

The YOUTH'S INSTRUCTOR

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No. 52

Together

"The road is too rough," I said;
"It is up-hill all the way;
No flowers, but thorns instead;
And the skies overhead are gray."
But One took my hand at the entrance dim,
And sweet is the road that I walk with him.

"The cross is too great," I cried—
"More than the back can bear,
So rough and heavy and wide,
And nobody by to care."
But One stooped softly and touched my hand:
"I know. I care. And I understand."

Then why do we fret and sigh?
Cross-bearers all we go;
But the road ends by and by
In the dearest place we know,
And every step of the journey we
May take in the Lord's own company.

— Anna Burnham Bryant, in *Christian Endeavor World*



MRS. MARY EDDY, leader of the Christian Scientist movement, died Saturday, December 3.

A METEOR fell at Hull, England, December 6, which passed through a group of stables, demolishing one of them, and shattering the roofs of five others.

SIR ERNEST CASSEL recently paid seventy-two thousand dollars for one gram of radium, which was purchased from the Austrian works at Jeachimthal, for experiments in the cure of cancer by the British Radium Institute.

IF one were to visit the temples at Kioto, Japan, he would see twenty-nine coils of rope made of human hair, each ninety feet long and nine inches in circumference. Several hundred years ago, the Japanese women sacrificed their hair to make huge ropes that were used in the construction of the temples. These ropes are highly prized and are guarded by the temple attendants day and night.

THE world's prize cow, Josephine, an eight-year-old Holstein-Fresian of the Missouri State College of Agriculture, is undergoing a test to determine how much milk she will give in a year. In the first six months of the present test she produced 16,834 pounds of milk. She gives enough milk a day to fill fifty-four quart bottles. It is estimated that her milk will produce a revenue of one thousand two hundred to one thousand five hundred dollars a year.

"TEN years ago every Baptist missionary in Shansi Province suffered martyrdom at Boxer hands. But in 1910 Messrs. Sowerby, Morgan, Edwards, and Broomhall—four Baptist missionaries in this same province—have been decorated by the prince regent with the Order of the Star of the Double Dragon."

THE United States is planning to build a twenty-nine-ton oil-burning dreadnaught, with internal combustion engines. "This is a much larger ship than its tonnage seems to indicate; for it will do away with the great boilers and engines and coal-bunkers of the old class, and give much more room. It will carry larger guns, and will not need so many men. It will be a far more powerful and effective battle-ship than the present type."

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"Stories from the Acts of the Apostles" and "The Shepherd King"

Two beautiful books for the little ones. The covers are handsomely lithographed, and each is profusely illustrated, representing various Bible scenes. The type is large, making it easy reading.

Price of each book, post-paid, 25 cents.

"Naomi, a Friend of Jesus"

This is a very interesting story of the child life of Jesus. The book contains thirty-five chapters, as follows: The Shepherd and His Daughter, The Journey to Bethlehem, The Angel's Visit to the Shepherd, The Presentation of Jesus, Naomi's Visit to Jerusalem, The Flight Into Egypt, Herod's Decree, The Return to Nazareth, The Passover, Where Is Jesus? At the River Jordan, Alone in the Wilderness, The Wedding, The Temple Scene, The Rich Pharisee, Jesus' Visit to Nazareth, A Visit to Capernaum, The Leper, Adah Writes Again, Eunice Healed, Benjamin's Resolve, At Nain, The King's Birthday, By Lake Galilee, From Death to Life, The Transfiguration, Benjamin's Story, The Guest of Martha and Mary, "Palm Branches," The Arrest, The Trial, At Calvary, Christ Is Risen, The Walk to Emmaus, The Ascension.

The book contains 128 pages, and is nicely illustrated. Price, 25 cents.

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Up Where the Light Shines



ON the island of Ceylon and in some parts of Asia a strange plant grows. To find it the traveler must plunge deep into the forests, which in that part of the world grow so thick that on a clear day it is impossible to see the sunshine when standing beneath the branches of those mighty giants of the woods. Coming up out of the earth, this plant, with the seeming instinct of everything in nature, sets out for the blue sky it somehow feels is overhead.

On through the shadows the plant climbs. By and by it catches hold of one of the lower branches of the tree with its fast-twining tendrils, and pulls itself up a little higher. Now the ascent grows easier. On and ever on the plant mounts, until at last it has reached the highest branch of the tree, and touches the clear air overhead.

And now a strange thing takes place. All the way up through the dark not a single bud or blossom shows itself on the climbing plant. All its strength has been given to growing the stalk and to pushing onward toward the sunshine; but when at last the farthest height has been reached, away up on top of the plant a bud forms. Soon the bud begins to open. Then the beautiful, soft, silky curtain is thrown back, and a lovely flower comes to grace the life which has come up through the shadows.

Sometimes it seems to us that our lives have more of shadow than they ought. We grow sad and perhaps unhappy over it. We are inclined to think that we are somehow not treated just right. We have tried so hard to be good and kind and true; and yet that friend over yonder appears to have a great deal easier time than we do. He has everything heart could wish. No shadow clouds his sky. Why is it? We do not understand it.

And just because we do not understand all that comes to that life, we are not fit to be the judge of its happiness or its real success. If it were possible for us to look behind the curtain, who knows but we might be very thankful that our life is just as it is?

But this is the lesson of the beautiful plant of Ceylon: Keep climbing on through the darkness until you reach the light, and there open the petals of your life for blossom and for fruitage.

Nor will it be as long as you think before that glorious day will appear. God gives strength for the work of life-building. He sees the hope in the heart. He knows the earnest purpose which is stirring you on, and he will make it possible in his own time for you to rise above every hindrance, and come out at the place where the light of heaven will kiss your cheek and the dews sift down softly upon you.

The stout heart will break down every hindrance. Think of that plant fighting its way up through the darkness. It could not help climbing. Something in its heart kept it true to its longing for the bright blue sky up yonder. It made everything work to the furtherance of its purpose. Was there a knot or a piece of rough bark within reach? It felt about till it had a firm hold upon it and drew itself up a bit higher. Did

the limb of a tree come out of the trunk so that it could twine itself about it? That was the thing it used next. So upward and ever upward it felt its way till the sunlight came in sight.

Take hold of the hard things with a grasp that can not be shaken off. Turn the seeming obstacle into a round of the ladder. No lesson is so hard that it may not be the stepping-stone to a vantage-ground higher than you ever stood on before.

Everybody loves the young man and the young woman who tug hard at their load, and never know the meaning of failure. The one we like to help along the way is the one who bears up bravely, always singing a song and smiling through the midst of the clouds.

And stop now long enough to think that it is the climber that keeps on till the sunshine comes that bears the bud and the blossom and the fruit. All the rest drop out on the way and never come to anything. Beaten in the race. Lost somewhere on the way up. That has a sound we do not like. O, no! Far better to hold fast till the last hard thing has been conquered, and we lift up our heads in God's own blue sky! We can do it. Let us do it.—*Edgar L. Vincent, in Wellspring.*

The Congressman's Daughter

SOME years since, a young woman, remarkable for her maturity and good sense, daughter of a distinguished lawyer and member of Congress, was placed in a young ladies' boarding-school in the neighborhood of Boston, Massachusetts. Her unaffected manners and sprightliness of character soon attracted the attention of many of the young ladies, who were very attentive to her, until one day they inquired of each other the occupation of their fathers.

This young woman, perceiving the drift of their inquiries, gave them to understand that her father was a shoemaker. (He was owner of a large shoe manufactory.) Many of them were horrified at her origin, and a change was at once perceptible in their conduct toward her. She, however, though fully understanding them, remained quiet.

Later, the father of the young woman visited the school. As he was a fine-looking man, and the principal and others treated him with especial deference and respect, the pupils inquired of their instructor who he was. On learning that he was the father of Miss H., and a member of Congress, they were chagrined, and immediately attempted to renew their attentions as formerly; but it was too late. Miss H. looked on their conduct with such contempt that they were obliged to keep at a respectable distance, while those who had treated her with kindness, without regard to her father's supposed occupation, were ever after her favorites.

May the time soon come when modest worth will be the standard of respect, whether the individual is rich or poor, learned or unlearned, a member of Congress or a humble shoemaker.

ARTHUR V. FOX.



Above the Clouds in Java

TUESDAY, September 20, we left the mission home at Soember Wekas, en route for Lali Djiwa, the meaning of which is, "Forget your soul." Lali Djiwa is situated nine thousand feet above sea-level. This is the highest point in Java where a residence is to be found.

I had been advised to try that altitude, with the hope of curing the malarial fever. A gentleman had erected, some fifty years ago, a home at the foot of a ridge of mountains twelve thousand feet high, for the express purpose of ridding himself of malaria, which bade fair to take his life. Certain doctors refused to further prescribe for him, saying it was useless, he could not live long. After spending two weeks at Lali Djiwa, the fever entirely left him. He remained there for seven months, and the fever never troubled him again. He died finally of old age.

We began the mountain ascent about eight o'clock in the morning. Our ponies climbed the steep places like goats. Our little Elva rode horseback, with a coolie leading her pony half-way and her father the rest of the way, as the coolie gave out. For two hours we climbed up, up, up. A false step on the part of our horses would have hurled us into the ravine below, but heavenly protectors were on each side of us. The end of two hours brought us to a mountain spring, where we rested our horses. On starting again, we were compelled to walk a little distance on account of the precipitous rocks. We reached a point where, on looking back, a most beautiful view met our gaze. Spread out in the sparkling sunlight of a tropical morning lay a hundred villages half hidden in the shadow of cocoanut palms and bamboos. The green rice-fields interspersed with fields of golden corn drew one's mind forward to that Beulah land which is soon to burst upon our wondering gaze. Then there will be no sorrowful note struck. Now, as our eyes rested upon the beautiful scene spread out beneath us, an undertone of sadness fell upon our hearts. Here were millions who must be reached with the everlasting gospel, which is to prepare a people from among the Javanese to stand on the sea of glass before the throne of God. Who would be sufficient for this work? How few the laborers!

We again mounted our ponies, and began the other half of the journey,—over rocks, up the mountainside, through the tall, sweet grass, until we found ourselves in another world and atmosphere. The wind sighed through the tall fir trees, and bracken covered the mountains. No sound broke the awful stillness except the horses' hoofs and the measured panting of the faithful beasts. I began to wonder if there were any end to be reached; but, seeing my pony contentedly pulling at the long grass, some of which measured seven and a half feet high, I concluded that the end was not far off. After four and a half hours' hard riding we came in sight of the homestead Lali Djiwa, and, being quite stiff and already cold, we were glad enough to find ourselves at the journey's end.

Those of my readers who have been in the highlands of auld Scotland, would, if here, imagine themselves back again on the heath- and bracken-covered moun-

tains. Sighing fir trees surround the house, and large beds of clover perfume the cold, frosty air. Hundreds of bushes of heavily blooming cabbage rose trees add to the fragrance; and, as one searches about for some new thing, faint odors of heliotrope greet the delighted senses.

The climate at Lali Djiwa compares favorably with the end of autumn in New Zealand. The air is always sharp and bracing. The usual dampness of plains, even at an altitude of two thousand four hundred feet, is unknown here. As the sun drops behind the towering mountains, the clear, frosty air makes one's blood dance through one's system, and a new lease of life is received. It is necessary to wear woolen underclothes all day, and on retiring at night three or four hot-water bottles and six blankets form the bed's company. Even then, ears and noses become stone cold long before morning. Ice covered the water three or four times while we were there, and one morning it was two and one-half inches thick. Frost continues for several hours after sunrise.

The place is delightful, to say the least, and we feel very thankful to our Heavenly Father for this cold change after two years in the Java field. We appreciate it all the more because it means a lengthening of our stay in Java, which is such a needy mission field. And also it would seem disastrous after such strenuous study of three languages, and much expense to get here, to leave it so soon on account of malaria. This is no sickness to be lightly treated, and we feel all the more thankful because God has turned the tide in our favor. I have not had fever now since the day we went to Lali Djiwa, which is twenty-four days ago; whereas I was having it every two or three days, and had been for several months. This is a great cause for thankfulness on our part, and we feel ready to face the next two years with renewed courage and strength, trusting for the greatest of all blessings,—souls for our hire from the stronghold of Mohammedanism.

The outlook for the work in Java is encouraging. Some from among the worshipers of Confucius are taking their stand for the message, and there even seems to be a going in the tops of the mulberry trees, as far as the Javanese are concerned. While at Lali Djiwa, my husband was able to have Bible studies with the old Javanese manager, who evinced some interest.

Pray for Java. Souls are to be saved as a result of your prayers and gifts. Pray much, and give more than ever.

LILY M. THORPE.

Native Burial in Basutoland

TO-DAY a Mosuto man was buried only a few rods from our mission station. Knowing the family, we offered our assistance, and were asked to conduct a short service. This we did.

As he was of a heathen family, some of the burial rites may be of interest. A grave was dug four feet deep. In the side of one end a dome-shaped hole about two feet across was dug under the surface soil. This hole was really the grave. After death the body is tied in a squatting position, as if sitting on the ground with knees near the chest.

Several men carried the body on a large cowhide to the grave. The body was completely wrapped in a second cowhide, and in this squatting position was placed in the hole, facing the east—the rising sun. Then the binding cords of grass rope were cut, and the

opening into the hole closed up with stones, and all covered with earth.

To dig the grave a portion of the stone fence of the family cattle kraal was torn down, and the grave dug directly under where it stood. This is the Basuto custom. When the grave is filled, the fence is rebuilt over it.

Nearly all native houses have courts made of long reeds around the front. A part of this was torn away, and the body carried through the gap, as "the door is for living people only to pass in and out."

In these heathen burials various kinds of seeds are buried with the body, "so they may plant them wherever they go after death." How Satan's lie, "Ye shall not surely die," has spread over the earth! But truth is having some influence even upon the heathen; for nothing was buried with this man.

Poor people! dying without hope, when Jesus says, "Come." Thousands all around us are without the blessed hope of salvation through Christ. As we see these things, and think of God's mercy to us, how it should fill us with renewed zeal to do all we can in the Master's strength for those who know not God and his love.

H. C. OLMSTEAD.

Leribe, Basutoland.

A Good Woman Who Lost Her Saviour

THE Bible gives a startling illustration of how easily good people may lose Christ. Mary and Joseph and their child Jesus went up to Jerusalem to the Passover. When the parents returned, they somehow lost Jesus. They were good people, and they were with good people, and yet "they, supposing him to have been in the company, went a day's journey." Luke 2:44.

It is easy to backslide in a Christian institution, or in a Christian community, or in a good church, because each one supposes that Christ is somehow in the crowd; so one does not have to exert one's self individually to be in personal touch with him.

Dear reader, have you lost Christ because you supposed him to be in your family or in your crowd? Mary and Joseph did nothing especially wicked; they merely occupied their time with gossiping and visiting with their friends and kinsfolk—nothing particularly bad—but they lost their Saviour. Have you done the same thing?

Then they tried to find "him among their kinsfolk and acquaintance." They could not find Christ so easily. They had to go back where they lost him. "And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him." It took only one day to lose him, but it took three days of anxious search to find him. It is a sad waste of time to lose Christ—four days thrown away!

Some of you who are reading these words may be on your first day's journey after losing your Saviour, and you have not missed him yet. Wake up and discover if it is so, and begin at once to search for him; for you are losing time traveling without him. And you will find him when you search for him with all your heart. See Jer. 29:13.

DAVID PAULSON, M. D.

"No man ever said that he began to serve God too young."



"I Will Arise and Go to My Father"

IN the fifteenth chapter of Luke are three parables which are closely related. They each illustrate the same precious truth. In the first the Saviour describes the man who has one hundred sheep. One of them strays away and is lost. He leaves the ninety-nine and goes out in the mountains, never abandoning the search till the lost is found. Bearing it upon his shoulders, he returns rejoicing, and calls upon his friends and neighbors to rejoice with him. "I say unto you, that likewise joy shall be in heaven over one

sinner that repenteth, more than over ninety and nine just persons, which need no repentance."



While the hearts of his listeners were tender with the contemplation of this picture, the Saviour gave another parable. He describes a woman having ten pieces of silver, who having lost one, lights a candle, sweeps the house, and searches diligently until the money is found. Doubtless these parables appeal with equal force to different classes, and many

other hearts are touched as he repeats, "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Then follows the parable of the prodigal son. While the leading points in the three parables are the same, there is one striking and important characteristic of the first two which is apparently omitted from the third.

- | | | |
|--|------------------------------------|-----------------------|
| 1. The lost sheep. | 1. The lost coin. | 1. The lost boy. |
| 2. The shepherd who cherishes his sheep. | 2. The woman who values the money. | 2. The loving father. |
| 3. Seeking and finding. | 3. Seeking and finding. | 3. |
| 4. Rejoicing. | 4. Rejoicing. | 4. Rejoicing. |

Why is it that the man seeks for the lost sheep, and the woman searches for the missing money, but no one goes after the wandering boy? Is this so written as a gentle but thrilling rebuke to us, because we are ever more ready to labor and sacrifice for temporal gain than for souls? Are we not more willing to traverse hill and valley, field and flood, to save our sheep, than to struggle over the mountains of sin and through swollen streams of sorrow, suffering the pain of compassion and intercession, to save the prodigals?

Does not the interest of the woman, and her diligent search for the silver, illustrate our nature and practise, while the perseverance and determination, the victory and rejoicing, represent our Saviour?

While this is true, there is yet a deeper, sweeter lesson hidden from view in the parable of the prodigal son. This young man's brother knew where he had been, and spoke with scorn of his profligate life. Did not the father know as much of his wandering boy? Had he not followed the devious pathway through those terrible months with tender solicitude, sending—secretly, perhaps, as he had opportunity—words of kindness and invitation to return? And had not the prodigal's heart smote him bitterly at each time the gentle, pleading message came, bringing up visions of the old home and the gray-haired father, with loving eyes and aching heart? And at the last extremity of his sinful and misspent life, did not the prodigal say in his heart, "My brother and my old friends may despise me, but I know from the messages father has sent that he loves me still, and will receive me with open arms?"

Though these details are omitted from the parable, surely we are compelled in justice to our loving Father to supply them, and to see in their very omission an invitation to look up into the lovely face of the Author of the parable, and see in him the special Messenger of the Father, sent to demonstrate his matchless love, and by his life and death for us, compel us to arise and go to our Father.

The Story of the Prodigal

A certain man had two sons. The younger of them said to his father, "Father, give me the portion of goods that falleth to me." Such a request showed his discontented state of mind. Desiring to be one's own master is the beginning of all sin. "And he divided unto them his living." The father did not do anything to restrain or punish his son. He left him to sow and then to reap. "And not many days after the younger son gathered all together." Here we see the prosperous prodigal; for, remember, he was as much a prodigal the moment he turned his back on his father as when later he was feeding swine. "And took his journey,"—a man reaches the depths of ungodliness by stages; it is a journey. Some travel more quickly than others, but all arrive at the same dark destination. "Into a far country," far from his father, from home restraints, from good influences, he went, "and there wasted his substance with riotous living." When men forsake God, they turn to selfish gratification, which wastes the substance, destroys the body, and debases the mind and heart.

"And when he had spent all, there arose a mighty famine in the land." This famine was the external cause of the prodigal's return. God allows human circumstances to hasten the consequences of sin. Miseries are often messengers he sends after his wandering children. "And he began to be in want." He had gotten all the world could give him, and then found himself in want. This is the main point. When the wandering sinner *feels* his *want* he must either despair or repent. "And he went and joined himself to a citizen of that country." The young man who sought freedom from his father's control came into abject dependence upon a stranger. "And he sent him into the field to feed swine." He would not live with his father; now he was compelled to live with swine. He who will not be a son to the Heavenly Father must be a slave to the devil. "And he fain would have filled his

belly," but even then he would not have satisfied his hunger "with the husks which the swine did eat." The swine were better off than the prodigal, because husks did nourish them and they got their fill. He sold himself to the devil, and all he secured in return was husks. "And no man gave unto him." With all his banquets and rioting, he had not gained one true friend.

"And when he came to himself,"—a brighter day began to dawn after the terrible night. He said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" His will took him away; his wants brought him back. Any motive that brings you home to God through faith in Christ is a blessed one. "I will arise and go to my father, and will say unto him, Father, I have sinned against



heaven, and before thee." He acknowledged that he was without excuse, and showed a proper appreciation of the nature of his sin—first against God; then against his father. "And am no more worthy to be called thy son: make me as one of thy hired servants." He went out as a son. He would be glad to return as a servant. It is the glory of the gospel that is the refuge, the last resource, of the broken-hearted. "And he arose, and came to his father." How much it meant!—a long, weary journey to face, without means; the humiliation of confessing his sins, and taking the position of servant,—but true repentance was willing to face all this.

"But when he was a great way off, his father saw him," before he saw his father. Love is far-sighted. Even the eye of faith is dim compared with the eye of God's love. "And had compassion;" no depths were too low for the father's love to reach. "And ran"—so God is *in a hurry* to welcome the returning prodigal. Slow are the steps of repentance, but swift are the feet of forgiveness. "And fell on his neck, and kissed him." The Scotch call this "The Parable of the Wonderful Father." There are many such sons, but not always such a father.

"And the son said unto him, Father." The most obvious sign of his repentance was the recognizing of his father as father. "I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring

forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found." Heaven rejoices when one poor waif comes shrinking back to the Father. "And they began to be merry." We are not told that they ever left off. The conversion of a soul is enough to make everlasting joy in the hearts of the righteous.

MEADE MAC GUIRE.

Sweetbrier

NOT long ago, on an excursion in the woods, I picked up a branch of sweetbrier and hid it in my dress. I soon forgot what I had done, but all day long I smelled a spicy fragrance. Every woodland path had the same sweet odor. Even the rocky cliffs and caves breathed perfume. I was surprised to notice that as I met different people with all kinds of wild flowers and ferns, all woodland treasures had the same kind of fragrance. On the boat, as we sailed homeward, I thought, "Some one is taking home a quantity of sweetbrier; for the air is full of it."

Late at night, when I took off my dress, I was surprised to find the sweetbrier tucked in my bosom. All day long I had carried near my heart the sweet perfume which I had supposed came from others. "How good it would be," I said to myself, as I closed my tired eyes, "if I could carry such a sweet spirit in my breast that every one whom I met would seem lovely!"

It made me think of the legend of the potter who

found a lump of clay which was as fragrant as a rose. Even after the vase had gone through the fire, it held its delicate perfume.

"What makes you so sweet when the other things of clay have no odor?" cried the potter.

"I lay at the foot of a fragrant rose, and her sweetness became mine," answered the vessel of clay.

There is a legend that the room in which Mary spilled her precious ointment never lost its fragrance. It is certainly true that all deeds of love linger in the memory of those who are helped long after the material benefit has passed away. Some people are so happily constituted by nature, so physically well and joyous of disposition, that they can not help being sweet. How to keep sweet with delicate health, or when living with uncongenial people, is the problem. But it can be done. The love of God hidden in the heart will sweeten the soul's atmosphere, as the sweetbrier did the air around me, and diffuse its fragrance everywhere.

I read this the other day, which impressed me greatly: "I would as soon think of putting strychnine in the water as poisoning any one's mental atmosphere with complaints and groanings." As if we did not all of us sometimes put the poison of complaints into the ears of our friends! I often think of Charles Kingsley's little song:—

"Be good, and let who will be clever;
Do noble things, not dream them all day long;
And so make life, death, and that vast forever
One grand, sweet song."

—Our Young Folks.

Methods of Study—No. 2

D. D. FITCH



YOU may not be able to graduate as a physician, but it is essential that you should understand the underlying principles of the care of your body. So with a knowledge of the Word; you may not be called to take up the ministry, nevertheless, your eternal happiness depends upon your having well fixed in mind the underlying principles of the Word.

There are certain things that must have consideration if one is to reap the highest benefit from one's study of the Bible. Among these are prayer, the conscience, reverence, purpose, determination, environment, and the physical condition. We should always approach the consideration of the Word in a prayerful spirit; and the mind should be free from condemnation. "The indulgence of one known sin will cause weakness and darkness, and subject to fierce temptation."

The Word should be appreciated with reverence, and never should it be referred to or quoted in a careless manner. While visiting the home of friends, I at one time carelessly placed something upon a Bible, and was rebuked for it by a girl of sixteen. The lesson this taught me has remained with me, and since then I do not recall a repetition of the act. If we as young people could learn to regard with more sacredness the Word, the house of worship, the hour of prayer, we would be less liable to wander from the fold.

We should put into our study of the Word the same earnest determination that we do in other endeavors; and our purpose in study should be to find for ourselves

and others convincing evidence of the right position to take.

Our physical condition has much to do with the study of the Word. You well know that with a throbbing headache or a distressing stomach, it is difficult to derive benefit from any study. After a hearty meal, even of properly prepared food, it is almost useless to endeavor to apply the mind. For this reason we should on Sabbath, a day when all should find some time to study, partake lightly of food, eating in a proper manner only that which is readily digested.

To receive the best good from study, we should be where quiet reigns and fresh air is abundantly supplied. The enemy will do his best to environ us with conditions tending to interfere. We should do the best we can to control these conditions, and then forge on, regardless of those we can not control, not waiting for the ideal. Little danger may be feared from over-application, if all of nature's laws are complied with as they should be.

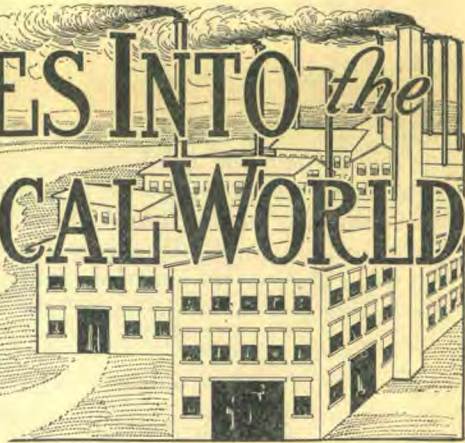
Blazing the Way

Those who have had experience in traversing the virgin forest, realize the importance of blazing the path if they wish to travel the same road again. So I believe that, as we find precious fruit in certain portions of God's great forest of truth, it is pleasing to him for us to set up an altar, to mark, as did Jacob, the spot where we receive a vision of things spiritual. This blazing, or marking, need only be continued until the ground becomes familiar, and the path well beaten

(Concluded on last page)



GLIMPSES INTO *the* CHEMICAL WORLD



The Earth's Atmosphere—No. 7

Weight, or Pressure, of the Air Illustrated



SIMPLE experiments reveal the pressure of the air as well as more elaborate ones. Fill a glass with a smooth rim full of water and then press a postal card or a piece of paper that extends an inch or two beyond the rim of the tumbler, down upon the top. Holding the glass with one hand, place the palm of the other over the paper so as to hold it in position, quickly invert the tumbler, and remove the hand that holds the paper. The card will not drop off, because the upward pressure of the air on the bottom of the card is greater than the downward pressure of the water in the glass.

Again, take a baking-powder can. Fill the bottom full of small holes made by a very fine nail; make one hole in the top, which must fit tightly. Immerse this piece of apparatus in water. The water will run in at the bottom, and the air will leave at the top. As soon as the can is filled, place a finger tightly over the hole in the top, and remove can from the water. Now lift the finger, and streams of water will escape from all the small holes in the bottom. Atmospheric watering-pots made upon this plan were used several centuries before Christ. The magic bottle now used by conjurers is also based upon the principle of the watering-pot. "This bottle, says Mr. Houston, "consists of a bottle of sheet iron, inside which are five separate bottles, arranged as shown in cross-section on the right-hand side of the accompanying figure. These bottles are filled with a different liquid by means of a small funnel. Their openings into the mouth of the large bottle are left uncovered. The openings, however, at the bottom communicate with openings on the sides of the large bottle by means of small tubes, as shown. These openings can be closed by the four fingers and the thumb of one hand.

"When kept closed by the fingers, the bottle can be inverted without any of the liquids escaping, a fact which the exhibitor declares proves that there is nothing in the bottle. He asks any one in the audience to call for some particular kind of drink, say a sherry, champagne, soda-water, or milk, and then, raising the finger or thumb from the opening to the bottle con-

taining a colored liquid most nearly resembling the liquid called for, he lets the liquid escape from the particular vial containing that liquid."

If you should place your hand over a tumbler, and then by means of an air-pump exhaust all the air from the tumbler, your hand would be held so tightly against the tumbler by the pressure of the air above that you could not remove it. A delegation of Indians to the capital city of our nation was once being entertained by some citizens who, wishing to impress the Indians with the magic power of the white man, asked the chief to put his hand upon a hand-glass, as described in the preceding sentence, telling him that "the white man's magic would so powwow the hand as to prevent him from lifting it. With a contemptuous smile for the white man who could believe such nonsense, the Indian confidently placed his hand on the hand-glass; but when the vacuum was created, he found to his horror that he was unable to free himself. At last, losing his accustomed stoicism, he cried out in terror for his companions to help him, which, indeed, they were ready to do, flourishing their tomahawks, and rushing toward the white man who was thus wickedly casting this spell over their chief. And it was with great difficulty that they were dissuaded from wreaking a summary vengeance."

If two smooth, plane pieces of glass are held under water and one slid upon the other, then removed from the water, it will be very difficult, if not impossible, to separate the two pieces by pulling one directly from the other. This, too, you know, is because the air has been driven from between the two pieces, but presses heavily upon the outer surfaces.

Another interesting experiment is to take a thin board, longer than it is wide, such as woolen cloth is wrapped on in a dry-goods store, and lay this on a table, with a little more than half of it projecting over the edge of the table. Then spread an unfolded newspaper over the table, allowing it to cover up the end of the board on the table. Smooth the paper down so as

to drive out as much of the air beneath it as possible. Then stand away from the table a short distance, and give a quick, hard downward rap on the projecting part near its end. The pressure of the air upon the



surface of the paper makes it impossible for you thus to dislodge the board from its place upon the table.

The leather sucker from which boys get so much sport, owes its sticking qualities to the downward pressure of the air, the air beneath having been driven out when the sucker gained its hold on the rock or board. The principle of the sucker enables the ivy to cling to the wall. It aids the tree-frog, octopus, cuttlefish, leech, and certain kinds of fish, in progression or in adhesion.



THE SUCKER

The pressure of the air affects the boiling-point of water. It is difficult, if not impossible, at certain high altitudes to cook potatoes, though all the while the water they are in may be boiling. The air, we know, is not so heavy at high altitudes, so the boiling-point of water must be lessened by the decrease in the weight of the air. Experiments with barometers have proved this to be true.

Making Water Boil by Applying Cold

A novel experiment, and one which never fails to interest one who does not at once understand the principle underlying the phenomenon, is to take a small bottle, one perhaps that will hold two ounces, and fill it about two thirds full of water. By means of a folded paper around the neck, hold it over an alcohol lamp or gas jet until the water has boiled very freely. Remove from the fire, and insert a wet cork that fits very tightly. Now invert the bottle and immerse the entire rim in water. Take a wet, cold cloth and wipe over the bottom of the bottle, and the water will begin to boil again; put on more cold water, and it will boil faster. The phenomenon readily shows that the decreased pressure decreases the boiling-point of water. Before the cork was inserted, the steam from the boiling water drove out the air from the bottle. Then when the cork was inserted, the part of the bottle not containing water contained steam. The application of cold to the bottle condensed the steam, and so lessened the pressure on the water, and it began to boil. Further application of the cold water condensed still more of the steam, and the water continued to boil. So long as a vessel of water is left open to the air, the water can not be made hotter than the boiling-point; but if it is covered tightly, so the steam is compressed, the boiling-point is raised by the increased pressure.

THE
"FOUNTAIN
IN VACUO"

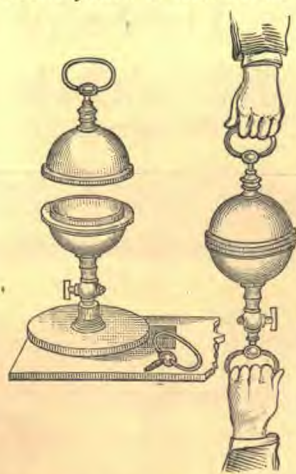
Compressed Air

The air ordinarily exerts a pressure of fifteen pounds to the square inch upon your body, which contains about seventeen square feet of surface. There is, then, on the surface of the body, a pressure of more than thirty-five thousand pounds. If the air could be exhausted from your chest while it was freely admitted to your back, the muscles and bones of the back would collapse.

Now this weight, or pressure, of the air may be greatly increased by compressing air. Some guns employ air at a pressure of three thousand pounds to the square inch, and can throw a dynamite projectile sev-

eral miles. A steel shell weighing one thousand pounds and containing six hundred pounds of dynamite, has been discharged by compressed air to the distance of nearly one mile and a half. Torpedoes are projected from submarines by means of compressed air.

By directing a stream of compressed air containing particles of sand, emery, or chilled iron against exposed surfaces, holes can be readily cut through glass, stone, or even through hard iron or steel. This is called the sand-blast process of cutting "designs in glass, holes or ornamental fretwork in sheets of glass or marble; cleansing the surfaces of castings of iron or other metal; sharpening files; cutting carvings or inscriptions in relief on stone; cleansing the surfaces of marble, granite, or brick buildings; removing old paint or dirt from iron-works, etc." Compressed air may be used also for painting or whitewashing bridges, cars, or cases; for cleansing carpets, curtains, and upholstered furniture; and for driving tools. There are pneumatic hammers which give more than fifty blows a second. These are used for heavy chipping, calking, or for riveting, and also for sculpturing. "Until recent years it was often extremely difficult to remove



MAGDEBURG HEMISPHERES

fossils from their encasement of rock without breaking or destroying them. Dental engines and electric mallets were employed in some laboratories, but their efficiency was limited. Pneumatic tools are now, however, employed with great success." Pneumatic drills do much of the hard work in blasting and drilling. In the Cobalt mining district of Canada there is an extraordinary power plant which supplies four thousand cubic feet of air under a one-hundred-pound pressure per minute to the Cobalt camp. "It is sold to mining companies and other concerns at Cobalt, in the same manner as gas and electricity are sold in other communities." The foundations for quay walls, dock entrances, and piers for bridges are often sunk to the required depth by means of cylinders or caissons, from which water is excluded by forcing in air at a high pressure. A similar system is used in tunneling through water-bearing strata. This method was used in tunneling under the Hudson River for the Pennsylvania Railway tracks.

Divingbells supplied with compressed air are used for removing rock from harbors. Compressed air carries our mails from one part of a city to another. New York has a system of pneumatic tubes the carriers of which weigh nearly fourteen pounds each, hold about six hundred letters, and travel at the rate of thirty miles an hour. For industries using a great number of bottles daily, machines are now used for cleansing the bottles, ten thousand being washed in ten hours. Compressed air is used for drying the bottles.

(Concluded next week)

A BEETLE, an insect with hard wings like the "June-bug," weighing a pound, which was captured by the Roosevelt expedition, has been placed in the Smithsonian Institution. Beyond the fact that it is a member of the Coleoptera order, the exact species is not known.

CHILDREN'S PAGE

Who Is a Coward?

Who is a coward? who?
The boy who can not bear
A hasty word, a scornful look,
A thoughtless jest, a damaged book,
Whose selfish spirit can not brook
The play he may not share.

Who is a coward? who?
He who would rather fight
Than own that he is in the wrong,
Or curb his wild, unruly tongue;
Who rather would be fierce and strong
Than kind, and just, and right

Who is a coward? who?
The boy who never craves
For grace to help him to refrain
From taking God's own name in vain,
But idly follows in the train
Of Satan's willing slaves.

Who is a coward? who?
He who dares not refuse
To join in every evil way
With those who seek to lead astray;
The boy who is ashamed to pray,
Afraid the right to choose.

— The American Boy.

The Story of a Pet Owl

THIS all happened when I was a lass of ten years. My father, mother, and myself lived on an old plantation on the Ravanna River, near Charlottesville, Virginia. I was a lonely little girl, without brother or sister or playmate. But I had a great love for animals and pets of all kinds.

While out on a hunting trip one day, my father called my attention to an immense owl, sitting high up on the dead limb of a tree. He fired and killed her, and in falling she struck squarely on her nest, that had been entirely concealed from view by leaves. Down, down she came.

When I ran to pick her up, I found two little yellow, downy puff-balls of owls under her body. One had been killed by the fall, but the other seemed lively and well. I put him in my bosom and took him home. For days the poor little owl cried for its mother, but finally grew reconciled to me. I fed him for weeks with tender bits of raw meat, chicken, worms, and mice. I had to forage lively sometimes to satisfy Tandy's enormous appetite; for he grew rapidly.

Soon he learned to know me and love me. Wherever I went, Tandy followed me, in short, awkward jumps, with somewhat the actions of a parrot. When he could fly, we romped together. Such a quick jump as he could give when he saw a poor little field-mouse, used to be a source of surprise to me. When he grew tired, or the sun was too bright, he would give a little, "Who, who," and jump upon my shoulder, and stick his head under my sunbonnet. His long, sharp talons often hurt me, but I could not bear to put him down. When I rode my pony three miles to town for the mail, Tandy always flew along over my head, and when tired would light on the horn of my saddle, and ride like a big baby.

As he grew older, I fastened him in the basement at night, and let him catch mice. He kept the cellar free from all such pests. I always locked the windows; for his feet were so strong that he could open

any door or window that swung on hinges or that was fastened by a button. During the day he often flew away to the forest, and I was afraid he would join other owls and never come back. But if I went out on a hill and called, "Who, who, Tandy," he always answered me, "Who, who," in his deep guttural; for he was now a grown bird, over a year old. If he was ready to return, he always called twice, and then I saw his immense brown wings, shining in the sun, coming toward me.

I often dropped down in the tall grass and hid; for Tandy could not see very well in the daytime. He would fly right over me, go on to the house, and light on a tree and call. He would keep up his "who, who-ing" until I answered him, and then he would be angry and sit up high on the tree and pout because I had fooled him. I would lie down under the tree and wait. Finally, down he would fly, and come walking up, in his comical parrot fashion, cuddle up beside my face, and bite my ears, and whisper his "Who's" in my face.

When I found dead chickens in the coops, I gave them to him. He would never eat one, or take it in his beak, but hold out one big claw for it, and hop off, dig a hole, and bury it, and come back for more. At some time when no one saw him, he dug them up and ate them.

For hours we used to lie under the trees, Tandy sleeping, with one eye open, rubbing his head against my cheek, and talking his bird language to me, while I told him all my dreams. He was my confidant in my little childish woes. He understood it all, I thought then; for no little girl of ten years ever had a more lovable pet than Tandy, or a stranger one. I think he must have been an unusual owl; for I never heard of another like him.

When he was two years old, he acquired the bad habit of stealing young chickens, and this was finally his undoing. I tried to reason with him, and he seemed sorry; but the very next time a nice chicken came near,



out went his mighty foot, and one squeak was all the poor little chicken ever knew. Its life was crushed out like a bubble. I always tried to keep him fastened after dusk; for that was his time to steal. He certainly "loved darkness rather than light."

One unfortunate night I sent a Negro servant to fasten Tandy in the basement, and she failed to lock the window. That night my father had caught some two dozen broiler chickens, and had them put into a crate to send to market early the following morning. The crate was left near the basement window. During the night Tandy opened the window, came out, and pulled off the slats of the crate. He entered it, and killed every chicken. He took only one out, and ate that on top of the crate.

My father arose early. When he went out to the crate, Tandy sat there blinking his big eyes at the rising sun, greeting my father with his usual good-morning of, "Who, who."

This was too much for my father; he decided that Tandy could live no longer.

Even yet I feel my eyes moisten in remembrance of all Tandy was to me. Often and often I cried myself to sleep over the loss of my pet. And at night, when I heard other owls hooting, my heart ached for Tandy. I never loved another pet as I loved Tandy.—*Portia B. Thompson, in Our Dumb Animals.*

The Unfailing Word of Prophecy

WHILE Dr. Cyrus Hamlin was in Constantinople, soon after the Crimean War, a colonel in the Turkish army called to see him, and said:—

"What proof can you give me that the Bible is what you claim it to be, the Word of God?"

Dr. Hamlin evaded the question, and drew the officer into conversation, during which he learned that he had traveled a great deal, especially in the East, in the region of the Euphrates.

"Were you ever in Babylon?" asked the doctor.

"Yes; and that reminds me of a curious experience I had there," replied the visitor. He then related the following account of his visit to the ancient capital of the world:—

"I was very fond of sport, and having heard that the ruins of Babylon abounded in game, I determined to go there for a week's shooting. Knowing that it was not considered safe for a man to be there except in the company of several others, and money being no object to me, I engaged a sheik with his followers to accompany me, for a large sum.

"We reached Babylon, and pitched our tents. A little before sundown I took my gun and strolled out to have a look around. The holes and caverns among the mounds that cover the ruins are infested with game, which, however, is rarely seen except at night. I caught sight of one or two animals in the distance, and then turned my steps toward our encampment, intending to begin my sport as soon as the sun had set.

"It was my surprise to find the men striking the tents. I went to the sheik and protested most strongly. I had engaged him for a week, and was paying him most handsomely, and here he was starting off before our contract had scarcely begun. Nothing I could say, however, would induce him to remain.

"'It isn't safe,' he said. 'No mortal flesh dare to

stay here after sunset. In the dark, ghosts, goblins, ghouls, and all sorts of things come out of the holes and caverns, and whoever is found here is taken off by them, and becomes one of themselves.'

"Finding I could not persuade him, I said, 'Well, as it is, I'm paying you more than I ought to, but if you'll stay I'll double it.'

"'No,' he said, 'I couldn't stay for all the money in the world. No mortal flesh has ever seen the sun go down on Babylon and lived to tell the tale. But I want to do what is right by you. We'll go off to a place about an hour distant, and come back at daybreak.'

"And go they did, and my sport had to be given up."

"As soon as he had finished," said Dr. Hamlin, "I took my Bible, and read from the thirteenth chapter of Isaiah: 'And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged.'

"'That's it exactly,' said the Turk, when I had finished, 'but that's history you have been reading.'

"'No, it's prophecy. Come, you're an educated man. You know that the Old Testament was translated into Greek about three hundred years before Christ.' He acknowledged that it was.

"'And the Hebrew was given at least two hundred years before that?'

"'Yes.'

"'Well, wasn't this written when Babylon was in its glory? and isn't it prophecy?'

"'I'm not prepared to give you an answer now,' he replied; 'I must have time to think it over.'

"'Very well, do so, and come back when you're ready, and give me your answer.'

"From that day to this I have never seen him," continued the doctor; "but what an unexpected testimony to the truth of the Bible in regard to the fulfillment of prophecy did that Turkish officer give!"

—*Record of Christian Work.*

The Snow Blanket

ALL Northern farmers know the value of a good covering of snow upon the ground in winter, but until recently nobody appears to have measured the heat-storing properties of the blanket furnished by nature to protect buried seeds when the January frosts are gripping the air. Monsieur Hjelstroem supplies the lacking information as the result of experiments made by him in northern Europe. He finds that a dense coating of snow only one centimeter in thickness is thirty times as effective as a sheet of iron in preventing the escape of heat, and more than fifty times as effective as a sheet of copper. Even a covering made of a mixture of clay and sand is only one seventh as effective as snow in retaining heat.—*Youth's Companion.*

THE CHILDREN'S COOKING CLASS

CONDUCTED BY D. D. FITCH

Salads — No. 14

ALL green vegetables that are dressed with acid, salt, or oil, and eaten raw, are classed with those cooked vegetables which are served with salad dressing, and are known as salads. There are also certain preparations of fruit known as fruit salads. Whether raw or cooked, the material from which the salad derives its name is usually sliced, diced, or shredded, and should never be combined with the salad dressing until both it and the dressing are cold. When one has mastered the art of preparing the various dressings, the remainder of salad-making is readily learned. There are many different dressings, but we will consider only five. The first of these is —

MAYONNAISE DRESSING.—For the preparation of this dressing, the following ingredients will be required: One egg yolk, cooking oil, lemon juice, and salt.

All of these should be cold, and the mixing should be done in as cool a room as possible. You will need a round-bottom bowl and a batter-whip.

The oil should be in some receptacle from which it can be poured in a very fine stream. A tin can with one side pinched to form a nose is very desirable.

Drop the egg yolk into the bowl, add a pinch of salt, and stir it well in with the batter-whip. While constantly beating, begin to add the oil, drop by drop. Continue this until the mixture has become quite thick, then add a few drops of lemon juice to thin it down, then more oil to thicken it. Continue this process of thinning and thickening until you have a sufficient amount of the dressing.

One quart of mayonnaise may be made of one egg yolk. Two yolks, however, will give the preparation a deeper yellow color.

After one is well started in adding the oil, it may be introduced faster than at first, but care should be constantly exercised not to add it too rapidly.

If at any time the dressing should curdle, start over again with a clean bowl and clean batter-whip and another egg yolk, using the curdled dressing as if it were oil. This is a secret which many cooks have not learned, and one by which much material can be saved that otherwise would be lost.

When through combining ingredients, there should be a dressing that will heap up on a spoon as soft butter would. Empty it into a porcelain bowl, and set in a cool place until time to serve the salad, when it should be mixed with the other ingredients, and served without unnecessary delay. Sufficient mayonnaise may be made at one time to last several days, as it keeps well.

FRENCH SALAD DRESSING.—This dressing is much easier to prepare than the mayonnaise, but is not so popular, nor is it possible to utilize it in as many salads. It is chiefly used in watercress, lettuce, tomato, or cabbage salad. For its preparation we will need three tablespoonfuls of oil, one tablespoonful of lemon juice, a pinch of salt, and one-fourth tablespoonful grated onion. Mix all together, beat well, and then stir into the salad.

NUT SALAD DRESSING.—Nut butter, two dessert-

spoonfuls; hot water, one-fourth cup; lemon juice, one-fourth cup; salt; egg yolk, one.

Add the water, a little at a time, to the nut butter so there will be no lumps. Now add the salt and strained lemon juice. Cook this in a double boiler until it is thick. It may be cooked more quickly on top of the stove in a shallow pan if it is stirred constantly with a pancake turner. When done, remove from the stove, stir in the beaten egg yolk, and cool.

FAVORITE SALAD DRESSING.—Butter, one and one-half dessert-spoonfuls, or oil, one-fourth cup; flour, one heaping dessert-spoonful; lemon juice, one-fourth cup; egg yolk, one; water, one-fourth cup.

Heat the butter or oil in a saucepan, add the flour, and stir well, but do not allow it to brown. Now add the lemon juice and water, which should have been heated. Stir well, and allow to cook for a few minutes; then add the salt and egg yolk. Beat well, remove, and cool.

GOLDEN SALAD DRESSING.—Fruit juice, preferably pineapple, one-fourth cup; lemon juice, one-fourth cup; eggs, two; sugar, one-third cup; corn-starch, two teaspoonfuls.

Beat the eggs in the inner part of the double boiler, then add the lemon, fruit juice, and sugar. Set the boiler into boiling water, and allow to cook until the mixture thickens, stirring occasionally with a pancake turner. Now add the corn-starch, which has been rubbed smooth with a little cold water. When this has cooked until it is transparent, it is done, and should be removed from the stove and cooled.

Next week the lesson will tell how to combine the various dressings with the body of the salad.

A Japanese Story

THE story is told in Japan that the king's son on one occasion fell into a stream, and was washed along out of sight, and given up for lost. But far down the river he struggled upon a bank, at the entrance of a little cavern. There was no means of escape, and there he stayed day after day, until he was finally rescued by some one who passed in a little boat.

Far up that river a native came day after day, and cast small loaves of bread upon the water, which passed down the stream. When asked why he did so, he said he did not know, but he had a feeling that some one in hunger would find the bread, and live, and be saved.

When the king's son was rescued, he was asked how he managed to live. He replied that when almost dead for want of food, he saw little white objects floating on the stream; they drifted near enough to be reached; and, finding that they were bread, he ate, and thus life was sustained.

The king sent out men to search both sides of the river until they found the humble native who had cast his bread upon the waters. He gave him a home, rewarded him with treasures, and laid at his feet the very best he had.

I think it will be this way when we shall appear before our great King. He will not have to search; for he knows now which of us are casting our bread upon the waters for those who are far away in the land of darkness; and he knows just how many are saved by the humble efforts we are putting forth. Our duty is simple; it is to do what he tells us to do, and leave the rest to him.—*Selected.*



M. E. KERN

MATILDA ERICKSON

Secretary

Corresponding Secretary

Society Study for Sabbath, January 14

The Way to Christ, No. 1 — "God's Love" and "the Sinner's Need"

LEADER'S NOTE.—We hope your society will appoint some one to review briefly, at each meeting, the Morning Watch texts for the week. Intersperse the parts on the program with some good music. The Bible reading need not occupy more than twelve minutes. The pages indicated in the program refer to this paper unless otherwise stated. Plan to reserve a few moments for members to give expression of their gratitude for God's love. At every meeting have reports of work done. It might be well to give five or ten minutes each week to one of your committees to report their work and to speak of their plans. For instance, let the periodical committee report this week, and the Christian Help band the following week. Be sure to notify each committee in time so that there will be no excuse for failing to report.

Program

Scripture Drill (Review Morning Watch texts for the week).

Bible Reading.

Reading (Selections from "Steps to Christ," chapters 1 and 2).

An Eight-Minute Talk — "The Story of the Prodigal." See page 6.

Reading — "I Will Arise and Go to My Father." See page 5.

Bible Reading

1. What was the physical, mental, and spiritual condition of Adam and Eve at creation? Gen. 1:26-28, 31.
2. Describe their surroundings. Gen. 2:8, 9, 15.
3. What wonderful privilege did they enjoy? Gen. 3:8, 9.
4. What was lost by this disobedience? Gen. 3:17-19, 22-24.
5. How did this affect the human race? Rom. 5:12.
6. Could not men go to heaven regardless of their fallen nature? Rev. 21:1, 2, 27.
7. How impossible is it for man to save himself? Jer. 13:23; note.
8. When humanity was thus cut off from heaven and utterly lost, what did God do? John 3:16.
9. When did Jesus give his life for us? Rom. 5:8.
10. What parable did Jesus give to illustrate our needy condition and our Heavenly Father's love? Luke 15:11-24.

Note

Since man fell while enjoying the inestimable advantages of physical and mental perfection, perfect environment, and personal association with God and the angels, it is only reasonable to believe that he could never hope by his own efforts to regain what he had lost while living in a sin-cursed earth with physical, mental, and moral powers blighted, and an impassable gulf between himself and heaven.

"Whoso shall take a step toward God,
'Mid doubt and darkness dim,
'Will find God come a thousand leagues
In fadeless light toward him."

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 12: Review of "Successful Careers"

Test Questions

NOTE.—The book may be used in answering these questions.

1. What events considered in this book make the

following dates important: 1732, 1793, 1809, 1831, 1844, and 1869?

2. Name the authors of the following quotations: —
(a) "Give me liberty or give me death."
(b) "Sense is preferable to sound."
(c) "My goods, not my principles, are for sale."
(d) "There is nothing in the universe I am afraid of, but that I shall not know and do all my duty."
(e) "I had rather be right than president."
3. Give one characteristic of the author of each of the foregoing quotations.
4. Judging from these biographies, what do you consider some of the chief essentials to success which we may all possess?
5. Write a short paragraph on (a) a great statesman, (b) a noted explorer.
6. Write a paragraph on (a) a famous inventor, (b) a philanthropist.
7. Tell how the truth of Prov. 16:9 is shown in many of these biographies.
8. How does the influence of reading reveal itself in the lives of (a) Chalmers, (b) Webster, (c) Kitto, (d) Grant?
9. Cite five persons whose biographies prove that poverty is no barrier to success.
10. Mention five biographies which have been especially helpful to you. Tell why.

Junior No. 3 — Lesson 12: "How the World Is Clothed," Pages 292-316

Test Questions

NOTE.—Try to locate all places mentioned in this week's reading.

1. Mention three kinds of gems that are even more expensive than the diamond.
2. What element found in many kitchen utensils is also found in rubies and some other precious stones?
3. Where are the best sapphires, emeralds, and opals found?
4. Where do the choicest rubies come from? Where is jade found, and by whom is it much prized?
5. What is the topaz? the emerald? the ruby? the amethyst? the sapphire? the opal? the garnet?
6. How are pearls formed? Find one Bible reference that mentions the pearl.
7. Name some of the different-colored pearls, and tell where they are found.
8. Describe the manner in which oyster pearls are obtained in the Gulf of Bahrein; in Torres Strait.
9. For what are oyster shells used?
10. What is amber, and where is it found?
11. What do savages use in place of buttons? How did the Greeks and Romans fasten their clothes?
12. When did buttons first come into prominent use?
13. Into what three classes are buttons divided? Of what different materials are they made?
14. Describe briefly the process of manufacture.

A Book Young People Should Read

"How We Got Our Bible," by J. Patterson Smyth

IN these days when critics are so boldly attacking the Gibraltar of truth, it is of interest and profit to know just how we obtained our Bible in its present form. The sources, as well as the ancient manuscripts and the different versions and revisions, are considered in this little book. It is worthy of a careful reading, and will help you to appreciate the worth of that Book of books which is "the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter." Order from the Review and Herald Publishing Association, Takoma Park, D. C. Price, in cloth, fifty cents.



I — The Ascension

(January 7)

LESSON SCRIPTURE: Acts 1: 1-26.

MEMORY VERSE: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

The Lesson Story

1. It is supposed that Luke, "the beloved physician," wrote the book of Acts. It gives the history of the early days of the church, following especially the labors of the apostle Paul. The book of Luke and the book of Acts were alike addressed to Theophilus, a name which means a lover of the Lord.

2. Luke was an eye-witness of the ministry of Jesus on earth. He was a physician and a minister of the gospel, and had "perfect understanding of all things from the very first." He also labored and traveled with the apostle Paul, and remained with him during his last trial, when he was condemned to die.

3. In his Gospel, Luke wrote concerning all that Jesus did and taught "until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen."

4. Jesus appeared to his disciples many times after his resurrection. "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

5. Now that Jesus had risen from the dead, the disciples thought the time had surely come when he would establish his kingdom on earth; so when they were all together, they asked him this question: "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

6. Jesus turned the thoughts of his followers from an earthly kingdom to the promise of the Holy Spirit, and the great work given them to do, by saying: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

7. These were the last words Jesus spoke before he ascended to heaven. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

8. "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey," that is, about two miles. "And when they were come in, they went up into an upper

room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

9. By confessing and putting away their sins, and by strong faith and earnest prayer, the disciples were prepared to receive the Holy Spirit. Those who desire this priceless gift now must seek it the same way.

10. While assembled together, the disciples selected one to take the place of Judas among the twelve. Peter stood up before the believers, of whom there were about one hundred twenty in Jerusalem, and related how Judas guided those who took Jesus, even though he was numbered with the twelve. With the money he received as a reward for his iniquity, and which he afterward returned to the priests, a field was purchased which was named, "The field of blood."

11. Judas died a revolting death. After hanging himself, he fell headlong, and "burst asunder in the midst, and all his bowels gushed out." His history had been foretold in the sixty-ninth psalm, and from this Peter quoted when he said: "Let his habitation be desolate, and let no man dwell therein: and his bishopric [office, or charge] let another take."

12. Then Peter said: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias."

13. But the disciples felt that they were unable to make such an important choice, so "they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

Questions

1. What book do we now begin to study? Who is supposed to have written it? What profession did he follow? What does this book contain? To whom is it addressed? What does this name mean?

2. What had Luke formerly known of the life and words of Jesus? With whom did he afterward travel and labor? How long did he remain with this apostle?

3. To what time does the record of the book of Luke reach? What did Jesus do before ascending to heaven?

4. What kind of proof did Jesus give his disciples that he is risen from the dead? What is the meaning of "infallible"? How long was he seen of them after his resurrection? Of what did he speak? What did he command them not to do? For what were they to wait? From whom had they received the promise? What did he again promise them?

5. What did the disciples think Jesus would now do? What question did they ask him? What did he reply?

6. To what did Jesus turn the thoughts of his followers? What did he say they should receive? When was it to come? What work was given them? Where were they to bear witness?

7. Repeat the last words Jesus uttered on earth.

As the disciples listened and beheld, what took place? What hid Jesus from their sight? Where were they looking, as Jesus went up? Who stood by them? Who were these men? What question did they ask the disciples? What did they promise? How will Jesus come the second time? Repeat the memory verse.

8. To what place did the disciples then go? From what mountain did Jesus ascend to heaven? How far was it from Jerusalem? Name the apostles who assembled together. What did they continue to do? Who besides the eleven were present?

9. In what way did the followers of Jesus prepare to receive the Holy Spirit? How may we receive this great gift?

10. To what matter did the disciples attend while assembled together? Who stood up to speak concerning it? How many believers were present on this occasion? What did Peter relate to the company? What was done with the money Judas received for betraying his Lord? What was the name of that field?

11. Describe the death of Judas. Where is his history foretold? What verse did Peter quote?

12. What did Peter say should be done? What fitness must a man have for this work? How many persons did the disciples select? Give their names.

13. What did the apostles feel unable to do? How did they get wisdom? What did they ask the Lord to show them? In what way was their prayer answered?

8. What promise was made to the disciples just after the ascension? By whom was the promise made? Verses 10, 11.

9. What, then, will be the manner of Christ's second coming? Verse 11; Matt. 24:30; 1 Thess. 4:16; Rev. 1:7.

SEASON OF SUPPLICATION

10. Who tarried in Jerusalem, and in what place? Acts 1:13.

11. What did they do? Verse 14.

12. If this course was necessary for those who received the "former rain" what should those do who expect the "latter rain"?

CHOOSING AN APOSTLE

13. What became of Judas Iscariot? Matt. 27:5, 7, 8; Acts 1:18, 19.

14. To what scriptures did Peter refer concerning the treachery of Judas and the appointment of his successor? Verses 15-17, 20; Ps. 69:25; 109:8.

15. What did Peter suggest should be done? Acts 1:21, 22.

16. Who was chosen, and how? Verses 23-26.

Notes

1. No attempt will be made in these lessons to give exact chronological data for the various events. Chronologists are not agreed. The events of this quarter's study begin with the ascension of Christ, and extend to the great persecution that followed the death of Stephen. The former event we understand to have occurred in A. D. 31. The New Standard Dictionary gives the date of Paul's conversion, which occurred during the persecution referred to, as A. D. 34.

2. "That the author of the book of Acts is the same as that of the third Gospel is evident from several considerations: from the address to Theophilus, and the reference to a previous treatise similarly addressed; . . . from the strong resemblance in the style of the two books; from the parallelism particularly noticeable in the description of the shipwreck in Acts and the storm on the Sea of Galilee in the Gospel; from intimations, slight and yet noticeable, of the author's knowledge of disease and his use of medical terms; . . . and from the fact that Luke, who describes himself as the traveling companion of Paul even to Rome itself, is several times referred to by Paul as being with him in Rome. . . . That the author of both is Luke is the universal testimony of antiquity."—*Abbott's Commentary, Acts*.

3. This book has been spoken of as "The Second Part of the Acts of Jesus." The following references show this to be true: Acts 3:6, 16; 7:59; 9:5-34; 10:13, 14; 12:11; 18:9; 23:11. The book has also been called the "Acts of the Holy Spirit."

4. What precious seasons must have been the interviews of the disciples with their risen Lord during those forty days. Doubtless he explained many things to them which they could only understand in the light of the resurrection, and endeavored especially to make plain the part they were to act in making him known to the world.

5. A Sabbath day's journey was, according to the Talmud, two thousand cubits, or three fourths of a mile.

THE YOUTH'S LESSON

I—Ascension of Christ; Tarrying at Jerusalem

(January 7)

LESSON SCRIPTURE: Acts 1:1-26.

LESSON HELPS: "Testimonies for the Church," Vol. VIII, pages 19-23; *Sabbath School Worker*. (Those who have the old volumes of the "Spirit of Prophecy," now out of print, will find Volume III a lesson help through all the quarter.)

PLACES: Bethany and Jerusalem.

TIME: A. D. 31; note 1.

PERSONS: Jesus, apostles, and disciples.

MEMORY VERSE: Acts 1:11.

Questions

PROMISE OF THE FATHER

1. Who is the author of the book of Acts? What was his purpose in writing? Acts 1:1; Luke 1:3; note 2.

2. Of what had he formerly written? Acts 1:1, 2; note 3.

3. How long was Jesus on earth after his resurrection? What did he do during this time? Verse 3; note 4.

4. What did he direct his disciples to do, and what was promised? Verses 4, 5.

5. What question shows that the disciples still clung to their national hope? What was Jesus' answer? Verses 6, 7.

6. What did he promise them that was far better? Verse 8.

7. From what place and under what circumstances did Jesus ascend? Luke 24:50, 51; Acts 1:9, 12; note 5.

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Consecration

READY to go, ready to wait,
Ready a gap to fill;
Ready for service, small or great,
Ready to do His will.

—Phillips Brooks.

A Correction

By mistake Mr. Ernest Lloyd was given credit as author of the poem that appeared on the last page of the *INSTRUCTOR* bearing date of December 6. Mr. Lloyd regrets this oversight, as it would seem to make him guilty of plagiarism. He selected and arranged it as a song for the Missionary Volunteers, but desired no credit as author. The mistake was made at this office, and is one of those not easily accounted for, as it was known that Mr. Lloyd did not send in the poem as an original production.

The Morning Watch

"WAITING for the Promise," is the subject of the Morning Watch texts for the first week in the new year. You are, I hope, learning from these texts better how to wait for the promise of the Holy Spirit. We must have that Spirit if we succeed in Christian living. Save yourself and as many others as possible from the sad fate of the young woman whose experience was recently related in the *Christian Herald*. "When I first came to this church," said the pastor, "we had meetings every night for six months, and scores joined our church. One young woman attended all the services but the last three. She listened, and was often taken into the church parlor by the women and pleaded with, but she resisted the appeals. We were within three nights of closing services, and I stood right under the reading-desk. We were half-way through the prayer-meeting, when I heard some one walking rapidly down the church, and saw the young woman making her way to the lobby door. A voice spoke so distinctly to me, 'Go and speak to her once more.' I walked very softly, opened the door gently, and saw the young lady standing on the top step. I hesitated, not knowing what to say. She was looking up at the moon shining brightly, and I heard her say in subdued tones, 'O God, for six months thy Spirit has been striving with me, but it is no use; I can never give up the balls, and I never, never, never will give up the card-parties.' She stood there as if a conflict was

going on in her soul, and kneeling down she prayed the most awful prayer I ever heard. It seemed to chill the blood in my veins. Her prayer was this: 'Holy Spirit, from this hour do let me alone; let me have my own way.' She got up, and went down those steps. She never attended another meeting, and five weeks after passed into the eternal world."

Remarkable Definitions

DR. J. A. IVEY, in the *Christian Index*, gives these definitions of Christian doctrine:—

"Justification—a change of state; a new standing before God.

"Repentance—a change of mind; a new purpose toward God.

"Regeneration—a change of nature; a new heart from God.

"Conversion—a change of conduct; a new life for God.

"Adoption—a change of family; a new relation to God.

"Sanctification—a change of service; a new separation unto God.

"Glorification—a change of condition; a new home with God."

Methods of Study—No. 2

(Concluded from page seven)

—by finger-marks. Then we can be entrusted to act as guide, inviting and escorting others, that they may partake of the sweets of these precious fruits.

We should not wander aimlessly about the garden of the Lord, or we shall, by not visiting certain portions, fail to see some of its beauties. We should have some plan whereby we may frequently search all of its innermost recesses. Thus we shall be able to produce our "strong reasons." Isa. 41:21.

If in traversing a forest we should find a mine of gold, we would certainly mark the spot and the paths leading to it. Why should we not, then, mark the mines of truth that we discover, so that we may again visit them and dig deeper for the hidden treasures. I have heard of a minister who said that the only marks in our Bibles should be finger-marks. That may be good advice for ministers, but I am sure the marks in our Bibles help us who are younger to travel the paths which are not so well beaten as they should be.

We should take great pride in marking our Bible, remembering that it is one of the sacred things entrusted to our care. We should be more ashamed to be seen with a mutilated Bible than with unkempt clothing. Pencil marks soon become blurred, so it is better to use a fine-pointed pen and good ink. A ruler, the edge of which is slightly raised, is quite essential.

Instead of underlining each line, one may place a line under the verse or verses, and another over them, carrying the line out into the edge of the margin. Between these lines one can carefully print one or two words expressing the principal thought, and also the citation of a related text. Thus, beside John 14:3 could be placed a citation to 1 Thess. 4:16; beside the latter, Rev. 1:7, and so on. One can then give a Bible reading without having visible notes; and, once prepared, it is always ready for use.

To know where to get my starting text, I have adopted the plan of placing on the fly-leaf of my Bible the subject, and the number of the page on which the beginning text is found.