

The YOUTH'S INSTRUCTOR

Vol. LIX

January 17, 1911

No. 3

No Time to Pray

"No time to pray!"

O, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"

'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"

Must care or business' urgent call
So press us as to take it all
Each passing day?

What thought more drear
Than that our God his face should hide,
And say, through all life's swelling tide,
"No time to hear!"

— *Selected.*



THE Gideon Society has placed fifty-three thousand Bibles in American hotels during the past year.

HENRY MARTYN, the great missionary to India, said: "I have been long in kindling my torch. Now let me burn out for God!" Ought not many of us to say the same thing?

By a comparison of governmental reports on the wars of the world and authoritative reports on alcohol, it is shown that alcohol is ten thousand times more destructive of life than war.

AN ostrich egg weighs from three to four pounds, and is equal to two dozen hen eggs. A fresh egg is worth twenty-five dollars, and it requires thirty-five minutes to boil one. Some ostriches have been known to live to be seventy-five years old.

ACCORDING to statistics compiled by the Chicago *Tribune* from twenty-three States, the shooting season of 1910, which closed on November 30, cost one hundred thirteen lives; the loss of life in 1909 was eighty-seven. "Mistaken for a deer" and "shot by a companion" are the usual causes assigned. Michigan heads the list with twenty-seven killed.

"THE number of persons burned to death in the United States each year by the parlor-match is between eight and nine hundred, and the property loss more than ten million dollars. The parlor-match is the common variety which can be ignited upon any hard surface, as distinguished from the safety-match, which can not ordinarily be ignited except upon the box in which it is sold. Denmark and Switzerland absolutely prohibit the use of parlor-matches."

"AT the beginning of the nineteenth century there was not a college in the world open to women. Hundreds, coeducational and otherwise, now gladly receive them. In 1800 there were not a hundred women engaged in factories in the United States, and their employment in other lines, except as seamstresses, primary teachers, and domestic servants, was exceptional. To-day over five million women are engaged in business and professional occupations."

Don'ts for Prospective Ministers

AN English paper gives the following as part of the charge delivered at an installation by a Detroit pastor:—

Don't study without prayer.

Don't pray without study.

Don't feed people with unbaked dough.

Don't tell all you know in one sermon.

Don't put the hay too high in the ricks.

Don't offer sentimental confections or intellectual shavings.

Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.

Don't be so broad that you can float nothing but intellectual chips on your shallow stream.

Don't scold.

Don't mistake length for profundity, or brevity for wit.

Don't lash the back of a sinner instead of the back of sin.

Don't offer to other people manna which you have not tasted yourself.

Don't imagine your sermons to be a revelation, or anything but the text to have "Thus saith the Lord" written across it.

Don't let your harp have only one string.

Don't be a vendor of nostrums.

Don't try to make bricks without straw.—*The Expositor*.

Fast and Pray

JAN. 21, 1911, has been set apart by the General Conference Committee as a day of fasting and prayer. The purpose of this day is "to lead all our people to study our situation and responsibilities as they are at this time, and to make united, earnest supplication to the Lord for the help we need."

Always Doing His Best

A WORKMAN who had broken his hammer, came to Madean, the hammer-maker, and asked him to make for him the best hammer in the world.

"Perhaps you will not pay the price," said Madean.

"Yes, I will," answered the workman.

The hammer was made, and proved so satisfactory that another workman who was greatly pleased with it, also ordered one like it. The foreman of the shop in which the men worked, noting the superior quality of the new tools of his men, went to Madean and asked:—

"Can you make me a better hammer than the two you made for my men?"

"No, I can not," answered Madean, "for whenever I make a hammer I do my very best."—*Selected*.

Fatal Aviation Accidents

JOHN B. MOISSANT, one of the most famous of American aviators, was fatally injured by the falling of his aeroplane near New Orleans, Louisiana, on the last day of 1910. Arch Hoxsey, at Los Angeles, California, was killed on the afternoon of the same day and in about the same way as Moissant. These two deaths made the week's aeroplane fatalities number six. Public attention had been directed to these two aviators because of their recent daring feats. Moissant, finding himself without an aeroplane at the Belmont Park aviation field, New York, purchased one from a friend for four thousand dollars, and within ten minutes started on his flight around the Statue of Liberty, winning the prize of ten thousand dollars; and Hoxsey had during the week of his death set a new world's altitude record of 11,474 feet.

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The Youth's Instructor

VOL. LIX

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No. 3

Itinerating in China—Notes by the Way

MYRTIE B. COTTRELL



OCTOBER 26.—Mr. Cottrell and I, with a Chinese evangelist and three canvassers, left Chang-sha on a small steam-launch. We went down-stairs into the little cabin, but found it crowded with Chinese, many of whom were smoking; so we sought a seat outside on the small deck where we could eat our lunch.

On this trip we discovered a new occupation by which the Chinese can collect a few pennies. A man provided with a long pipe, matches, and tobacco, goes around to each person, asking him to have a smoke. When he finds one who wishes to smoke, he puts a little tobacco in the pipe, lights it, and the person takes one puff; the burned tobacco is then taken out, replaced by fresh tobacco, and the individual takes another puff. This process is repeated four or five times, and then he goes on to seek another customer.

We reached Siangtan, thirty miles distant, about dark in a pouring rain. Our luggage was slowly carried off to a hotel known to our Chinese. I was asked to step into a sedan-chair, while the rest rode in jinrikishas to the hotel. Siangtan was the last place on this trip where we found jinrikishas, the use of this vehicle being confined to the more nearly foreignized parts of China. We found that the landlord and the landlady of the inn where we were to stay had known the truth, having studied at Chang-sha, but had given it up, though they say they still believe it. They did all they could to make it pleasant for us, allowing us to use one of their reception-rooms for meetings. We were given a fair-sized but dark, windowless room as our sleeping-room. Under our beds and all around the sides of the room, was stored their winter's coal; but as the room had only a dirt floor, we could hardly say that the coal detracted from its cleanliness. The only light for the room from the outside came through a little skylight in the top of the roof. We were on the first floor, so in order for us to have the benefit of the skylight they had not covered the top of the room but left it open, and all the guests rooming up-stairs were free to come and look down into our room at will.

There were three Chinese beds in our room, but on one of them were piled about fifty cowhides. They said if we objected to having them in the room they would remove them, which, on account of the odor, we were glad to have done. We placed our two folding cots on top of the Chinese beds, and put up our mosquito nettings,—not so much to keep out mosquitoes as to protect ourselves from the enormous spiders and insects. I saw a spider in this place with legs three inches long, I am sure.

October 27.—After eating our breakfast and holding morning worship with the Chinese, we put on our rubber boots, and started out to call on some of the interested ones. The first place where we called was a humble little home, but I was impressed with the housewifely tact in making it comfortable and clean (for Chinese). Here we met two women, the younger of whom seemed especially interested, and I found myself wishing that I might remain in their home a

few days and teach them more of the gospel. They served us with tea, and we visited awhile. We told them of the meeting that evening, invited them to the Bible school we hope to hold in Chang-sha, and went on to the next place. All the places we visited were the homes of Christian people.

One lady, a widow, was engaged in the occupation of making gold-leaf. She had many Chinese hammering it out. We invited this woman to come to Chang-sha for the Bible school, but she looked amazed, and said she had not been out of her own city since her husband died, about thirty years before. At all these places we were entertained in much the same way, always bringing tea (or hot water poured over two or three tea-leaves), with a few cakes, nuts, or candies.

In the afternoon many women came to see the "foreign woman," our beds, and our way of living. I had the privilege of telling the gospel story to one bright woman who had never before heard it. Then some of the neighbors invited me to come and see them. They were a well-to-do class, with large, fine homes. How they did enjoy talking with me, and asking me all sorts of questions; such as, "Your honorable name?" "How old are you?" "Where did you come from?" "Where are you going?" "How many years have you been in China?" "In your country, are the people all rich?" "Do you work?" "Do you bind your waist as we have heard the women of your country do?" "Does not that practise injure a woman's health?" "Do foreign children feed on mother's milk, as Chinese babies do?" (They have heard that foreign babies were brought up on cow's milk given to them from a bottle.) "Do you have cats, rats, dogs, hogs, cows, and horses, in America, as we do here?" "Are they larger than ours?" "Do you make your own clothes?" "Are you not cold?" They came and examined my clothes, felt of my hands, and said, "See how much whiter her hands are than ours." All this is not very pleasant, but as by this time one has satisfied the curiosity a little, one can begin to ask them if they ever heard the story of Jesus, and then tell them the gospel story, and that Jesus is coming again; that they ought to serve him and our Heavenly Father instead of their images. We can tell them that the practise of binding either the waist or the feet is not good, and that they would be happier and have better health if they would cease the practise of foot-binding. In the evening we held a service, and went to our boat.

October 28.—O, how thankful we are for this good boat on which we expect to live for two weeks! It is new and clean. Our room in the middle of the boat is large enough so we can have our cots in it, and have a table, our food boxes, and oil-stove, and is high enough in the middle so we can stand erect without bumping our heads. It has five small windows and two doors, so we have plenty of ventilation, though we do not dare to sleep with the doors open at night on account of the abundance of robbers on the river. In the afternoon we had a Bible study with our Chinese.

October 29.—A beautiful Sabbath morning! This broad river is as tranquil and calm as a great lake.

We are not the only passengers on the boat, therefore the boatmen travel to-day as well as any other day. We held our Sabbath-school and a Bible study in the morning.

Many of the things we see along the way remind us of Bible times. It is very common to see fishing-boats with their nets, or to see the nets spread out to dry, or to see men engaged in mending their nets. The river is quite broad but not very deep, so when fishing by line it is necessary to have a line of some length to reach far out into the stream. To do this, we saw them using modern fish-poles with reel and trolling-hooks that remind us of the modern device. At this we wondered greatly. Who knows? Perhaps these are ancient inventions of the Chinese.

We walked along the banks awhile to-day across fields of cotton and sweet potatoes. Palms grow wild. I suppose never a white woman has before walked through these fields.

October 30.—Another beautiful day. We saw a baby floating down the river. Cast out,—no doubt a girl,—no one wanted her; she floats on to share the fate of many others. But O, to think of it!

The only water we have to drink is river water. Of course it is boiled, and well for us is it that boiling kills many of the germs; still, when we stop to think of all the filth in this muddy river, we can hardly swallow the water. But we just try to forget and drink it. There is no other way.

We are having a little wind to help us along to-day, so our sail was hoisted. But the most of the time the boat is drawn by two men who pull it, walking on shore, much as a canal-boat is pulled in the home land. Sometimes they push the boat by long poles. If we chance to run on the sand, the men jump into the water and push it off again. In the afternoon we got off and walked a number of miles, as we could easily keep ahead of the boat, and see all the sights besides. We passed through one village, and were followed by a crowd of people. One man would run ahead and tell the people we were coming. At first the women and children were afraid, but when I stopped and talked with them, they dared to come up and examine my clothes. Many of them had never before seen a foreigner, and did not know whether we were Japanese or who we were, so they really asked for information from what country we had come. One man stepped up to feel of my clothing, and another man said, indignantly, "Stop, don't touch her; don't you know she is a woman?" Evidently many of them did not know whether I was a man or a woman. Yet these people are bright and have well-cultivated fields. Sorghum, tobacco, cotton, peanuts, palms, bamboos, and orange and lemon trees are the principal sights in the vegetable kingdom which help to form the landscape on which we look day after day.

Some of the people were not very friendly, and, calling us "foreign devils," told us to hurry on. At one place we tried to buy some melons, which were very plentiful, but,—wonder of wonders,—as badly as the Chinese want money, they would not sell to us at a reasonable price. We suddenly remembered that we are not far from Chenchow, where there was a riot only a few weeks ago.

We sat on the top of the boat as the evening shadows darkened. The sun sets just as gloriously here as in our own native land; the fireflies flit about among the trees as on a June night at home; and the stars are just as bright and twinkle merrily. Only man makes us feel we are far from home, but even the

Chinese, if they have the love of God in their hearts, seem like brethren; so, to sum it all up, it is the lack of Christianity which makes us feel we are among a strange people. But to lift up the cross, we are here.

October 31.—Owing to a good wind, which hurried us on, we reached Hong-shan about 5 P. M. Our Chinese went out in the city and found some of the believers. The postmaster at this place seems to be a very earnest Seventh-day Adventist. They visited at the boat, then invited us to go up to their home and hold a service in the evening, which we were glad to do, our Chinese evangelist choosing on several occasions of this kind to speak on some phase of the subject of the resurrection. As I have listened while he spoke to crowds hearing the gospel for the first time, it did not seem that there could be a more forceful center from which to radiate to the various points of truth. Here, as in other countries, one great question is, "And after death, what?"

The mandarin hearing we were in the town, as a mark of cordiality, sent us his card and two soldiers to protect us. We were very glad to find awaiting us at the post-office some letters. We had been most of the time since Wednesday making the distance by boat, but the mail had been sent across country by "runners," and reached us in about thirty-six hours. This shows what the postal service is beginning to do for China. At this place, we bought thirteen pounds of oranges for about eight cents, gold. They were good ones, too.

November 1.—The wind is blowing a gale in our favor, so we decided to go on early this morning. It is raining, and our boat leaks a little, but when we spoke to the boatman, he placed more oiled matting over the top on the outside, and it is better (this being the way all of the boats are made water-proof). Each evening after our boat has anchored for the night,—it does not travel by night,—the boatmen take a large gong outside, beating it to make as much noise as possible to worship the spirits and give us good luck on our journey. They also set off a bunch of fire-crackers for the same purpose.

(To be concluded)

Alone With God

ALONE with God one single hour,
When sorrows press my soul,
That I may feel the Spirit's power,
To cleanse and make me whole,
Is worth a lifetime spent in play
Among the giddy and the gay
Who throng the broad and slippery way,
Where Satan has control.

Alone with God to meditate,
And feed upon his Word;
Upon his providence to wait,
To trust and prove the Lord,
That I may learn his sovereign will,
And hear his gracious, "Peace, be still,"
And all his pleasures may fulfil,
According to his Word.

Alone with God I fain would be,
From all the world shut in,
Till I can gain the victory
O'er each besetting sin.
I'd come before his mercy-seat,
And cast me prostrate at his feet,
And plead for holiness complete,
And peace and joy within.

—William Brickey.

"THE only way to be found in the line of promotion is to stay in the path of duty."

Walk in the Light



THE whole earth is to be lightened with the glory of God. But how difficult for some to see and acknowledge the light and be converted, that I, Christ says, should heal them! The atmosphere of selfishness, pride, formality, and self-righteousness surrounds their souls, and it is very difficult for them to discern light as light and appreciate it. Some walk away from the light into darkness, and how much greater is the darkness that enshrouds their souls because they have had the light! Refusing to walk in the light, they stumble at most precious things. Refusing to see the truth, they stumble and know not at what they stumble. The light that has been graciously given has not been appreciated and brought into practical life, and many are not doers of the word. Every true believer should have a realization of his solemn responsibility before God, to be a missionary seeking to save those that are lost. We should see armies of consecrated workers seeking to do, not their own will or pleasure, but the will of God. They should be laborers together with God. They should work, pray, and continually look unto Jesus, who is the author and finisher of their faith. Those who surrender wholly to God will put thought and prayer and earnest, consecrated tact into their labor.

Young men and young women, if you are true disciples of Christ, you will consecrate every talent, and be able to reach out for the unconverted, by ways and methods that will be effective. You will be active, working agencies for Christ. In every church there should be devoted workers. All should realize that they are to seek counsel of God, that by well-directed personal efforts they may save souls for whom Christ died. No sinner should come within the sphere of a Christian's influence and feel that his interest has not been enlisted on the side of Jesus, the Lamb of God, who takes away the sin of the world. Those who profess to believe the truth should walk in the light of the precious beams of the Sun of Righteousness.

Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth? Who will put their talent out to the ex-changers? Who will feel their sacred accountability and put to use every ability given them of God to win souls? Young men and young women, can not you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. It is stated that when the householder left his servants, "he gave to every man his work." Not one was to be idle.

I appeal to both young and old, and ask, Is Jesus your personal Saviour? If you do not realize that he is yours, by all means make him yours. Then without delay teach others what you have experienced in the Christian life. Instead of being as frail reeds blowing in the wind, show yourselves as those who have root in themselves—that you believe and that you practise the truth, and its sanctifying power is upon your life and character. Then you will be walking in the light while you have the light. Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath-keepers, but for those who are not of our faith; for there is no respect of persons with

God? All souls are precious; they are the purchase of the blood of the Son of God.

Why has there been so little interest and soul burden for sinners? Many outside of the ranks of Sabbath-keepers, who have not had the light, give more promise of becoming children of God, joint heirs with Jesus, than do those who have had the light of truth, and who have not appreciated it, but have walked in the sparks of their own kindling. No one can labor successfully for souls without true, earnest, unselfish interest. Those who do so labor will see souls converted, and will themselves grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They will not have a dwarfed experience in the things of God. They will be learners in the school of Christ, and educators as well, making known to others the things which they have learned of Jesus.

Let the young men and young women determine to love God supremely and to do his commandments. Under circumstances the most trying, let them remain faithful to duty—especially in their attitude toward the principles of health reform. Instead of being half-hearted reformers, let them make a whole-hearted reformation, in all things practising chastity and temperance. Let none begin to reform, and then stop. Resolve to overcome the wicked one. True victory is gained only when the repentant sinner pledges himself to unconditional obedience to God,—only when he pledges himself to honor God in every word, every business transaction, every act of his life. Those who do this may be like the youth whom John addressed in the words: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." It is possible for every youth to gain spiritual strength. Those who endeavor to increase their strength will pass through severe struggles, which will test their sincerity of purpose; but by remaining faithful, they prove that their determination to do God's will is prompted by high and holy motives. In every sense of the word, such youth are able to be overcomers; for Christ overcame in their behalf. Having overcome, they are brought into alliance with divine, un-failing resources.

Young men, young women, you are a spectacle to the world, to angels, and to men. By your determined efforts to be true and righteous, laying your foundation secure in faith, you may be able to provoke the older and more experienced brethren and sisters to love and good works.—*Mrs. E. G. White.*

The Spiritual Needs of Our Young People

"AND Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:2, 3.

In teaching the principles of truth, our Lord often used the illustration of the life of a child to teach the relation that exists between God and his children. And, indeed, the needs of the spiritual life may well be compared to the needs of the physical life. As in the life of the child the first important need is birth, so in the spiritual life the first great need is conversion, or spiritual birth. "Ye must be born again" is the message to every one who would become a child of

God, received and adopted into the heavenly family.

It is the privilege, and must be the experience, of all our young people to know the Son of God, not only as a Saviour from sin, but also as a loving, compassionate friend. Their experience should be that of one of God's noble workers who said, "The presence of my Saviour is more real to me than that of any human friend." They must know him as one to whom they can tell their joys, their sorrows, their disappointments, and their perplexities, and from whom they can expect and receive the counsel necessary to guide the feet of inexperience over the quicksands of sin.

After conversion has been experienced, and Christ Jesus has been received into the life by faith, the next thing to be considered is —

How to Abide in Him

The helpless infant brought into the world may be a beautiful and promising child, but unless this new life is nourished daily, it will soon languish and die, and all that it may have promised to the world will be forever lost. In the spiritual life, the same truth is applicable. If the soul that is born again is not fed daily with the bread from heaven, it will soon falter, and will finally settle back into the darkness whence it came.

I have in mind three young people, who, together with a number of others, were converted at one of our camp-meetings, but because they were not properly instructed as to how to retain the spiritual life, after trying to exist for about six months on their camp-meeting experience, gave up and went back to the world. This was before the Missionary Volunteer methods were operative in our field. Our young people must have definite instruction, that after they have received Christ Jesus, they may know how to abide in him daily, that the babe in Christ may grow into the good soldier of the cross, enduring the hardness with unflinching courage.

Learning to Do

This is another necessity in the spiritual life. The little child, to be kept happy, healthy, and contented, to deepen its respect and increase its love for parental authority, must be taught to have a part in the home duties, bearing a responsibility in the household of which it is a part. Again this truth applies to the spiritual life. Every heaven-born child has his specific duties in the household of which he has become a member, and the sooner he applies himself in the spirit of love to the duty assigned him, the sooner will he experience the joy of the new life and enter fully into the blessed relationship that is alone to be found in the family of God. Every youth must be taught, not only to be good, but also to be good for something.

But the all-important thing in the spiritual life is the —

Entire Surrender of the Will

If the little child whom we have taken for example, had grown strong and beautiful physically as a result of nourishment and care, and had arrived at the age when it could begin to exercise its will, we would think it anything but a lovable and amiable child should it persist in having its own way and doing its own will regardless of its parents' wishes. Therefore, wise parents begin early to train the young will to bend in harmony with their wiser and more mature wills, that it may learn to render loving obedience, delighting to do the things that its parents will it should.

This is a lesson that some children seemingly never learn, and one that it sometimes takes the Christian years to learn. However, until the young Christian has learned the necessity of submitting his will in all things to God, he can never make any real spiritual progress; for upon this entire surrender depends the reception of the Holy Spirit, which the Lord has promised to them that obey him. But when he has learned to make God's will his will, and to leave in his Father's hand all that he can not understand, he has found the peace that the world can not give, neither can take away; and he will find himself a channel through which God can work for the salvation of souls.

S. LELA HOOVER.

Love and Self

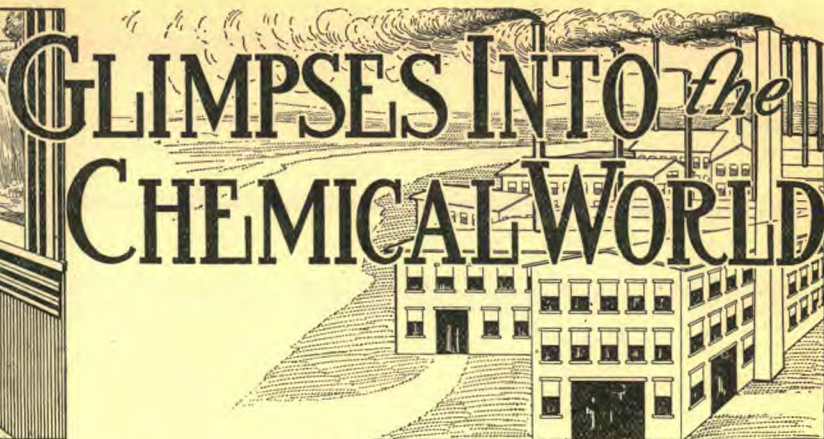
SELF is the only prison
That can ever bind the soul;
Love is the only angel
Who can bid the gates unroll.
And when He comes to call thee,
Arise and follow fast;
His way may lie through darkness,
But it leads to light at last.

— Henry Van Dyke.

The Infinity of Service

SOME years ago a man, a colporteur, was walking through the mountains of southwest Virginia, having a very hard time selling books. Night overtook him, and he asked for lodging in a log cabin, a most humble little cabin. There he spent the night. The next morning he gave to a child fourteen years of age a tract entitled, "China's Cry for the Gospel." That colporteur went on his way. Nobody knows what has become of him, or who he was, and the people had forgotten that such a man ever visited their community. But there was one person who had not forgotten it. It was the child to whom he gave that tract. She read the tract, and in the reading of it God spoke to her heart, calling her to the mission field in China. For ten years she prayed for an open door for preparation, and for ten years it failed to open. At the end of the ten years, however, it opened; and, because God was guiding, it opened at the right time and in the right way. She was taken and prepared, and to-day is one of the very best of all the splendid missionaries in China. O, the infiniteness of Christian service! How far-reaching, only the eye of God can see.

A girl walking down the street one evening was met by a young man friend, who said, "Where are you going?" "I am going to church," she replied. "Church! what is there at church to-night?" "Why, this is prayer-meeting night," she answered. "Well, you don't have to go to prayer-meeting; that is the place for the old deacons," he said. He evidently did not know what he was talking about, but he thought he did. "But I want to go to prayer-meeting," she said; "I do not go because I have to. Will you not come with me?" "Well," he answered, "I was going to the show, but I would rather be with you than go to the show, so I'll go to prayer-meeting." That night the preacher unexpectedly asked her to sing a little song that he had heard her sing in her home. She had never sung in public, but was willing to do the best she could. She sang it, and the singing brought her friend to tears, and with his heart mellowed by the song, he was easily led to Christ. To-day he is the pastor of a great metropolitan church. O, the infiniteness of service! — Dr. Len G. Broughton.



GLIMPSES INTO *the* CHEMICAL WORLD

Nitrogen and Its Compounds—No. 9

NITROGEN is a gaseous element, the chemical opposite of oxygen. Oxygen has strong affinities; nitrogen is characterized by extreme inactivity. It can only be made to enter into chemical union with other substances by "specially devised and circuitous processes." "Oxygen is found almost everywhere; nitrogen exists only in the air, and in comparatively few compounds. Oxygen illustrates chemical activity; nitrogen, chemical inertia. Oxygen sustains life; nitrogen has no physiological

effect when inhaled, though it is a constituent of many animal tissues."

Nitrogen occurs free in the atmosphere, making about four fifths of the volume of air. Its chief office in the air is to dilute the oxygen, thereby lessening its activities. It is not chemically combined with the oxygen, only mixed; so the oxygen can easily be separated from the nitrogen for respiration and combustion.

Nitrogen, like hydrogen and oxygen, is colorless,

odorless, and tasteless. It has been reduced to a liquid, and to a snow-like solid. It has no poisonous properties, neither will it burn or support combustion. The wisdom of having such an associate for oxygen in the atmosphere is evident. It is difficult enough to extinguish fires at the present time. If nitrogen aided ever so little in the work of combustion, it would, from its abundance, greatly increase the difficulty.

Nitrogen, meaning niter producer, was given its name because of its being an important constituent of saltpeter (KNO_3), often called niter. As nitrogen is so abundant in the air, the best method of obtaining it is to remove the oxygen from the air. Mr. Williams in his chemistry gives the following experiment for collecting nitrogen:—

"Cover a large, flat cork with a coating of plaster of Paris and float it upon a pan or basin of water. A small iron saucer serves well instead of the cork. Put upon it a small piece of phosphorus and ignite. Quickly place over the burning phosphorus a large, wide-mouthed jar. Notice that the water gradually rises in the jar to take the place of the consumed oxygen, and that in a few minutes the white fumes are absorbed by the water. Owing to the expansion caused by the heat, some bubbles of air almost always escape in the early part of the experiment."

This experiment should be performed only under the supervision of an experienced teacher, as phosphorus is highly poisonous and inflammable.

Nitrogen is an important element in organic nature. All forms of life, animal or vegetable, contain a large proportion of it. The peculiar odor of burning hair and horn is due to the presence of nitrogen in those substances. Nitrogen, hydrogen, oxygen, and carbon are pre-eminently the organic elements. But neither plants nor animals ordinarily use the free nitrogen from the air. They get it from nitrogen compounds. We water plants sometimes with weak ammonia water. The plants break up the ammonia, which contains nitrogen, and use that element in their tissues. About one million five hundred thousand tons of sodium nitrate (NaNO_3) are exported yearly from the northern part of Chile, where immense deposits of it occur. Nearly all of this is used as a fertilizer, in order to furnish nitrogen to crops. Economists, recognizing that this supply is not inexhaustible, some claiming that in less than thirty years it will be exhausted, have partially solved the problem by discovering a way to utilize the nitrogen of the air. With the aid of the electric arc, some of the nitrogen and oxygen of the air are induced to unite, forming nitric oxide, which in its turn is readily converted into nitric acid or nitrates. A successful plant for carrying on this operation on a large scale has been set up in Norway, and is now turning out large quantities of nitrate of lime for fertilizing purposes, which is capable of replacing the natural nitrate of Chile.

"Recent investigations by Jamieson, in Scotland, and Zemplen and Roth, in Hungary, indicate that forest trees may, through the natural functions of their foliage, be able to perform the feat which science has only within the past few years placed within the reach of human accomplishment, of extracting free nitrogen from the atmosphere. Professor Henry, of Nancy, was the first to point out that forest soils are enriched in nitrogen by the decay of leaves. The later investigators have found nitrogen in the trichomes of many species of forest trees, and they believe that they have excluded every possible source of this nitrogen other than the atmosphere."

Compounds of Nitrogen

While nitrogen is inert at ordinary temperatures, it can be made under certain conditions to combine with hydrogen, oxygen, chlorine, bromine, sodium, and some other elements. The principal explosives, as powder, dynamite, guncotton, and nitroglycerine, owe their activity to the presence of nitrogen in them, it making compounds unstable,—a necessary characteristic of explosives.



PARIS MONUMENT TO
HORACE WELLS

Perhaps the most common or best-known compound of nitrogen is ammonium hydroxide (NH_4OH), or ammonia, as it is commonly called. That term more properly, however, belongs to the gas. Ammonium water consists of ammonia gas (NH_3) dissolved in water. It is thought the gas acts chemically upon the water, making the unstable compound NH_4OH , from which the gas readily escapes.

Ammonia was formerly prepared by the dry distillation of hair, hoofs, hides, and horns; for this reason it was called hartshorn, and its solution, spirits of hartshorn. At the present time ammonia is made in large quantities as a by-product during the manufacture of illuminating gas from coal. Since coal is of vegetable origin, it is natural to look to it for nitrogen compounds. The decomposition or decay of all vegetable or animal matter gives free ammonia to the air.

Ammonia gas is easily converted by cold or pressure, or by both together, into a colorless liquid. This liquid produces great cold when it evaporates, and is largely employed for cooling and for the production of artificial ice, for which purpose it has almost completely displaced other substances in practical work. The manufacture of ice, then, is a simple matter; if the liquid ammonia is allowed to evaporate near vessels of water, the heat required to cause the evaporation is drawn from the water, so the water is frozen. Just

lemon juice on it. Some one suggested to her that she put ammonia water on the spots from which the lemon juice had taken out the color. This she did, and then washed out the ammonium salt with clear, cold water, and found the skirt was restored to its original condition. If she had spilled nitric acid on the skirt, the ammonia would have deepened the spots instead of restoring them, though it might have kept the acid from decomposing the cloth.

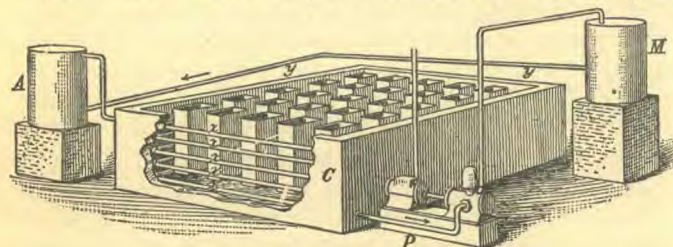
Ammonia is much used for cleansing purposes and for softening, or "breaking," water. In a medicinal way it is used as a restorative in cases of fainting, and overdoses of chloroform and other anesthetics. Smelling-salts reveal the presence of ammonia.

Nitrogen makes five compounds with oxygen. Perhaps the most interesting one is nitrous oxide (N_2O). This is a colorless gas, with a faint odor and sweetish taste. It will support combustion almost as well as oxygen. "When nitrous oxide is diluted with oxygen and inhaled, it produces a kind of intoxication, generally accompanied by a disposition to immoderate laughter, hence it is called laughing-gas. When the gas is breathed pure, it produces temporary unconsciousness and insensibility to pain. It has been used by dentists for the painless extraction of teeth. It should be used with caution; for if it is inhaled too long a time, it produces suffocation and death."

"A monument was recently unveiled in Paris, in honor of the American surgeon and dentist, Horace Wells, the discoverer of nitrous oxide. Although its properties had been made known as early as the year 1800, Wells was the first to employ it in dentistry. He made a visit to Paris, where he communicated his discovery to the French medical societies."

Nitric acid (HNO_3) is, as shown by the formula, a combination of hydrogen, oxygen, and nitrogen, and is one of three common acids so important in the arts and in commerce. It has been known for hundreds of years. Considerable quantities of it are employed in the manufacture of the explosives nitroglycerine and guncotton. Smokeless gunpowders, most of which are mixtures containing the foregoing explosives, have increased the demand for nitric acid. It is also used in etching copper and steel plate, also swords and razors, much as hydrofluoric acid is used in etching glass. It acts an important part in the making of the beautiful and varied coal-tar colors, or aniline dyes, which is one of the most fascinating of industries.

A simple test for nitric acid is that it turns the skin yellow. It has the same effect upon vegetable fibers.



MODERN ICE PLANT

"A is a tank filled with liquid ammonia. C is a rectangular vat, filled with strong salt water, through which are coiled a series of pipes, xx, that connect with A. Through the top of this vat are let down oblong galvanized iron boxes, containing the fresh water to be frozen. P is a steam-pump, which is continually exhausting the pipes and keeping up a rapid evaporation in A. This evaporation lowers the temperature of the salt water in C below the freezing-point of pure water, and in from thirty-six to sixty hours the ice is ready to be drawn from the boxes."

as a drop of ether or benzine placed on the hand in evaporating draws heat from the hand, and causes it to feel cold.

Inorganic compounds are classed as bases, acids, and salts. Litmus paper, which may be obtained from a druggist, is used to test the nature of substances. In general, blue litmus is turned red by an acid, and is unaffected by either a base or a salt; red litmus paper is turned blue by a base, and is unaffected by an acid or a salt. A solution of cochineal, orange itself, will turn violet on the addition of a base, like ammonia. An acid will restore the orange color. Ammonia will turn red litmus paper blue, so it is a base, one of the strong bases called alkalies. It will, therefore, neutralize an acid. For this reason it is used in cases of accidents when acids are spilled upon the clothes or flesh. "But should the acid be received in the face, it is best to wash it off quickly with much water, then with a weak solution of ammonia, and finally, without rubbing, to cover the injured parts with sweet-oil."

A friend of mine recently purchased a gray mohair skirt. Almost the first time it was worn she completely ruined the front width, as she thought, by getting

Cutting and Cracking Glass

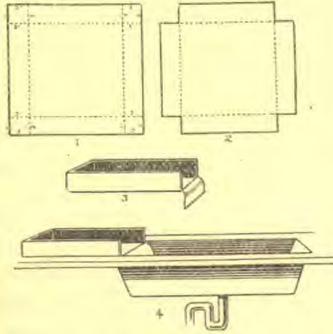
GLASS tubing and glass rod must generally be cut to the length required for any particular apparatus. A sharp triangular file is used for this purpose. The stick of tubing or rod to be cut is laid upon a table, and a deep scratch is made with the file at the place where the fracture is to be made. The stick is then grasped with the two hands, one on each side of the mark, while the thumbs are brought together just at the scratch. By pushing with the thumbs, and pulling in the opposite direction with the fingers, the stick is broken squarely at the scratch, just as a stick of candy or a dry twig may be broken. The sharp edges of the fracture should invariably be made smooth, either with a wet file, or by softening the end of the tube or rod in an alcohol-lamp. Tubes or rods of sizes four to eight inclusive may readily be cut in this manner.



An Ingenious Dish-Drainer



VALUABLE accessory to the kitchen sink is made by taking a square of galvanized iron, one side of which is six inches longer than the width of the sink from front to back. Measure along each side three inches from each corner, and mark. Connect these points by lines drawn parallel to the side of the square. Cut out the three-inch squares thus made at the corners. Bend three of the sides upward at right angles along the lines drawn. At the corners solder the ends of the side pieces together. Bend the other side downward. Set the pan upon the sink-board with the side bent downward hanging over the edge of the board and into the sink. This makes a pan in which dishes, when washed, may be scalded and drained without the necessity of leaving them to stand in the water and without spilling the water upon the floor. Leave the pan on the sink-board all the time, and use it in which to place all hot or smutty cooking utensils. The sink and sink-boards are then easily kept white and clean. Your tinker will make the pan for about one dollar.—*Woman's Home Companion*.



The Coldest City on Earth

THE coldest inhabited place in the world is undoubtedly Verkhoyansk, in northeastern Siberia, with a mean annual temperature of less than three degrees above zero, Fahrenheit, and a winter minimum of eighty-five below.

Verkhoyansk is in north latitude sixty-seven degrees, on the great arctic plain, scarcely more than one hundred fifty feet above the level of the sea. Probably there would be no town there if it were not necessary to Russian governmental purposes to have an administrative center for a region where many thrifty Yakuts, the fur-trading "Jews of Siberia," carry on their operations.

All its inhabitants, save a few officials and other Russians, are Yakuts. This does not prevent its being a place of some importance, for the Yakuts are the most progressive people in northern Siberia, excelling the Russians themselves in enterprise and adaptability to Siberian conditions of existence.

The average temperature of the winter in Verkhoyansk is fifty-three degrees below zero, Fahrenheit. The rivers freeze to the bottom, and the small trees have been known to snap and split from the force of the frost.

Yet, with all this, Verkhoyansk is, it is claimed, not a disagreeable place of residence and is preferred by the Russian officials to many more southern and warmer posts. Its atmosphere in winter is always clear, and for the little time the sun is above the horizon its beams are unobstructed. The air is still, too; no blizzards or drifting snow-storms make life a burden to the inhabitants.

The Siberian dress completes the comfort of the citizens of this arctic city. It consists of two suits of fur, an outer and an inner suit. The inner suit is worn fur side inward, the outer fur outward. With his hood down, and just enough space left to see out of and to breathe through, the Verkhoyansker is vastly more comfortable in a temperature of eighty below than many an American, in his cloth overcoat in a temperature of five above zero.

The winter, indeed, is more enjoyable than the summer, which is hotter than might be expected. The average temperature of July in Verkhoyansk is fifty-nine above zero, and very hot days are not uncommon. The earth becomes green and vegetation thrives, though only the surface of the ground is thawed. At Yakutsk, which is farther south than Verkhoyansk, but not much warmer in winter, the mercury rises in July to one hundred degrees.—*Harper's Weekly*.

French Thrift

THE French farmer rarely cultivates more than two or three acres of land, for which he pays from five hundred to one thousand dollars rent annually. The buildings must be of his own construction, and he must know the art of soil-making through and through. He can not fall back on commercial fertilizers to any extent, for that method of farming would soon swamp him. His family and those attached to it average eight persons, men and women. A little farm of this sort is made to yield over one hundred tons of produce in a year. In other words, there is not an acre of land in France or Belgium that can be cultivated at all that is not made to furnish not only food enough to sustain a family, but enough over to buy the necessities of life.

The key-note to all this is that this sort of farmer knows how to *make* soil, not to stimulate it merely, but to make it. He does not waste a single weed or bunch of leaves, and he burns nothing that can be fermented into manure. Will America come to this sort of tillage? It looks now as if we were well on the road. We are learning to make great use of glass in our gardens. The Florida farmer, who is up to the times, gets four to five crops from his land, although that is not quite up to the French farmer with his seven crops. The old idea of resting soil is proved to be nonsense; for, rightly replacing the elements used up in our crops, the garden can be at work every day of the year. Our world is capable of taking good care of an enormous population, and it probably will have this to do. We shall learn to assign not more than five acres to a good-sized family, for liberal support and considerable contribution of produce to the support of those who do not own land at all.

Five crops from ten acres equals one crop from fifty acres, but they mean five times the crop from fifty acres. Better than that, intensive farming raises each crop to double the average per acre, or more. It is all based on the principle that right tillage makes richer land, while only wrong tillage wears out land. This is what the open-eyed land tiller sees ahead—doubled population, better fed than the present population, and crops brought up to such a maximum of production that the United States can take care of half the population now on the whole globe. Nobody till very recently had a dream of the possibilities of farming. So much for agricultural colleges and science.—*The Independent*.



The Danger of Gossip

ONE of the most harmful things in our daily life is the habit of gossip. Often, perhaps without being aware of it, it creeps into our conversation on the most general subjects. And for every word of gossip spoken, irreparable wrong is done to some one.

It is worse than slander; for slander can be traced to its source and punished; but gossip creeps along insidiously. It is never outspoken, but is always suggestive. Its influence is far-reaching; for words once spoken are never lost. They go on forever, helping or hurting some one. Years may pass, and we may forget that they were ever spoken; but in some life, at some time, may be found the effect of a thoughtless speech.

If one is severely burned, eventually the wound may heal; but there will always remain a scar. So is the perpetuity of gossip. Youth can suffer keenly and bitterly; and many young people have been rendered hopeless and discouraged by the gossip evil. We should ever remember that destinies are decided by little things.

Let us, then, be too strong and true to indulge in gossip. It weakens principle and destroys ideals. It leads to sophistry and cant, and to moral and spiritual looseness. We can never tolerate the sin of gossip and be "our brother's keeper." And if we are to stand for right principles and achieve some worthy end in life, we must work—

"For the cause that lacks assistance,
For the ills that need resistance."

MARIAN B. HARDING.

Hardening Pharaoh's Heart—an Illustration

In a moment of carelessness, I place a razor within reach of my four-year-old child, who instantly seizes it, and having noticed how I used it, brings the sharp edge dangerously near the little throat. I ask the child to give me the razor, and meet with a refusal. His will now is antagonistic to mine. Again I make the request, only to be met with refusal. Knowing the danger which threatens the child, I seize his wrist. Instantly the fingers close tightly on the razor, and the muscles of the arm become hard. I continue my hold and in a kindly way make known to the child's mind the danger of handling such an instrument. The danger slowly dawns upon him, the muscles are relaxed, and willingly the razor is surrendered. Both our wills are now a unit, and both of us are perfectly satisfied with the outcome. But who hardened the muscles of the little arm?—Both of us were involved in it; I, in my intense desire to save the child from injury and possible death attempted to secure the razor; he desired to retain it, and the tense muscles revealed the antagonism of his will to mine.

Pharaoh spurned God's invitation to release Israel from a servitude both cruel and oppressive, a servitude

unjust and tyrannical. God, being the author of liberty, insisted on Israel's deliverance, and Pharaoh met with defeat and disaster. Had he yielded to the will of God, very different would have been his experience.

Sin is a dangerous thing; God pleads with us to surrender it to him, that he may eradicate it from our lives. We refuse his invitation, and each time we refuse our hearts become harder—hardened because of our opposition to the will of God; hardened, dreadful thought, until there is no remedy. On the other hand, when we heed God's invitation, and surrender sin, how quickly the heart becomes soft and tender under the gentle pleadings of our Heavenly Father, and what a blessedness is experienced when we are thus reconciled to him! "To-day if ye will hear his voice, harden not your hearts."

JOHN N. QUINN.

We Are the Lord's

LUTHER and Melancthon once wanted to cross the Elbe at Torgau during a terrific storm. Timid Melancthon tried to dissuade Luther from making the dangerous crossing, and said, "Martin, do not cross over, the stars are against us!" Luther answered, "We are the Lord's, consequently we are lords over the stars." What a rich fulness of comfort and trust lie in the words, "We belong to the Lord"! There is no danger greater than he; no sin, not even death is greater. And what a call to us to be faithful, wakeful of our duty in these same words! They ennoble us and enrich our life. And that is the goal of salvation, to *be* his and to *serve* him.—*Selected.*

A New Pastime

DR. M. V. STRYKER, president of Hamilton College, has made out a list of two or three hundred words to be used as an educational pastime for the winter evenings. He says, "A general study of the list around the fireside with family or friends may not be conducive to harmony, but it can not fail to be instructive."

A pronunciation exercise of this kind ought to result finally in greater harmony, it seems to me. While there will of course be conflicts in authority on some words, yet with a little study the preferred pronunciation can usually be determined. The "Speaker's Manual," published by the Review and Herald Association, will be of service in ascertaining the preferred pronunciation of Dr. Stryker's list of words, which follows:—

Abdomen, abjectly, aberrant, accessories, acclimated, acoustics, acumen, acetous, adept, adverse, aeronaut, ally, alias, afflatus, aggrandizement, allopathy, anybody, anchovy, amour, apparatus, approbative, apricot, apothecosis, apron, Arab, aquiline, axiom, aspirant, alabaster, ay, aye, Ægean, azure, accent (vb.), acetic, adverse, antepenult.

Bade, badinage, basalt, banana, begone, behemoth, belial, beneath, benzine, bestial, betroth, bellows, biography, bitumen, blatant, bravado, brigand, bromide, buoyant, bolero, banquet, bas-relief, bomb, bourne, brooch.

Carmine, calliope, calligraphy, cadaver, carine, caret, casement, Cassiopea, Caucasian, cement, cerement, cleanly, chivalrous, circumfluent, coadjutor, comely, contents, combative, commandant, component, coquetry, contumely, contemplative, complaisance, condolence, communist, climacteric, composer, congeries, compensative, complaisant, cornet, craunch, cyclamen.

(To be concluded)



Her Day at Home

I HOPE there are plenty more of these rusks, Ellen. You know to-morrow will be Tuesday, and we must have something to serve. I think these would be just the thing; they are even more delicious than usual."

A little smile of pleasure flitted across Ellen's face. It was impossible to resist the praise of Miss Louise. But as the girl balanced, with practised skill, upon one hand the tray piled with empty supper dishes, she regarded her mistress with a speculative little frown.

"I thought it would be nicer to have scones to-morrow," she ventured. "Served hot, you know, with butter. The weather's so cold for the season that warm things kinder taste better. Don't you think so?"

The invalid's delicate face lighted with genuine pleasure. "Why, scones would be lovely to have!" she agreed. "That's very thoughtful of you, Ellen. Mrs. Nelson is so fond of them, and she *might* come to-morrow."

Ellen raised the west window-shade so Miss Louise might enjoy the full splendor of the sunset, then took up the tray again and walked down to the kitchen. Once in the realm where she was undisputed monarch, she set down her burden with an emphasis that caused the cup to dance almost out of its saucer.

"I wish Tuesdays had been left clear out of the week!" she declared. "I hate the sight of the day, with her sittin' by the window, waitin' and waitin' for folks!" Suddenly she sank down in a chair near the table and buried her head in her arms. "O, how can she be so cheerful all the time?" she wailed. "It'll kill her if things go on this way any longer!"

A sharp peal of the door-bell brought her to her feet, and she began dabbing frantically at her telltale eyes. A swift glance into the sideboard mirror showed her that her efforts had been unavailing. "O, I look awful to see anybody now!" she told herself. "Anybody'd think I'd been half-murdered. But I've got to do it. I don't care how I look."

In spite of her defiance, however, she drew a little sigh of relief as she caught sight of Dr. Gray's portly figure through the hall window. It would not matter about him. She opened the door, and the boisterous wind hurled the doctor into the hall, and then romped away, laughing at its own impudence.

He followed her up-stairs to Miss Louise's room, with the preoccupied air of the physician whose calls have ceased to be of vital importance to his patient.

But when, ten minutes later, he stopped at the kitchen on his way out, to leave some directions, there were worried lines about his eyes.

Ellen was busy with the dishes at the sink. She raised her head inquiringly. "Something you wanted, doctor?"

"A glass of water, please; the wind seems to have made me thirsty."

When he had set down the tumbler, he looked at her with the same abstracted gaze. "I do not like the way Miss Louise is getting along," he began, abruptly. He saw a shadow of pain steal into the girl's eyes, and added kindly, "Of course I know it isn't your fault, Ellen. You do the very best you can for her, and I wouldn't want her to have anybody else; but I didn't expect her to fail like this. I think, Ellen, that I will come out again in the morning and leave a tonic for you to give her."

When he had gone away, Ellen vigorously apostrophized the door where he had stood. "Tonic!" she said, with fine scorn. "She doesn't need a tonic any more than he does! What she needs is to have folks come and see her and pay some attention to her, like they did when she was first brought home from the hospital. They were sorry for her *then*, when they heard that she never could get well, and they was always offerin' to make her things to eat, and all o' that; but now, now they don't even send their children in to ask about her any more. Mrs. Nelson, bein' the minister's wife, might have kep' it up, I should ha' thought; but I suppose gettin' money for the new church is takin' all her time."

She set the last of the plates upon the draining-board, and wrung out the dish-cloth with a savage turn.

By eleven o'clock the next morning the house was in its usual scrupulous order, and Ellen was putting the last touches to the parlor. She paused for a moment in her dusting, and surveyed the table with critical approval. Over one of Miss Louise's fine old India centerpieces the teacups, representing almost every country of the world, hobnobbed in delightful democratic fashion. A great bowl of purple violets occupied the center of the card-table, and filled the air with delicate fragrance.

"O dear!" the girl sighed, as she wiped the last bit of coral and set it back in its place upon the cabinet. "I believe there's a hoodoo about bein' always ready for company. Maybe if the house looked like a hurrah's nest, and there wasn't a scrap of anything to offer anybody, the folks would drop in on us by the dozens."

Early in the afternoon Miss Louise, leaning heavily upon Ellen's strong young arm, came slowly down-stairs and sank into the big arm-chair by the window. From the doorway Ellen looked sorrowfully at her



MEMORY TEXT

before she left her to her lonely vigil. It seemed to her that the eager, expectant smile upon the patient face was more than she could bear. The sheer white wrapper, all embroidery and tiny tucks, trailed upon the floor in billowy folds, and the knot of lavender ribbon at Miss Louise's throat heightened the flush upon her cheeks. She reached up and parted the curtains with one delicate, blue-veined hand.

"I am really afraid it's going to rain, Ellen," she said. "I seem to feel that it is. I do hope that we shall not have a shower before night."

"I hope we shall!" the girl muttered, as she cut the thin slices of bread for sandwiches. "I hope it'll pour; then she can't really look for anybody to come."

Less than half an hour later, as if in answer to her wish, fine, misty drops began to patter upon the roof. Ellen tiptoed to the parlor door to see if Miss Louise wanted anything. She was leaning far back in her chair with closed eyes, but she was not asleep, for at the sound of the footstep she roused herself.

"I was just picturing to myself how this room would look if it were full of bright young faces," she said. "I love to have any one come, of course, but if young folks come I feel so flattered. You will understand when you get to be an old lady yourself, Ellen."

"I guess if we lived right in town they'd come fast enough," the faithful little maid assured her. "Bein' right on the edge this way, it kind o' seems like the country to 'em."

The fine mist had changed now to full-grown drops, and little rivulets were chasing each other down the window-pane.

"I guess I'd better make your cocoa," Ellen suggested. "It's just about time, isn't it?"

She started away on her errand, but a shrill peal of the door-bell brought her to a sudden stop; then the certainty that it was a pedler mustered her forces for action. Miss Louise had straightened suddenly in her chair, the pink flush deepening in her cheeks. With one despairing glance at her eager face, Ellen went to answer the summons, carefully closing the parlor door behind her.

At the sight that met her eyes a moment later, she stood struck dumb with amazement. There were all sizes and types of girls crowding upon the porch and swarming half-way down the steps. Some one in front was speaking, but for a full moment Ellen could not distinguish a syllable. Then the words began to take definite meaning.

"We're the senior class from the high school," the little blond lady was saying, and Ellen suddenly recognized her as the Latin teacher, Miss Marvin, who in Miss Louise's happier days had been one of her most frequent callers. "You see, we were out on our annual spring picnic to-day, and it was so lovely when we started that we never dreamed we should be caught in the rain. I thought that Miss Louise might not mind if we stayed out in her big barn just until —"

Her voice was hesitating and apologetic, but Ellen, with one swift gesture that was almost savage in its eagerness, reached out and drew her into the hall. The girls silently trailed after her, sixteen of them.

"Don't dare to say a word about the rain, or — or the barn!" she commanded. "You've come out to see *her*, remember!"

With a flutter of triumph she threw open the parlor door.

(Concluded on page fifteen)



The "Instructor" Band of Mercy



FROM Arpin, Wisconsin, the name of Arbie McClafin has been sent in for membership in the INSTRUCTOR Band of Mercy; from Alexandria, Minnesota, the name of David Fredenburg; and from Denning, Washington, the following names have been received:—

Herbert Smith
Delbert Peterson
Willie Peterson

Henry Peterson
Rosie Smith
Lelia Giddings

The Central California Intermediate School of Armona, California, has expressed its interest in the work in a surprisingly generous way, sending in a list of seventy-five names. If a few other schools should do the same, our list of five hundred, for which we first asked, would soon be completed. The following names are all from the Armona, California, school:—

B. L. Howe
Rosa Foster
Eunice Clark
Ruby Buckridge
Jennie Hansen
Glen Hawkins
Harry J. Starrett
Rosa Winterberg
Elmer Johnson
Willard Buckridge
Roy Brown
Clarence Holmes
Laura Robison
Jean Gunn
Nelson Leoni
Katherine Hansen
Jessie Stone
Mabel Black
Effie Black
Lorena Dahl
Nels Johnson
Anna Hansen
Lester Brown
Carrie Bond
Myrtle B. Hudson
Lenore E. Howe
Sarah Stearns
Chalice Geara
Edith Woesner
Mable Phillips
Alice Hitchcock
Maud Black
Margerie Rudy
Barbara Gunn
Ada Buckridge
Harry Salas
Edith E. Hitchcock

Ithel Bond
Alvin Benton
Agnes Phillips
Velva Starrett
Marion C. Laremore
J. Ivan Crowde
Roy Matson
George Woesner
Gladys Holmes
Archie Johnson
Daphna Elizabeth Robinson
Lester Cowing
Louise Scoggins
Myrl Scoggins
Willie Corey
Willie Winterberg
Violenty D. Ryder
Nora A. Larimore
Florence Black
Edna Roberts
Floyd Mills
Verne Mills
Florentine Salas
Earl Williams
David Black
Louis Salas
Walter Salas
Lucius Stearns
Bernard F. Tilton
Harvey M. Martin
George Cody
Joseph Tilton
Ethel Salas
Helen Johnson
David Winterberg
Albert Roberts
Alice M. Roberts

Robert Johnson

No abuse of a free press can be so great as the evil of its suppression.—George William Curtis.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, February 4

Missionary Volunteer Methods, No. 2 — Fundamentals

LEADER'S NOTE.— This is a very important meeting. Christ spoke with authority, because the word of God was made flesh in his life. That same word must be made flesh in our lives if we shall demonstrate to the world the promise of John 14:12. Peter said, "Silver and gold have I none." Only that which we have can we give to others. Only he who prevails with God in overcoming besetting sins has power to prevail with men.

Program

Scripture Drill.

The Spiritual Needs of Our Young People (five-minute talk). See page 5.

Gideon's Band (two-minute talk). See Judges 7.

Alone With God (recitation). See page 4.

Walk in the Light (reading). See page 5.

Select Reading: John 15:1-16.

Report of work.

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 15: "Story of John G. Paton," Chapters 15-21

Test Questions

1. DESCRIBE the Tannese as Paton found them.
2. How were the missionaries received?
3. How were the native women treated? In what way did Paton seek to correct this abuse?
4. What were the heathen ideas regarding education?
5. How was Paton's life endangered by the superstition of the natives? By what means was he delivered?
6. In what way did Christian influences first manifest themselves?
7. Why do you think the natives stole from Paton?
8. Why did they bring back what they had taken?
9. What made the missionary ill at this time? Why do you think Abraham's conversion was genuine?
10. What caused the war among the native tribes?
11. In whom did Paton trust for safety?

Note

"THE KAWAS, or killing-stone, is made of blue whinstone, eighteen to twenty-four inches long, an inch and a half across, perfectly straight, and hewn as round and neat as any English tradesman could have done it, exactly like a large scythe-stone, such as they use in the harvest-fields in Scotland. The kawas seems to be peculiar to Tanna. The natives, with pieces of very heavy wood of the same size and shape, are taught to throw it from infancy at a given mark; in warfare it is thrown first; where it strikes, it stuns or kills, and then they spring forward with their large double-handed heavy club, to finish the work."

Junior No. 3 — Lesson 15: "Those Bible Readings," Pages 9-35

Test Questions

1. WHY were Brother and Sister Hartman anxious to begin Bible studies with their children? Give John's, Elsie's, and grandmother's reasons for studying the Bible.

2. What proof did Sister Hartman give for the Bible being the sure word of God?
3. What texts did the family use to prove God's love?
4. What text did John's father ask him to read to prove that the whole of the Bible is inspired?
5. Give examples of godly people who were tempted as we are to-day and yet remained firm.
6. Notice the disciples' questions in Matthew 24. How did Christ answer them?
7. Mention some of the signs of Christ's second coming, as used by Mr. Jones.
8. What happened in 1798? May 19, 1780? Nov. 13, 1833?
9. What is meant by the 1260 prophetic days?
10. Give an account of Nebuchadnezzar's dream. How did Daniel interpret it?

The Morning Watch

THE first work the Spirit must do as it enters our lives is to cleanse them from sin. The following incident helps us to realize that no work done by the Holy Spirit is more important than this:—

"While walking down a street one day, I passed a store where a man on the pavement was washing the large plate-glass shop-window. There was one soiled spot which defied efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. 'It's on the inside,' he called out to some one in the store. Many are striving to cleanse the soul from its stains. They wash it with tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality; but still the consciousness of it is not removed. The trouble is, 'It's on the inside.' Nothing but the blood of Jesus, applied by the mighty hand of the Holy Spirit, can cleanse the inside; for there God's Spirit alone can reach."

M. E.

Books Young People Should Read

"The American Boy's Handy Book," by D. C. Beard

ACTIVITY is a predominant characteristic of the normal boy. The author of the above-named book has demonstrated his thorough knowledge of the things which appeal to the boy, from the proper manner of blowing a soap-bubble to the manufacture of a magic lantern. The chapters on how to stock, make, and keep a fresh-water aquarium; knots, bends, and hitches; home-made boats; Fourth-of-July balloons; practical taxidermy; and indoor amusements, present information at once valuable and instructive. Many of the things which the boy is instructed how to make will prove invaluable to him should he enter the foreign mission field. The parent who has a sacred regard for the life of all God's creatures may object to the chapters on hunting and fishing, yet in spite of these, we can commend the book to our boys. Order from the Review and Herald Publishing Association, Takoma Park Station, Washington, D. C. Price, in cloth binding, \$2.

"In the Tiger Jungle," by Dr. Jacob Chamberlain

There is one source which furnishes stories of intense and dramatic interest, abounding in novel situations, and spiced with abundant adventure. This source is at the same time the purest and most invigorating fountain at which our youth can drink. Actual experiences of men and women who have devoted their lives to the Master's service in far-off lands make missions seem a real and living thing. Dr. Chamberlain was for many years a missionary in India, and "he is one who knows how to make even a commonplace story interesting and an interesting story fascinating." The very titles of some of the chapters engage the attention of the reader: "Winding up a Horse," "Encounter With a Ten-Foot Serpent," "The Stick-to-It Missionary," "An Audience of Monkeys," and others no less striking. But the best part of this volume is its genuine missionary fervor, which can not but impart itself to those who read its pages. Price, \$1, in cloth binding. Order from the Review and Herald Publishing Association.



IV—A Multitude Converted; the Lame Man Healed

(January 28)

LESSON SCRIPTURE: Acts 3:1-26.

MEMORY VERSE: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

The Lesson Story

1. "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." A certain man was there who had always been lame, and who was carried every day to the temple and laid at the gate which is called Beautiful, that he might ask for money of those who came to worship. This man "seeing Peter and John about to go into the temple asked an alms."

2. "And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

3. "And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."

4. "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses."

5. "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

6. Even those who denied Jesus at his trial and desired that Barabbas be released, were given the privilege of repenting and being saved through the name of Jesus. Peter said to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must

receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

7. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

8. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Questions

1. Where did Peter and John go together one day? At what hour did they go? At what time was the hour of prayer? Whom did they find at the temple? How did he get there? Where was he laid? Why was he taken to the temple? What did the lame man do when he saw Peter and John?

2. How did Peter reply to the lame man's request? Why did he do as Peter bade him? What did Peter say about his silver and gold? What did he say he would give? What did he then command the lame man to do? How did Peter assist him? What immediately took place? What did the cripple do? Whom did he praise?

3. What did the people see? What did they know concerning him till that time? With what were the people filled? What did the lame man do to Peter and John? Who assembled round them? In what place did they come together?

4. Who addressed these people? What questions did he ask? Who had been glorified by the healing of the cripple? What did Peter say those who were listening had done to Jesus? What did he say of his trial before Pilate? Whom had the people denied? What had they desired? What had they done with the Prince of life? What had God done on his behalf? Of what were the apostles witnesses?

5. What did Peter say had made the cripple strong? In what condition did he say he then was? What excuse did Peter give for what the people had done to Jesus? What did he say had been fulfilled?

6. What privilege was granted those who denied Jesus? What did Peter tell them to do? When will sins be blotted out of God's books of record? Who then will be sent to this world again? How long will Jesus remain in heaven? Where may we find testimony concerning this?

7. What did Moses say concerning Jesus' coming to our world? How were his words to be received? What did he say of those who would not hear and obey Jesus?

8. How many of the prophets have foretold the coming of Christ? Whose children were the Jews? What promise did God make to Abraham? Who was meant by the seed of Abraham? See Gal. 3:16. For what purpose did God send Jesus to the world? What is the greatest blessing we can receive? How did the Jews treat the blessing sent them? What will we do with the same blessing that comes to us? Repeat the memory verse.

THE YOUTH'S LESSON

IV — A Multitude Converted; the Lame Man Healed

(January 28)

LESSON SCRIPTURE: Acts 3:1-26.

LESSON HELP: *Sabbath School Worker*.

MEMORY VERSE: Acts 3:19.

Questions

HEALING THE LAME MAN

1. What is the time and occasion of the events of this lesson? Acts 3:1.
2. Describe the beggar at the temple entrance. Verses 2, 7; 4:22; note 1.
3. In what way was the physical condition of this man like the spiritual condition of every sinner?
4. What occurred when Peter and John came where this man was? Acts 3:3-8; note 2.
5. How were the people affected by this miracle? What did they do? Verses 9-11.

"THROUGH FAITH IN HIS NAME"

6. Who spoke to the people? What point did he first make plain? Verse 12.
7. How did he contrast what they had done to Jesus and what God had done for the lame man? Verses 13-15.
8. What title is here applied to Jesus? Verse 15. Compare John 1:4; 5:26; 11:25; 2 Tim. 1:10.
9. By whom and how did Peter say the miracle had been wrought? Acts 3:16; note 3.
10. How did Peter show his willingness to excuse the guilt of those who crucified Christ? Verse 17.
11. Of what did he say the suffering of Christ was a fulfilment? Verse 18.

EXHORTATION TO REPENTANCE

12. What did Peter admonish his hearers to do? Why should they do this? Verses 19, 20; note 4.
13. Until what time did he say Jesus would remain away? Verse 21.
14. How were the admonition and the results of not heeding it enforced upon their minds? Verses 22-25.
15. What special privilege had been accorded them? For what great purpose did God send Jesus? Verse 26.

Notes

1. It is not certain which of the several gates belonging to the temple is meant, but probably the magnificent doors of Corinthian brass described by Josephus, which led from the Gentile court to the court of the women. It is said that the folds of this gate were seventy-five feet high and sixty feet broad, and were covered with plates of gold and silver.

"This unfortunate man had long desired to go to Jesus and be healed; but he was almost helpless, and was removed far from the scene of the great Physician's labors. Finally his earnest pleadings induced some kind persons to bear him to the gate of the temple. But upon arriving there he discovered that the Healer, upon whom his hopes were centered, had been put to a cruel death."—*Spirit of Prophecy*, Vol. III, page 275.

2. Every one who has received Christ in the heart has something of infinitely more value to give than silver or gold. And it is a law of the kingdom that these precious blessings must be continually given away to be retained.

3. "I. Faith performs the miracle (Peter and John). II. Faith experiences the miracle (the lame man). III. Faith comprehends the miracle (the believing hearers)."—*Lange*.

4. Daniel the prophet had written of the solemn scene, just before the coming of Christ, when the Ancient of Days should sit in judgment and the books of heaven be opened. Dan.

7:9, 10. Before this tribunal every case was to come; and Peter exhorted his hearers to make sure work for that great day. And now that, in the closing days of our own generation, the judgment hour is fast passing, when the record of sin will be blotted out or the names be blotted out, how urgent the same call to repentance! Note some of the promises for this time of judgment, and of refreshing by the latter rain. See Rev. 2:10, 11. The time of the latter rain is also the shaking time. While those who seek God shall increase in strength, the careless and contentious and unconsecrated will be shaken out of the ranks of God's people.

Her Day at Home

(Concluded from page twelve)

While they swarmed about Miss Louise's chair, filling the quiet room with their chatter, the little maid slipped away to the kitchen. "There've got to be some more sandwiches," she chuckled to herself, "but I guess I won't mind makin' 'em!"

In an ecstasy of joy she flew about the kitchen, and when a few moments later she re-entered the parlor, she carried the big old-fashioned tray laden with a steaming cocoa-pot, and two Dresden plates piled high with tempting sandwiches and scones.

The girls had formed a half-circle round Miss Louise, and were listening with absorbed interest to a story of her own school-days. Little cries of delight escaped them at sight of the tray:—

"O, hot scones!"

"My, won't they taste good, though!"

"Why, this is a regular party, Miss Louise! How did you know we were coming?"

Miss Marvin came over to help Ellen with the serving. "You will excuse our bad manners, won't you?" she said to her hostess, as she handed her the queer, three-cornered Turkish cup. "Picnics are demoralizing things."

It was almost six o'clock when the company, with startled exclamations, rose to go. Mrs. Nelson's pretty daughter leaned down impulsively and kissed the gray head. "It is the best party I ever went to in my life!" she declared.

The Latin teacher took both the delicate hands in her own, and there was a little catch in her voice, as she said: "Let me come again, Miss Louise. It seems like home to me here."

The shower had passed over, and the air was filled with the sweetness and new vigor that follow a rain. When the last guest had gone out upon the porch, Mrs. Nelson's daughter suddenly raised one hand in familiar signal. "For Miss Louise," she said, and the next moment the sixteen voices were raised in a lusty cheer. From the open doorway Ellen watched them as they drove away down the long avenue; then she slowly turned back into the house. Already it had begun to seem like a lovely dream, from which now she must waken.

To her dismay, she saw that Miss Louise's eyes were full of tears. Yes, she was actually crying, as she had never cried on those awful days of heart-breaking disappointment when nobody had come. Ellen stood staring at her in consternation. Then Miss Louise looked up, and Ellen saw that she was smiling through her tears.

"O, wasn't it lovely!" she whispered. "It has made me feel almost well again, Ellen. They are coming again, too, all of them.—Miss Marvin promised me,—and I am going to show them my cabinet things. Let me try to walk up alone to-night, Ellen; I really think I can."—*Rebecca N. Porter, in Youth's Companion*.

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Another Temperance "Instructor"

WE are glad to have our friends begin to inquire anxiously if there is to be a Temperance number of the INSTRUCTOR this year; and we are equally glad to say that the matter for another is nearly prepared.

This special is to be filled almost wholly with articles written especially for this number by the leading temperance workers of the country; such as, Dr. Howard Kelly, of Johns Hopkins Hospital; Dr. Wilfred T. Grenfell, medical missionary to Labrador; Robert Glenn, ex-governor of North Carolina; Hon. John G. Woolley, one of the most acceptable temperance lecturers of the present time; Dr. Alphonso Hopkins, another eminent author and lecturer; Miss Rosa M. Barrett, a noted writer on prison reform, and president of the Irish Woman's Christian Temperance Union; Judge De Lacy, judge of the Juvenile Court of Washington, D. C.; Mrs. Frances Beauchamp, president of the Kentucky W. C. T. U.; J. H. Crooker, a writer and lecturer of great ability; besides a number of articles from our own writers and doctors.

Altogether, we are sure this number will be a very acceptable paper, and will do much good. You may be interested to read some testimonials on the last Temperance number.

One young man from Downs, Kansas, writes that he bought the paper, and found it the most helpful of anything he had ever read on the subject of temperance. He was a confirmed drunkard, but through the influence of the paper has signed the total abstinence pledge, sold out his business, and is preparing to enter the temperance work as a lecturer.

Miss Rosa M. Barrett, a noted writer and lecturer, says:—

"What a delightful paper yours is! I am sure we have nothing of the kind half as attractive."

A gentleman from Cleveland, Ohio, writes:—

"I bought one of your papers last summer from a woman who came into a store where I was at the time. I read it with great interest. It was the March number for 1910. Without exception, it was the finest thing I ever read in my life on the subject of temperance. Enclosed please find check for one year's subscription, to commence with March, 1910. I lost that paper, and want it replaced."

An Anti-Saloon League worker from Idaho sent the following letter to the editor of the INSTRUCTOR:—

"Under separate cover, I am sending you a copy of our campaign issue for local option in this county. Please notice the two illustrations on the first page. These were made from pictures taken from the Temperance number of the INSTRUCTOR. I have circulated five hundred copies of the Temperance number. *It has made us votes.* We had a hard fight, but won. I believe this number is the best thing on temperance that was ever printed in periodical form."

A Sunday-school worker who is interested in both the scientific temperance instruction of the public schools and in the Sunday-school temperance work says:—

"I will be glad to hear from you of the possibility of giving me and other workers enlarged illustrations of some of the fine things in your paper, and of the probable cost."

A worker presented the paper to one of the Sunday-schools of her neighborhood. The pastor commended it highly, and the members ordered fifty copies. A gentleman connected with an insurance company of Everett, Washington, writes:—

"This forenoon a young lady sold me a copy of the Temperance number of the YOUTH'S INSTRUCTOR, and I wish to state that I think it is one of the best temperance numbers of any magazine I have ever read. The reason that I say this to you at this time is to encourage you to put out more similar issues. There is a great need of that kind of literature in the present age, and to my mind there is no power on earth greater than the American press. Kindly send me ten copies of the Temperance number, and I will gladly remit the price to you, whatever that may be."

A gentleman in Baltimore, Maryland, not a Seventh-day Adventist, but an advocate of temperance, took fifty copies of the paper, as his testimonial to its merits, went out one evening, and sold them on the street almost as rapidly as he could hand them out.

The pastor of a Rhode Island church devoted the time of the morning discourse to the interests of the paper, urging that it be carefully read by each member, and then passed on to some family who had not received it. He sent Mr. Adams, who had supplied him with a sample copy, the following letter:—

"We placed in our Sunday-school one hundred twenty-five copies of the Temperance number of the YOUTH'S INSTRUCTOR, and will say that it has proved to be one of the most helpful contributions that was ever given to our young people. It was a splendid investment, and will do lasting good."

Such testimonials might be multiplied, but these will suffice to show that the paper was appreciated by many. It had a ready sale among Sunday-school and temperance workers in all parts of the country. With a little effort on the part of all, we might very quickly place a half million copies of the new number in the hands of the young people and children of this country.

While national prohibition is not probable so long as Americans worship the silver dollar, yet it is imperative that every one do all he can to stay the downward tide of evil. We must join hands over every good cause, and work heroically to keep our old world from getting into a position where there will be no interest whatever on the part of the people concerning eternal things. We must work now for the children and youth, or they will be unfitted by evil habits for the reception of the last gospel message. Scatter the temperance literature broadcast. Begin with the new Temperance number of the INSTRUCTOR, to be issued in February.