange, and a few slices of pineapple in making a delicious fruit cup for dessert.

"Even a few spoonfuls of sour cream were utilized by one economical girl the other day in making a piquant salad dressing for shredded cabbage, while the other girls in the class had entirely overlooked the fact that there was any possibility in so small an item.

"After a few 'ice-box' lessons I find my class on the alert for new ideas in the way of entrees and all sorts of made dishes, and it is wonderful what good combinations they glean from what seem to be the elaborate concoctions served at hotels and restaurants."

—*Washington Post*.



M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

Missionary Volunteer Reading Courses

THERE is no assignment in this paper. The week of prayer has come. The members of the Reading Courses are invited to lay their books aside for this week (December 10-17), and spend the time usually allotted to this reading in personal devotion. Come apart from every activity possible this week. Stand still, and let the world run on in its restless, bustling race, while you get better acquainted with yourself and better acquainted with God.

It will be worth your while to be often alone with your Saviour. Let no one deceive you. When you kneel in prayer with the open Book before you, you are mingling with the truly noble men and women of the world; such as, Lord Shaftsbury, William Penn, Gladstone, Mary Lyon, Abraham Lincoln, George Müller, William Carey, Fidelia Fiske, and a host of other heroes and heroines. The Student Volunteers, whose organization has been instrumental in sending more than four thousand young people from college into foreign fields, have a special season of prayer each year. It is not the scoffer, who lounges on the street corners and laughs at religion, that helps to lift the world. No; real worth has its home in the religion of Jesus Christ. If we want that religion, we must live with him, and often meet him face to face in prayer.

M. E.

Books Young People Should Read!

"Taking Men Alive," by Charles Gallaudet Trumbull

THIS is a little book of 191 pages, full of helpful suggestions on methods of doing personal work. This art of soul-winning is a rare virtue, and the required equipment for such service must necessarily be varied. If you want to know how to meet men where they are and lead them to the Saviour, this book will help you. It is replete with illustrations from the experience of Henry Clay Trumbull, who for more than fifty years made it his aim to improve every opportunity for reaching the "one-soul audience." Order from the Review and Herald Publishing Association. Paper, forty cents; cloth, fifty cents.

"The Moslem World," by Samuel Zwemer

Islam is antichristian in its origin, character, and history, but it was never more aggressive and defiant than it is to-day. At a time when Christian people the world over are awakening to the needs of the unevangelized Mohammedan world, every one should know what Mohammedanism is, how it arose, what are the elements of its strength and its weakness, and what Christian nations have done and can do for Moslems. This book gives the story of the great Arabian prophet and the spread of his religion. It tells what Moslems believe regarding this life and the life to come. In a general view of the Moslem world, the social and moral evils of Islam are exhibited. The story of missions to Moslems is briefly sketched, and typical examples are given of what can and should be done to meet the present problem and peril in this day of opportunity. Order from the Review and Herald Publishing Association. Paper, thirty-five cents; cloth, fifty cents.

PRESIDENT LOWELL, of Harvard University, says the appreciation of scholarship among students at the present time is very low, that they honor "sports" more than they do "grinds." We hope that our own schools will be spared this unworthy ideal on the part of their pupils.



XII — Jesus Appears Again to the Apostles; at the Sea of Tiberias

(December 17)

LESSON SCRIPTURES: John 20: 26 to 21: 24; Matt. 28: 16.

MEMORY VERSE: "Blessed are they that have not seen, and yet have believed." John 20: 29.

The Lesson Story

1. "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." Though Thomas doubted, yet he loved his Lord, and Jesus gave him the evidence for which he asked. "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

2. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book [the Gospel of John]: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." We have the privilege of believing that Jesus came to this world and lived, died, and rose again, according to the testimony of those who saw the things recorded in the Bible. We may doubt like Thomas, but our loss will be great.

3. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Seven of the disciples were together by the Sea of Galilee one evening, where they must have been reminded of many of the wonderful things Jesus had done. "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus."

4. "Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." Jesus taught the disciples a lesson by telling them to cast their net on the right side of the boat, which was the side nearest to him. He wished to teach them that when his divine power was combined with their efforts, they would have success.

5. As soon as John saw the net filled with fishes, he said to Peter, "It is the Lord." When Peter heard that, he was so glad that he cast himself into the sea, and was soon standing by the side of Jesus. "And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread."

6. "Jesus saith unto them, Bring of the fish which

ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead."

7. Jesus taught the disciples by this miracle that if they would labor for him he would provide the things they needed for this life. Though he was so soon to return to his Father, yet he would be with them, and love and care for them still.

8. Jesus wished also to teach another lesson. Peter had denied his Lord three times after boasting that though all the others should forsake him, yet he never would. Jesus now gave him opportunity to confess his love for him before the disciples as often as he had denied him. The Lord does not excuse wrong in any one, and when we have injured others, we should confess that we have sinned.

9. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

10. Then Jesus walked away from the others alone with Peter to tell him of the things he would suffer for his sake. He said: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me."

11. "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." The Lord would have us anxious to know and do our own duty rather than watching to see what others are to do. Jesus is the only perfect pattern, and we should follow him.

12. Peter was crucified like the Lord, and it was in this way that his hands were stretched forth when he was old. When about to be crucified, he asked that he might suffer with his head downward, as he felt unworthy to die like Jesus. The love for his Saviour gave him faith and courage. John lived to be a very old man. He was banished to the Isle of Patmos, where the Lord revealed to him future events, which are written in the book of Revelation.

Questions

1. When did Jesus meet the disciples again? Who, that was absent before, was now with them? Were the doors open or closed when Jesus entered the room?

Where was he standing, when the disciples first saw him? What did he say? Repeat his words to Thomas. How did Thomas reply? Why did Jesus give him the evidence he asked? What should Thomas have done? What did Jesus say to him about seeing and believing?

2. What other things did Jesus do which are not recorded? Why is the record of what he did given us? What will be the result of believing him? What will be the result of unbelief?

3. Where did the eleven disciples go from Jerusalem? Who had appointed the time and place of this meeting? Mark 14:28. How many of the disciples met by the Sea of Galilee? What did Peter say he was going to do? What reply did the others make? What was the result of their toil that night? Whom did they see standing on the shore in the morning? What did the disciples not know?

4. What question did Jesus ask them? What did they reply? What did he tell the disciples to do? What promise did he give them? What was the result of their obedience? What lesson did Jesus teach by this miracle?

5. What did John say to Peter when he saw the net filled with fishes? What did Peter then do? How did the other disciples get to shore? What did they bring with them? What did they see when they reached land?

6. What did Jesus tell the disciples to do? Who drew the net to land? How many fishes were caught? How did the net stand the strain? What invitation did Jesus give the hungry fishermen? What did they not dare ask? What did they know? With what did Jesus serve them? How many times had they now seen him since his resurrection?

7. What did Jesus teach by the miracle of the fishes? How does he regard his children while he is in heaven?

8. How many times had Peter denied that he knew Jesus? What boast did he make before he denied him? What opportunity did Jesus now give him? What should we do when we have done wrong?

9. What question did Jesus ask Peter? What was his reply? What did Jesus tell him to do? What question did he repeat? Then what was he told to do? Repeat the rest of the conversation between Jesus and Peter.

10. What did Jesus then say to Peter?

11. As Peter walked with Jesus, whom did he see following? What question did he ask? What reply was given him? What should we learn from this?

12. How were the words of Jesus to Peter fulfilled? Did he again deny his Lord? Tell what you can of John's life. What did the Lord reveal to him? Where can we read of what he saw on Patmos?

PLACES: Jerusalem, Galilee.

PERSONS: Our Lord and his disciples.

MEMORY VERSE: John 20:29.

Questions

1. How long after the meeting with the disciples in the upper room did Jesus again meet with the eleven? Which of the disciples is especially mentioned as being present? What was our Lord's greeting to them? John 20:26.

2. What did he say to Thomas? What was his reply? What gentle reproof and lesson on the blessedness of believing did our Lord give? Verses 27-29.

3. Are all the miracles of Christ's life recorded? For what purpose are those written which are recorded? Verses 30, 31.

4. Where did the disciples now go? Matt. 28:16; note 1.

5. Where did Jesus first meet them? John 21:1.

6. As some of the disciples returned to Galilee, what strong desire took possession of them? What is said concerning the result of their work? Verses 2, 3.

7. Who appeared to them in the morning? What question did Jesus ask? What instruction did he give? With what result? Verses 4-6.

8. What did their success reveal? What did they immediately do? Verses 7, 8.

9. Relate what they found on reaching the shore. What followed? What command and invitation did Jesus give them? Verses 9-13.

10. How many times had Jesus appeared to them since the resurrection? Verse 14.

11. When they had eaten, what question did Jesus ask Peter? What was his reply? What did Jesus tell him to do? Verse 15.

12. What question did Jesus ask him the second time? The third? What was Peter's reply each time? Verses 16, 17.

13. How did Jesus indicate the death that Peter should die? Verses 18, 19; note 2.

14. What question did Peter ask concerning John? What reply did Jesus make? Verses 20-22; note 3.

15. What wrong understanding was obtained from Jesus' reply? Verse 23.

16. What is said of John's Gospel and the testimony which he bore? Verse 24.

Notes

1. The record alludes to a time when this appointment was made to meet the disciples in Galilee. It was doubtless on one of the occasions when Jesus met with the disciples. Jesus desired to meet with them again in the field of their early labors where some of his mighty miracles were wrought.

2. "The prophecy is a picture of Peter's strong, assertive action, going impulsively where he chose, just as a few minutes before he had girded himself and plunged through the shoal water to Jesus' feet. But in his old age he would stretch forth his hands in unwonted helplessness, perhaps to allow them to be fastened to the transverse beams of a cross; and the executioner would gird him, fastening him to the cross with cords; and he should be carried to death against his natural will, though glad thus to suffer for his Lord."—Peloubet's "Notes" on John 21.

3. "It was probably in impatience, as if John were intruding without warrant, that he asks, Lord, and what shall this man do? Perhaps, however, the question arose only from a natural curiosity to know his friend's fate, now that he knew his own. Christ rebuked Peter by the sharp question, If I will that he tarry till I come, what is that to thee? The rebuke was twofold. It implied Peter would better concern himself with asking what he should do than with thought about another's conduct—a lesson we all need to learn."—Peloubet's "Notes" on John 21.

THE YOUTH'S LESSON

XII—Jesus Appears Again to the Apostles; at the Sea of Tiberias

(December 17)

LESSON SCRIPTURES: Matt. 28:16, first clause; John 20:26 to 21:24.

LESSON HELPS: "Desire of Ages," chapter 85; "Spirit of Prophecy," Vol. III, chapter 17; *Sabbath School Worker*.

Every moment of resistance to temptation is a victory.—F. W. Faber.

The Youth's Instructor

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"Everybody's Lonesome"

THESE words whispered into the ear of a young girl, by a wise woman, are said to have wrought a wonderful transformation in the life of her to whom they were given. If we could each become possessed of the idea that all those about us are eager for a word of cheer and good will, and we should earnestly endeavor to supply them, we should certainly be less self-centered, and therefore more happy and more useful. Why not take the thought, "Everybody's lonesome," and keep it as our secret talisman?

Consider

THE word "consider" means to attend to diligently, to give careful thought to the matter in hand. This is one of the favorite words of the Bible. The prophet Haggai uses it five times in his short book of thirty-eight verses. "Consider your ways," he says more than once.

This has always been pertinent advice; but it is especially significant to those living so near the time of the finishing of God's work in the earth. "Consider your ways;" for this is no time to become infatuated with the pleasures of the world; it is no time to give oneself so to worldly pursuits that there is no time nor strength left for warning friends and neighbors of the coming conflict; and it is no time for continued procrastination.

The angels of God are represented as saying to one of the Lord's servants: "We have walked to and fro through

the earth, and, behold, all the earth sitteth still, and is at rest." This is no time for taking one's ease; it is time for intense activity. So let us heed the advice of God's prophet of old, and consider well our ways, lest we miss the priceless opportunity of helping to prepare the way for the coming of the King of Kings, our glorious Redeemer.

Read This

THE INSTRUCTOR for next week will give a list of the subjects for Missionary Volunteer society studies for 1911. Do not fail to notice it carefully. A leaflet is also being printed giving not only the subjects, but also the principal parts of each program, with helps and references. Price, five cents. All earnest Missionary Volunteer societies are anxious to do more aggressive work, and the leaflet containing the outline of studies for 1911 is an effort to help them in their noble endeavor.

The Morning Watch Calendar

It will give you a good morning thought.
It will invite you to meet your Master face to face before you meet the world.
It will remind you to place your hand in the Saviour's as you start out for the day.

It will give you one thought on your Sabbath-school lesson each day.

It will help you to form the habit of regular secret prayer and personal Bible study.

It will help you to give a reason for your hope of salvation.

It contains a table that will tell you when the sun sets on Fridays during 1911.

It will make an acceptable Christmas or New-year's gift for some friend or Sabbath-school pupil.

Save five cents somehow, and get a copy of the Calendar from your tract society. Persuade others around you to procure copies also. Do not fail to get this little daily reminder,—a guide to the path that leads to a life of spiritual power.

M. E.

A Question

HAVE you not concluded that you can make no better Christmas gift to your friends for one dollar than that of a year's subscription to the YOUTH'S INSTRUCTOR? A letter was just received at our office from a young man who claims that he has been converted and reformed by reading the last Temperance number.

"Come Out," "Come Out"

(Tune, "Stand Up, Stand Up for Jesus")

"Come out . . . My people." Rev. 18:4.
"Come out, . . . and be ye separate."
2 Cor. 6:17.

[This hymn has found much favor with the young people of Southern California, and we are glad that the author has permitted it to appear in the INSTRUCTOR, that all our Missionary Volunteers may enjoy it. If this great army of young people throughout the land should, on a certain Sabbath, as Sabbath, December 24, sing this hymn in their respective services as an invitation to their non-Christian associates, and as a pledge of renewed consecration on their own part, I believe responses of pleasure and approval would be sent direct to them from the courts of heaven. Why not try it?—EDITOR.]

Come out, come out for Jesus,
And show the scoffing world
You're not ashamed to own him,
To hold his flag unfurled.

Chorus:

Come out, come out for Jesus,
Let not your light burn dim,
But mid earth's gloomy darkness
Arise and shine for him.

Come out, come out for Jesus,
And never mind the cost;
Hereafter you will reckon
As gain the things you lost.

Come out, come out for Jesus;
Give no uncertain sound;
That whose you are may surely
Be known to all around.

Come out, come out for Jesus,
This is the winning side,
Although we have to wrestle
Against the wind and tide.

Come out, come out for Jesus;
Tell of the joy he gives,
And that it is worth living,
The life a Christian lives.

Ernest Lloyd.