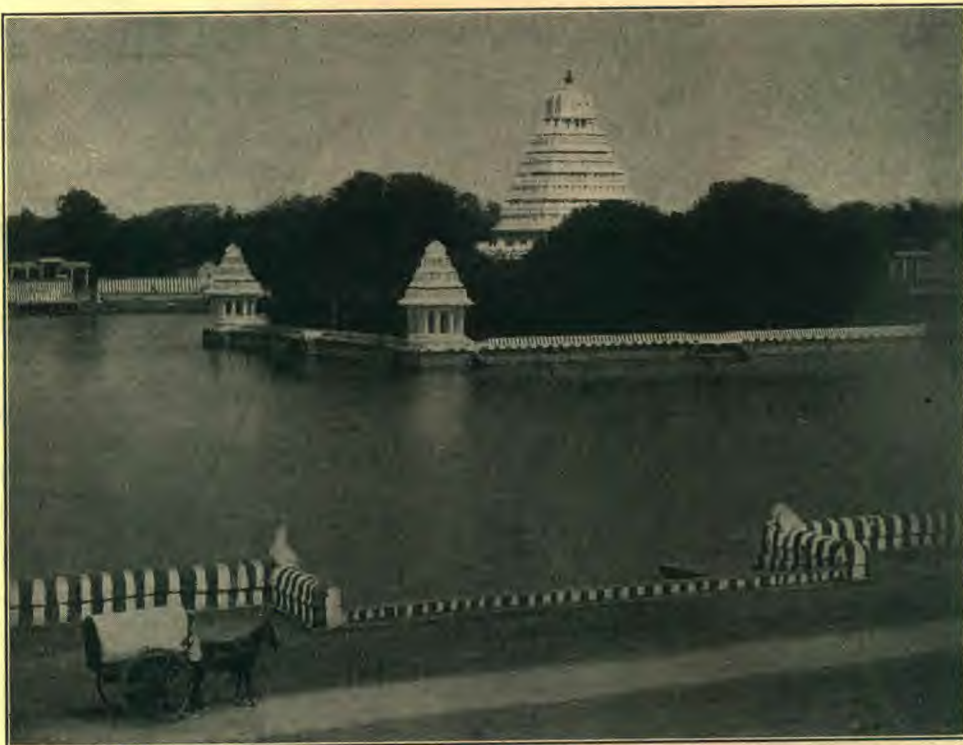


The YOUTH'S INSTRUCTOR

Vol. LIX

February 14, 1911

No. 7



HINDU TEMPLES OF INDIA



THE Santa Fé railroad system will hereafter employ no person who is a cigarette smoker.

WE make friends, not by explaining things to other folks but by allowing others to explain to us.—*Joseph Addison.*

THE use of Portland cement has risen from six million barrels in 1900 to sixty-five million barrels in 1910.

THE president of France receives six hundred thousand dollars a year, while the president of the United States receives seventy-five thousand dollars.

"IF you do not come to us," the Kongo natives are reported to have said to a missionary recently passing through, "we'll tell your God on you for passing us by."

TRAMP dogs and cats in Chicago are to have a twenty-thousand-dollar hotel, the gift of society women who are interested in the work of decreasing the suffering of dumb animals.

A BILL has been introduced into Congress providing for the purchase of Mammoth Cave, Kentucky, by the United States government, and making it into a national park, like Yellowstone and Yosemite.

ABOUT this time next year it is expected that King George V and Queen Mary will be in Delhi, to be crowned emperor and empress of India. It will be the first visit of reigning British sovereigns to that country.

A WEALTHY American lady has given two hundred thousand dollars for a splendid Protestant church in Rome, to be in charge of the Waldensians. It is to be situated near the Plaza Cavour, and will seat twelve hundred.

THE important decision was given on January 3 by the Supreme Court, that when goods are carried by a succession of railroad lines, the first line accepting the freight is responsible for its safe delivery at its destination.

IT is proposed to provide Philadelphia with a system of elevated suspension cars that will attain a speed of more than one hundred miles an hour. The cars are to hang from two aerial rails sixteen or more feet above the ground.

NEW YORK is to erect the largest hotel in the world at Thirty-third Street and Broadway. It will be twenty-five stories high, and will have sixteen hundred sleeping-rooms and one thousand baths. The investment will represent an outlay of thirteen million five hundred thousand dollars.

"LET us not be swift to condemn others. Would it not be better when hearing evil of others to suspend judgment? As Talmage says: 'Do not run out to meet every heated whelp of malice that runs with its head down and its tongue out. The probability is that it is mad, and will only bite those who will attempt to entertain it.'"

"The Fruits of the Tree"

THE foregoing title was the subject of an address given by William Jennings Bryan last June at the World's Missionary Conference, Edinburgh, Scotland. The address is now in booklet form, and can be obtained of the Review and Herald Publishing Association, for thirty-five cents.

Listening Times

WHAT we need above all things in these crowded days is the setting apart of many listening times, times of quiet in which we can hear the heavenly voices that call to us unregarded in the busy day. . . . God has something to say to us which, in the whirl of our earthly ambitions, we can not hear: and he makes the noises of the outer world to cease, that he may speak to the soul. Sometimes he "tries us in the night;" sometimes he "giveth songs in the night;" sometimes he gives us "a vision in the night;" but all these we shall utterly miss if there is no quiet time in which he can come very near to us. There are many ways of preparing to receive blessings from on high; but one of the most essential is this: "Commune with your own heart, and be still."—*G. H. Knight.*

A Seamen's Institute

DR. W. T. GRENFELL, "the knight of the north," is raising money to found a Seamen's Institute at St. John's, Newfoundland. "Eighty-five thousand seafarers enter this port annually, fifty thousand of them being fishermen who market their catch in person at St. John's. Some five thousand outport men come there in the spring to join the sealing fleets, and twenty-six thousand other seamen put in each year at this point. Yet for this great company there is not a place where a man can sit down with a friend in decency and quiet. There are, however, fifty-seven drink shops, which offer warmth and companionship for a price, and a high one, not to be reckoned in money alone. Of the three hundred thousand people in Newfoundland and Labrador, two hundred thousand, men, women, and children, are engaged in catching and curing fish. They know little of hygiene, are poorly fed, subject to tuberculous sicknesses, and exposed to all the dangers of cold and stormy seas; but the perils of the harbor are greater than those of the sea. Fishermen's daughters coming from the outports to seek work in St. John's are often the prey of evil persons."

"Dr. Grenfell's threefold aim in this work is to make the building a radiating center of helpfulness, an object-lesson in cleanliness, and a power for righteousness."

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The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 14, 1911

No. 7

Begin a Year To-Day

ON New-year's day you started in
With heart of grace absolved from sin,
With forward look, with purpose true,
And all the world was fair to you.

But soon the devil found a crack,
And pierced your armor, front or back;
And soon, your conduct past excuse,
You sadly cried, "O, what's the use?"

Brother, the wheelings of the sun
In endless, hopeless circles run;
They sweep serenely through the air,
And you may start from anywhere.

For common use we count the year
From one sole point in its career;
But you adopt a lordly tone,
And fix a year that's all your own.

Adopt this very day and hour
As genesis of hope and power.
Forget the failures left behind,
And on the future fix your mind.

Break with the follies of the past;
Master your weaknesses at last.
Stiffen your muscles. Watch and pray.
Stoutly begin a year to-day.

— Amos R. Wells, in the *Wellspring*.

Special Grace Amid Trial

W. A. SPICER

WHILE recently in Europe I talked with several young men of various countries who had had experience with prison punishment for loyalty to the Sabbath of the Lord. We have never said much of these experiences in print. In some cases it is not best to do so, and in all cases our young brethren passing through trial follow the apostolic example and are loyal and true in submitting themselves to the powers that be, suffering quietly where their loyalty to God compels them to disobey the commands of men.

These experiences have come most often to our young men called up for military service. With all the work they are required to perform while undergoing this training, it is natural that often their officers find the Sabbath convictions of our brethren a very perplexing problem. The reasonableness of these convictions has in some cases secured the release of our brethren, while in other places young men are still meeting trial bravely and in the fear of God.

Sitting down with Brother —, secretary of one of our European union conferences, I asked him to tell me the story of his experience somewhat in detail, as I knew it would be of interest to our young people. By the aid of notes taken during the conversation, I will let him tell the experience himself, though naturally not all the abbreviated narrative is in his exact words:—

"I was several times in prison, but through it all I was granted the blessing of the Lord in an unmistakable manner. And the more severe the punishment, the greater the blessing of the Lord.

"When tasks were set on the Sabbath which I was unable to fulfil, I had opportunity to explain the obligations of the fourth commandment. Upon failure to do the work, my case was taken in hand. First I was placed under disciplinary punishment, which is set by the captain immediately in charge. This punishment is of two kinds: First, three days of "middle arrest," in a cell having only a board bed as furniture, and with only bread and water to eat. When the next occasion brought fresh punishment, the second form was that of seven days in the dark cell. That means three days in complete darkness, so dark that one can not see his hand before him, or see the bread and water that is passed in at meal-time; then for a day

one is allowed to be in a light cell, and good food furnished, and then comes another three days of the total darkness.

"However, the Lord was with me in the darkness as well as in the light, and I always insisted on keeping the Sabbath as commanded by the Lord. This brought me up for the formal judgment of a military court. The special charge on which I came before the court was brought about in this wise. I was with my regiment on the drill ground, serving with a battery of field guns. It was Friday evening, just at the beginning of the Sabbath. The first lieutenant came to watch the orders, because it was well known that I would refuse to continue work into the Sabbath hour. I had been standing at one side, as there were more men than were needed in serving the cannon.

"Just at the Sabbath hour I went to the lieutenant in command and begged him to let me go, as the Sabbath was at hand, the day commanded of God to be kept holy. However, he did not grant my request, and the command was given me to bring a cannon-ball. I was compelled to refuse. This first lieutenant had never shown a bitter spirit toward me before; but now it seemed as if an evil influence possessed him, and he cried out in a loud voice, berating me. The Lord kept me very quiet. Others of the men appeared very much excited by the unusual incident and the tension of the situation.

"After telling me to take myself away, the officer called me back again, and said, 'What are you? What are you then? Are you a heathen?' 'No, I am a Christian,' I said. 'What!' he replied, 'you are a heathen. Take yourself away.' And with further harsh words he denounced me. It was a defeat for him, and a victory for myself. I felt it, for the Lord kept me very quiet and calm. The men and inferior officers knew that I had been upright and conscientious in my work and life, and their sympathies were with me.

"A few minutes later the leader of the cannon to which I was appointed again said, 'You must fetch the ball.' I said, 'I can not.' He gave a new order, and again I said, 'I can not, on account of my conscience.' Then the officer in command again denounced me severely, commanding me to take myself away to

the Turks and to the heathen. 'Lieutenant,' I said, 'it is not I who am erring in this matter; for the Bible commands distinctly that we should keep the seventh day holy unto the Lord; and it is the Lord himself who commands.' He roughly told me to cease speaking of the Bible, and declared he would send me to prison instantly. 'Sergeant,' he said, 'take this man at once to prison.'

"So to prison I went, and fourteen days later I was tried before the formal military court. This same first lieutenant came and bore a very good testimony for me. He spoke in the kindest manner concerning my faithfulness in everything except the question of work upon the Sabbath. Inasmuch as officers are not allowed to speak abusively to the men under them, he evidently wished to make amends for his former course. Eight to ten officers constituted the court, and in the end I was sentenced to two months' imprisonment.

"I was ushered into the prison cell on the evening before Christmas, 'holy evening,' as it is called. Before taking me into the cell, the prison officer said to me: 'Well, you are not the first of these to come. We have had experience before with those who suffered in a holy cause. Now I will tell you at once that I do not believe in anything. I believe all that is required of any one is to be honest, and that is enough.' I spoke a few words to him regarding my religious experience, and entered the cell. It was cold, and I felt my teeth chattering. It was still light enough to see in the cell, and I sat down on the bed, which was old and very dirty; and my eyes caught sight of a Bible on a shelf over the door. I took down the Bible and opened it to read from the psalms. As I sat reading those psalms that evening, the blessing of the Lord came into my heart as I never had experienced it before. Tears of love and thankfulness flowed down my cheeks. It was a wonderful experience. The moment I found myself shut into the prison, the blessing came in overflowing measure.

"My work in the prison was the sewing of bags, and I was supposed to do so many hours of work each day. On Friday evenings, however, I laid aside the work. The sergeant, noticing this, gave orders for me to go on with the work. I had quietly to tell him that I could not. For this he gave notice to the chief of the prison, and an investigation was ordered. However, this investigation was deferred in some providential way, so that it never came, before my two months of imprisonment were up, and I was again free from the prison.

"All through those days the blessing of the Lord was with me. Often as I worked, tears of thankfulness and love dropped down upon the bags, and often I was impelled by the Spirit of God to kneel down and thank the Lord for his love and grace. By his grace I was resolved to endure to the uttermost. All the hardness of the experience was as nothing compared with the overflowing love of Christ that visited me."

(To be concluded)

Death Rather Than Sin

THROUGH the gift of prophecy the Lord has spoken to our young men and women, telling them that he is searching to-day for those who are so fully enlisted in the cause of right that they prefer death rather than to commit a known sin.

To many this may at first thought seem a strong

statement. A little reflection, however, is sufficient to clear away all doubt. Our failure to discern the truth of such teaching may be due in part to the fact that we live in an age given to time-serving and compromise, when but few can be found who unalterably and conscientiously make right principle their guide.

It is not long since a book entitled "Memoirs of a Business Man," was placed upon the market, of which book one of our leading newspapers says: "The salient feature of the story is the fact, brought out with surprising power and presented in many lights, that no man can carry on a large business in the fierce commercial competition of the present day, and observe both the letter and the spirit of strict honesty and fair dealing."

In other words, the book teaches that, to succeed in business, it is not only proper, but really necessary, to deviate from the path of integrity. And, without doubt, this is the course largely followed by the great mass of people who to-day throng the business world. The real spirit and practise of the time was recently expressed by a merchant, who, speaking of the dishonest practises of his competitors, said, "They do me whenever they can; and in order to keep up with the times and get my proportion of the business, I must make up my mind to fool the people and lie the same as the others."

The sentiment that the end justifies the means is one of long standing. To take an opposing stand, to live in defense of strict uprightness and business purity, makes one, even now, the object of derision and contempt. Says one writer, "Preachers and college professors are fond of laying down the law that business and professional men should be guided by the same laws of honor to-day that governed their grandfathers;" but he added that they teach thus only "because personally they seldom have any call to mix in real life."

Nevertheless, God calls upon his people to place themselves under the laws of honor found in his Word, and obey those laws, even though the obedience forces them out of business, out of society, and even out of life itself.

Certain great issues lie before the young people of to-day. One of these is the conflict being waged between God's Sabbath and the church's Sunday. The outcome we all know. We shall finally be brought to that place where to refuse honor to earthly government in the keeping of the first day of the week will mean persecution and death. Does not the prophecy say that "as many as would not worship the image of the beast should be killed"? And, that being the case, will it not then be a case of absolute necessity that one *actually die* rather than do wrong?

And yet that is only Christianity. The young people who meet the coming fiery ordeal will be carrying out in principle only what other young people have done before. Knowing that his faithfulness would bring him disgrace, and perhaps imprisonment and death, Joseph took his stand for God, saying, "How then can I do this great wickedness and sin against God?" To him the wrath of an earthly master was nothing as compared with loss of God's favor. The true child of God regards a clear conscience and the blessing of sweet communion with Heaven of infinitely greater value than anything this poor world can possibly offer.

This, too, is the story of the young man Daniel. He knew not but that his refusal to eat of the king's

meat and wine would cost him his life; still he "purposed in his heart that he would not defile himself" with those things which were urged upon him. And did not God most wonderfully bless that resolution? From the position of a slave the young man was quickly promoted to the highest position in the kingdom.

The person who loves righteousness better than life is one whom God can safely trust anywhere, whether here or hereafter. Those who would rather die than sin, are often placed in positions of greatest responsibility, because the positions can not in any wise prove their downfall. Our greatest need to-day is young men and women who can be placed, without danger to God's work, in the dangerous but important stations, that through them the light may shine clearly upon the world.

The right understanding of this matter led the three Hebrew children fearlessly to meet the wrath of King Nebuchadnezzar. When threatened with death, they quickly and bravely said: "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; . . . but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Study the Bible through, and it will be revealed most clearly that all through the ages those only succeeded who found it in their hearts to make no compromises with sin. Read the last part of the eleventh chapter of Hebrews, and see what men and women of God cheerfully endured rather than to yield their convictions of right. And the writer concludes that these witnesses should inspire us to the utmost faithfulness, admonishing us that we should be willing to "resist unto blood" in our fight with evil. Heb. 12: 1-4.

History records that the martyrs of the early centuries could not be induced to offer so much as one grain of incense to the gods, and that only in form, when to do so would have purchased their life. No; wrong is wrong, always, everywhere; and those lovers of Christ *could* not compromise.

To be a Christian,—to love the right better than life, to choose death rather than sin,—is only to regard character as higher, better, greater than any earthly consideration. It has been truly said that "as there is nothing in the world great but man, there is nothing truly great in man but character."

In the dark, trying days that lie ahead, what course will each one pursue? Will the heart stand firm and fixed when the entire world rises up and demands obedience to laws that are contrary to God's truth? The answer may easily be found in the life experience of to-day. He who can say, "*No*," *now* to the clamors of an evil nature and a fallen world, will be able to say, "*No*," then.

Ah, let us earnestly pray that God will even now make us to stand wholly for right!

C. L. TAYLOR.

At a slave market, many years ago, a colored boy was offered for sale. One of the bystanders, moved with compassion, and being well pleased with the boy's appearance and conduct, wished to keep him from falling into the hands of some cruel master. So he went up to the boy and said, "Will you be honest if I buy you?" With an indescribable look upon his frank countenance, the boy replied, "I will be honest whether you buy me or not."—*The Lutheran Witness*.

Are You?

ARE you helping Jesus smooth the rugged way
For the weary pilgrims passing day by day?
Do you cheer the faltering,
Ease their heavy load?
Are you helping Jesus speed them on the road?

Are you helping Jesus clothe your brethren nude,
Furnish homeless shelter, needful drink and food?
Do you raise the fallen,
Start them right, anew?
Are you helping Jesus? He is helping you.

If you're helping Jesus, you need never fear
Certain fateful judgment, swiftly drawing near.
In the choir of heaven,
With the angel band,
If you're helping Jesus, forever you shall stand.

JOHN E. NORDQUIST.

Should a Christian Use Tobacco?

THIS is a question that, no doubt, has been asked many times, and it seems that if we are true to the admonition of the Word of God, we must always answer, "No." This is one idol that has kept many otherwise honest souls from being what God has designed they should be, true followers of the Lord Jesus. But is there no remedy? "Then will I sprinkle clean water upon you, and ye shall be clean: from all your *filthiness*, and from all your *idols*, will I cleanse you." Eze. 36: 25.

Is not tobacco *filthy*? Is it not an *idol*? One says, "If it is wrong, why does not God reveal it to me and take the desire away from me?" Have you forgotten that you have a part to perform? Do you expect him to act contrary to *your will*? If you are willing for God's will to be done in you, quit, and he will cleanse away the appetite.

Again, "Know ye not that your bodies are the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20. Certainly it is not only defiling to these earthly temples of ours, but it encourages the same wrong habits in others.

Again, Paul says, "Put ye on the Lord Jesus Christ, and make *not provision* for the flesh, *to fulfil the lust thereof*." Rom. 13: 14. And, "having therefore these promises, dearly beloved, *let us cleanse ourselves* from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

We see that we are to make no provision for the lust of the flesh, and to cleanse ourselves from it, so that holiness may be perfected in the fear of God.

Then, to make it stronger, Paul says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 17. What an offense to God if we defile the temple of God! And the penalty must be in keeping with the offense. "What agreement hath the temple of God with idols?" If we love God *supremely*, we will not indulge a habit that will occupy our time in fulfilling the lust of the flesh. We will strive to please him in all things.

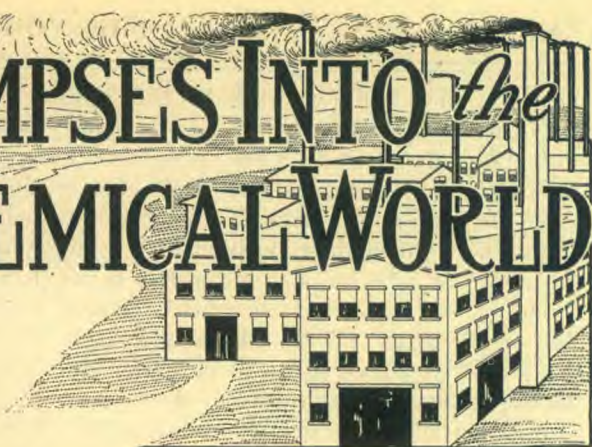
To all the decree will soon go forth: "He that is unjust, let him be unjust still: and he which is *filthy*, let him be *filthy still*: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

ARTHUR V. FOX.

FORGIVENESS is the test of love.



GLIMPSES INTO *the* CHEMICAL WORLD



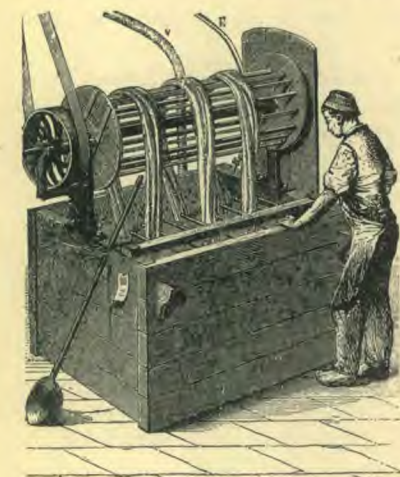
Chlorine: Its Relatives and Compounds—No. 11

CHLORINE, fluorine, bromine, and iodine are related and form what is known to the chemist as the halogens, or salt-producer group. They form with the metals many salt-like compounds. A salt in chemistry is a compound that gives neither an acid nor an alkaline, or basic, reaction.

Chlorine and fluorine are gases, while bromine is a liquid and iodine a solid. We are accustomed, perhaps, to iodine in the liquid form, that is, the tincture of iodine, which is a solution of iodine in alcohol. Chlorine being the most important element of the group, we will study it first. It was discovered by Scheele, of Sweden, in 1774. This great chemist was known to his neighbors as little more than a humble apothecary, even when his chemical experiments were exciting an interest all over Europe. Though living in great obscurity and dying at an early age, he yet made many discoveries in chemistry, which have rendered his name, otherwise almost unknown, one of the most brilliant in the annals of this science.

"It is related that the king of Sweden, Gustavus III, while on a journey outside of his own dominions, heard so much of the fame of this chemist, unknown to him before, that he regretted having previously done nothing for him. He therefore commanded that Scheele

receive the honor of being created *chevalier*. 'Scheele? Scheele?' said the minister charged with the duty. 'This is very singular; what in the world has Scheele done?' The order was a peremptory, however, and a Scheele was knighted. But the reader may perhaps divine that the honor fell upon another Scheele—not upon that Scheele unknown



Apparatus for "souring" cotton cloth by passing it into dilute acid, before submitting it to the action of bleaching-powder

at court but illustrious among the scientists of Europe."

Chlorine is not found free in nature; but its compounds are widely distributed. It is a greenish yellow gas, with a stifling and suffocating odor. The color of the gas gave it its name, the Greek word *chloros*, from which it is derived, meaning green. It is irritating and poisonous to breathe even when diluted with air. If the gas is inhaled pure, it causes death.

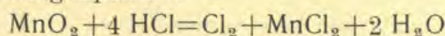
A whiff of the gas escaping from a freshly opened can of chloride of lime, which is lime saturated with chlorine, will give an idea of its odor.

Chlorine can be prepared for laboratory use by pouring some hydrochloric acid (HCl) into a test-tube containing a few grains of manganese dioxide. The greenish choking gas will soon appear;



Apparatus for producing bleaching-powder by passing chlorine gas generated in A; upon quicklime spread upon the shelves

gentle heat will hasten its appearance. The action that takes place in the evolution of the gas, is expressed by the following equation:—



That is, the manganese dioxide is broken up by the acid, the chlorine of the acid snatching the oxygen away from the manganese, and taking its place, forming manganese chloride. But there was not enough of the manganese for all the chlorine of the acid, so it escaped as free gas. The hydrogen quickly made friends with the discarded oxygen of the manganese dioxide, and formed water, H_2O . Whence all this action of the atoms?—O, they all moved in obedience to the command of Him who gave to each its special affinities! They never forget nor disappoint.

The most familiar and widely distributed chlorine compound is our table salt. It is half chlorine, the other half being the metal sodium. Its chemical name, therefore, is sodium chloride, and its symbol is NaCl, the Na standing for natrium, the old name for sodium, and the Cl for chlorine. Every liter, or quart, of sea-



CLOTH-BLEACHING APPARATUS

water can be made to yield five liters of chlorine gas by the decomposition of the chlorides in it.

Chlorine has a very strong affinity for hydrogen, and hydrogen for chlorine, so they unite readily, espe-

cially in bright sunlight, and form the important hydrochloric acid (HCl) which we have already described. Chlorine is a great bleaching agent. This we know from our experience with chloride of lime, which owes its bleaching properties to the chlorine in it. This bleaching powder, at first a mere chemical curiosity, is now manufactured by the thousands of tons, and is used in the bleaching of cotton and linen goods and paper pulp. Old rags are put through the bleaching process before being made into paper.

"Formerly when the chemist wished to obtain sodium, he extracted it from common salt and discharged the chlorine gas into the air. It was found that in establishments where the manufacture of sodium was conducted on a large scale, the destructive properties of the chlorine discharged into the air were such that all vegetation was killed for some distance around the manufactory. This came to be such a nuisance that the manufacturers were either compelled to stop business or in some way take care of the chlorine. This is done at the present day by uniting the chlorine gas with common lime, forming chloride of lime."

"Prof. Sims Woodhead reports that the experiments made at Cambridge, England, on the sterilization of water by chlorine and chlorine compounds have given 'most startling results.' One part of available chlorine to two million parts of water sufficed to kill all non-spore-bearing bacilli, including the typhoid, and probably also the cholera type, within half an hour, even in the presence of an appreciable amount of organic matter. The unimportant spore-bearing bacilli were not killed. An experimental tank containing eighty thousand gallons of water was used after the preliminary tests, and equal success was obtained. Those employed in the work drank freely of the water without noting any injurious effects from the chlorine."

Fluorine was described in the second article of this series, so we will pass on to bromine.

One who understands the meaning of chemical terms may be inclined, from the name alone, to pass bromine by without seeking a close acquaintance with it; for the term means *bad smell*. But the chemist has learned that things with bad smells are not always uninteresting or useless.

Bromine is a black-red, almost opaque liquid, about three times as heavy as water. When slightly heated, and even at ordinary temperatures, it gives off a vapor the odor of which is quite like that of chlorine. Its action upon the eyes, nose, and throat is more violent than that of chlorine. It unites readily with most all metals forming the corresponding bromides, as potassium bromide, sodium bromide, and silver bromide. Bromine, like chlorine, is a good disinfectant, but not so much used for that purpose as less expensive substances.

Potassium bromide, which crystallizes in colorless cubes, is largely employed in medicine for the treatment of nervous diseases. It is also used in photography. "When added to the developer, it prevents the production of an image upon those parts of the plate which have only been slightly affected by the light. It is employed therefore in developing plates which have accidentally been exposed too long in the camera."

Iodine, in its chemical properties, bears a striking resemblance to chlorine and bromine. At ordinary temperatures it is a solid of crystalline structure. Compounds of the element exist in sea-water, mineral springs, marine plants, and in some marine animals; but it never occurs free in nature. Until within a few

years it was eagerly obtained from the seaweeds, which during their growth collect and concentrate the minute quantities of iodine which the sea-water contains.

On the coasts of Scotland, Ireland, and France the seaweeds which contain iodine are gathered, dried, and burned at a low heat. The ashes are then heated with boiling water, and the compounds containing iodine thus obtained in solution. From this solution by proper reagents the free iodine can be obtained. "For the production of iodine, plantations of seaweed are cultivated in some parts of the ocean, and vessels at proper times are sent to collect the weed.

"A large amount of the iodine of commerce is now obtained from the nitrate deposits of Chile. This source of iodine threatens to displace altogether the production of iodine from seaweed."

Iodine vaporizes rather freely at the ordinary temperature of the air. The vapor of iodine is a magnificent purple color, whence the name iodine, from a Greek word signifying "violet colored." Carbon disulphide poured upon a bit of the solid iodine will quickly dissolve it, and reveal this characteristic violet color.

Starch paste is a test for iodine when free, as it always gives to the starch granules a blue color. Iodine is used in medicine, photography, and in the production of the aniline colors.

Altogether the halogen group makes an interesting study, and does much for the commerce of the world.

Answers to Fishing Puzzle

THE names of the fish in a "Fishing Excursion," found in the INSTRUCTOR of January 31:—

- | | |
|-------------|--------------------|
| 1. Star. | 11. Ray. |
| 2. Blue. | 12. Sole. |
| 3. Carp. | 13. Cod. |
| 4. Pike. | 14. Bass. |
| 5. Dog. | 15. Sturgeon. |
| 6. Cat. | 16. Gold. |
| 7. Globe. | 17. Sun. |
| 8. Dab. | 18. Skate. |
| 9. Torpedo. | 19. Perch. |
| 10. Sword. | 20. A white metal. |

—*Woman's Home Companion.*

Concrete Railroad Ties

THE railroads of this country need about one hundred million railway ties every year for new construction and replacing old ties. These ties must be of uniform size, so that the timber of which they are made must be selected. The increasing scarcity of lumber has brought the railroads face to face with a great problem. They have formed immense tree plantations, and have tried preservatives upon their ties, but without appreciably conquering the difficulty.

Now, however, George Gates, a struggling inventor of San Jose, California, is said to have invented a concrete tie, that is cheaper than the wooden tie, will last many times longer, and, moreover, will overcome a difficulty of previous experiments along this line, since it possesses resiliency. It will spring nearly two inches under the weight of the passing train and return again to its former shape, this property being given it by thirty-six strands of barbed wire enclosed in the cement. Mr. Gates is said to have sold his patent to the railroads for more than seventeen million dollars. —*Christian Endeavor World.*



Fret Not

FRET not, my soul,
For things beyond thy small control;
Do thou thy best, and thou shalt see
Heaven will have care of thine and thee.

—Selected.

A Personal Experience

READING the account of tithing on the last page of a recent YOUTH'S INSTRUCTOR called to my mind a beautiful incident in my own life, which I attribute to faithfulness in paying tithes. At the time of my story, I was very much in need of some new clothes. I had used all the little means I had in the work so dear to me. A real missionary likes to look "neat and nice" all the time, and a Seventh-day Adventist needs to be especially careful in regard to appearance. I had five dollars in tithes. I knew I could with that get a little of what I needed, and that these things would help wonderfully until I could do better.

The tithing system was the only doctrinal point in the Adventist faith that I accepted immediately, gladly, and without one question, and it is not often that I am tested along this line; but this was a test. Finally I said firmly to myself: "No, I will not use it; I will suffer the humiliation longer. God sees and knows, and when I have learned the lesson, he will surely come to my rescue." Quickly I sealed the bill in the envelope, signed it, and delivered it to the proper authority. Meanwhile I failed not to tell the dear Master all about my sins, sorrows, and needs.

A few days after this, while busy at my regular task, a visitor was announced. Years ago we adopted the motto, "No one comes to my house but God sent him." So all visitors are welcomed, to a degree, anyway.

I recalled the fact that I had met the dear little lady who had just called, on the street several years ago, and that, although we had never before seen each other, yet we both "placed" each other immediately and enjoyed a five or ten minutes' chat. Only once since had we met, and then we exchanged scarcely more than words of greeting.

I was very glad to see her again, and felt encouraged that she should favor me with a call. After having a little visit, she said: "You have been on my mind so that I just had to come. I was out rather late last night to a meeting, and am very tired. We live out of the city, but I felt deeply impressed to come to you to-day. Here is some money for you. Get some things you need with it."

As she pulled out the bills, I could but exclaim: "O, dear, you may be giving me too much!" "No," she said, "it is all right." We had just gotten up from prayer, but I felt like going down on my knees again. Before, it had been her request to pray, but I felt as if it were my time now.

I could not help weeping, yet I felt like a child wonderfully surprised on a Christmas morning, waking to find so much more than he had anticipated; for I held in my hands *five five-dollar bills*.

MRS. L. P. WHETSEL.

The Compass

It was the last day of Warren Butler's vacation, and the last day before he was to start for his new employment in New York. He had been spending his outing in a camp in the mountains, so that he might have the benefit of all the country air possible before cooping himself up in an office in the city.

The pastor of his mother's church was with him. The clergyman was fond of hunting and fishing, and his interest in these things made it possible for him to get into closer touch with many of his parishioners than if he had not cared for outdoor life. Warren liked him for it, and man and youth were on terms of friendly intimacy whenever they were in the woods. At home Warren was a little shy of the clergyman, for then, as he would have put it, the pastor was "working at his trade."

The two were sitting on a log before their tent as the afternoon was wearing away. Warren was looking across the valley and watching the shadows of the clouds chase one another over the fields, noting now and then the varying shades of green as the wind ruffled the leaves in the forest beyond. He liked the open, and now that he was to leave it for the barrenness and confinement of the town, there was as much regret in his heart as can find lodgment in a youth who has his life before him.

The clergyman also, looking over the hills and far away, saw the perils that encompass a young man alone in a great city. Finally he spoke, gently and confidently.

"I hope you will continue to go to church when you get to New York," he said.

The boy hesitated. He was evidently thinking. Finally he said: "Well, I don't really know. I wonder sometimes if the men who are making the most stir in New York are those who go most regularly to church. It seems to me that a good many of them have something better to do with their time. If I am to succeed, I shall have to work hard and make my time count as much as possible."

The minister made no reply for a time. There was silence for a considerable space. Then again the elder man spoke.

"Did I ever tell you the story of your uncle? He died before you were born, and I think you never knew much about him. He was fond of hunting, as you are, and he was also high-spirited and independent.

"He was with a guide after deer in the north woods one fall. They got so deep into the forest that they lost their way. Neither could recognize any landmarks, even when they climbed a tree to look over the surrounding country. They agreed to separate, the guide to go in one direction and your uncle in another, and the one who first found any familiar trail or landmark was to go back for the other. Enough snow had fallen since they lost their way to make this easy, and it was growing colder, so that their tracks would not disappear.

"Your uncle was sure that the way he selected was

right. He had often said he never knew his sense of direction to be at fault. He walked for two or three hours without seeing any familiar thing. He had a compass with him, but he was so positive he was headed right that he did not look at it. Finally it began to get dark, and at last he decided to consult the compass, just to make sure.

"He leaned his rifle against a tree, and after going some distance from it, took out the compass. It showed that he had been traveling north, when he was certain that he had been going south.

"He did not believe the compass. It must be out of order. To prove it, although he was chilled to the bone, he took it apart to find why the needle was stuck and persisted in pointing in the wrong direction."

The minister paused a moment, and Warren was on the point of exclaiming, "How foolish!" for he knew the trustworthiness of a compass; but he checked himself as the story was renewed.

"The next morning," said the minister, "the guide, with the help he had secured, found your uncle frozen to death, with the dismantled compass lying in the snow beside him."

The minister made no further reference to the matter which had led to the telling of the story, nor did the boy; but the next day, when they came out of the woods, and it was time to say good-by, Warren held out his hand and shook the minister's heartily.

"I want to thank you for the story that you told me yesterday," he said. And then he added, "I think when I get to New York I shall stick to the compass."
—*Youth's Companion*.

The Children's Work

THINKING it may be of encouragement to some other Sabbath-school, I want to tell how the children of the Hopewell (Oregon) Sabbath-school earned missionary money during the summer and fall of 1910.

We as older ones are much interested in our foreign missions; for the corps of workers scattered over the whole earth are those from our own firesides,—our brothers and sisters, our sons and daughters—those we love.

The children who are now with us must in a few years be looked upon as the recruits for this vast army, which is growing larger every year. We thank the Lord for it. Therefore, while they are yet young, we must help them to become interested in this work.

The first of last March each child in the Sabbath-school was given five cents to see how much he could cause it to increase during the year, all the increase to go toward the three hundred thousand dollar fund.

Two little sisters and a brother put theirs together and bought a sitting of eggs. Their mama lent them a hen, and they raised a brood of chickens, which, when sold, brought three dollars. One boy went in debt for his eggs. When he sold his chickens he paid his debt, then invested part of the money in watermelons, selling them at a profit, which in all brought him three dollars.

Two other boys each raised a brood of chickens, receiving two dollars and eighty-five cents each from them. Three little sisters and two brothers put theirs together, and bought seed potatoes from their papa. These they planted and cared for. They received for them ten dollars and fifty-five cents when marketed in the fall. One boy planted cabbages, receiving three dollars and three cents for his crop. Another planted

tomato seed, and sold early plants. Others planted seeds of different kinds, as pop-corn and beans.

All had experiences of bad and good luck. Some seeds planted did not grow, chickens died, cattle broke into the gardens destroying some of their plants; but in spite of all their difficulties they brought in a generous harvest.

The first Sabbath in December was set apart as Ingathering day. An appropriate program was rendered by the children, after which the offerings, previously put in envelopes with name and amount marked on each, were gathered. We were all more than pleased to find the three dollars and fifty cents given out in nickels had grown to *seventy-four dollars and fifty cents*. All were so well pleased with their success, they voted to try it another year, beginning by the first of February, 1911. "I have planted, Apollos watered; but God gave the increase." I Cor. 3:6.

MRS. A. G. GIBSON.

Why Not?

THE Harvest Ingathering effort of the Hopewell Sabbath-school was so successful that I believe every Sabbath-school in our land will want to make a similar effort during 1911.

Let us at once begin to plan and work for such an effort. Then let not one church fail to send a report of their work to the INSTRUCTOR; so that all can see to what the aggregate work amounted.

In the early summer it is planned to have an Ingathering program appear in the INSTRUCTOR, which can be used in preparing for the church service when the offerings are brought in.

If the two thousand Sabbath-schools in this country take hold of this work, and do only one half as well accordingly as the Hopewell school, a sum of considerable moment can be raised for our mission work. But some schools, no doubt, will even surpass the amount yet reached by the most fortunate school.

When we see what the children of the Hopewell school raised, and recall that the children of Louisiana last year bought a conference tent costing \$139.50, and remember what many other small schools have accomplished in past years, we are confident that a combined effort will produce a surprisingly acceptable result. Shall we not unite in this good work during the coming summer?

Books Young People Should Read

"The Kingship of Self-Control," by William Jordan

THE power of self-control is one of the great qualities which make man different from the lower animals. To be able to wisely use this power is not the least of virtues. Each moment of life you are either a king or a slave. In this helpful little book Mr. Jordan gives some very practical suggestions on individual problems and the possibilities in store for the person who has learned to rule himself. Its fifty-eight pages are brimful of inspiration. Read it. Price, in cloth binding, thirty cents. Order from the Review and Herald Publishing Association, Takoma Park, Washington, D. C.

"Mary Reed, Missionary to the Lepers," by John Jackson

This is truly a life story of unreserved consecration. The experiences of this noble worker, how she first discovered that she was afflicted with that loathsome disease of leprosy, how she tore herself away from those who loved her, without trusting herself to say good-by, and how she finally gave her life to the work among the lepers of India, have been an inspiration to many. Her labors were blessed with abundant success; and the sketches given from her diary show that she bore her heavy cross with fortitude, and that her trust in God was unflinching. The book contains 127 pages, and the price is seventy-five cents in cloth binding. Order from the Review and Herald Publishing Association.

CHILDREN'S PAGE

A Queer Change

At our house this afternoon there was a growly bear. His keeper tried a full hour to smooth his shaggy hair. Then gave it up, he was so cross, though not so very big; And then the supper bell rang out, and he became a pig, A dreadful pig, untamed and rude. I wish a bell would sound And change him to a little boy I'd love to see around.

—Bertha B. Bartlett, in the *Congregationalist*.

A West African Boy

DAN had better advantages than most African boys. His father was a wealthy merchant of Sierra Leone; and it seemed as if he would never feel the pinch of poverty, as most of his fellow companions do. However, in the all-wise providence of God, he was not thus to grow up in idleness and luxury, but was to share some bitter experiences to prepare him to endure hardness as a good soldier of the cross in later years.

At the very time that Dan's father was enjoying such prosperity, war suddenly broke out among the Mendi and Temni tribes and the English, during the year 1898. Dan was with his father and mother in the country near Bonthe, Sherbro. His father, being a creole (belonging to no particular tribe), was the object of hatred of the Mendis.

An attack was made so suddenly upon their town that they had no time to gather a supply of food and clothing, but rushed for the thick bush (forest), and began a long march by night for the fort at Freetown, held by the English. This was a journey of several nights, and was no doubt the most trying experience of the young boy's life. For nights they wandered through the thick bush, eating only wild berries and roots, while often the only way they could relieve their burning thirst was by sucking the dew from the leaves and grass.

While enduring this severe experience in the bush, the hope that they would soon be under the protection of the British fortress, and again meet with friends, urged them on to greater efforts to secure their safety. It seemed at last as if they were to succeed; but after days of privation, they were overtaken by a band of Mendi warriors, armed with cutlasses, and with their black bodies oiled until they fairly shone.

Dan and his parents were captured and taken to a near-by village. It seemed as if Dan was now to be put to death; but the Lord, who reads the future of even an African child, spared his life. In a council of the warriors it was decided to spare the boy, since his mother was a Mendi woman, but to put the father to death.

Imagine the feelings of Dan and his mother when the father was taken only a short distance from them and chopped to pieces with a cutlass before their eyes.

It is no wonder that now, as Dan relates the incident, his eyes fill with tears.

I will not relate more of Dan's experience during the war. Suffice it to say, the close of the outbreak found him under the care of relatives, with entirely different surroundings from a few months before.

These experiences proved a blessing to the boy; for he saw the folly of placing one's hope in earthly wealth; and when the third angel's message was preached in his home town, he decided that it carried with it a better hope. Although his aunts were bitterly opposed to the new faith, Dan decided to obey it. They hid his clothes to prevent his attending church; but he took a country cloth, or sheet, wrapped it around his body, and went in quietly and sat down in the rear of the church, and listened to the truths he loved so dearly. Sometimes the doors of his home were closed to him, and he was obliged to go here and there among the brethren and sisters for food and lodging.

But Dan stood faithful, and was finally baptized, although bitterly opposed by his relatives. It seemed that the early hardships were the chosen means of God to prepare him for these difficulties. But better days were coming to Dan. Our training-school was established at Waterloo, and he immediately applied for admission.

His relatives were first opposed to his entering the school home, but through perseverance and the providence of God, he was soon granted permission to enter the school. There he is now preparing to carry the last message of sal-

vation to those in heathen darkness, where his life was so graciously spared. Should not the undaunted courage and fortitude of this West African boy appeal to the more favored youth of America?

T. M. FRENCH.

Axim, Gold Coast, West Africa.



Do Your Work Well

No doubt our young friends have been told many times that every stitch faithfully performed, every task accomplished as well as it can be done, is the secret of a useful and happy life. Here is a striking illustration of the truth of the assertion:—

A poor, lame, half-witted youth was obliged to stand in a close, hot room, twelve hours a day, stitching harness. He had heard that every-day work could be ennobled, but he had only a dim idea of what that meant. One day he looked out of his window and saw a horse dashing madly by, with a carriage containing a woman and child. A man leaped from the curb, caught the horse by the bridle, and was dragged along by the infuriated animal. But the bridle held, the horse was stopped, and the mother and child saved.

The thought flashed through the mind of the poor

leather-stitcher: "Suppose the sewing on that bridle had been poorly done, with bad thread? Then the bridle might have broken, and the man, as well as those in the carriage, would have been injured. How do I know but that sewing was some of my work?"

Animated by that thought, he stitched away like a hero, determined for the sake of others, to do his humble work well. From that time on he ennobled his calling, as every one may do who has the spirit of the Master, whose life has made our lives worth living.

ARTHUR V. FOX.

A Peacemaker

A STORY has been told of a little girl who said to her mother one evening, "I was a peacemaker to-day."

"How was that?" asked her mother.

"I knew something that I didn't tell," was the unexpected reply.

Do we not all of us have frequent opportunities to make peace in this way? Perhaps we have thought of the work of the peacemakers as the stopping of quarrels rather than their prevention; but comparatively few of us will have occasion actively to separate those who are quarreling and induce them to be friends; and how much better that they should not quarrel at all!

Let no one think that the negative virtue of a discreet silence is an easy matter. The bit of gossip that would fill an awkward pause in the conversation is on the tip of the tongue,—the secret weighs heavily on our minds, and it would be a relief to talk it over with some one,—but is it going to make trouble for anybody? Is it possible that the words we speak could be misunderstood and distorted and repeated where they would rankle? "Blessed are the peacemakers," even those peacemakers who work only by refraining from doing harm with their tongues.

And what is this blessing that the peacemakers receive?—"They shall be called the children of God." Yes, children of the great God, who knows and guards the secrets of all hearts,—children who are like their Father.—*New Guide*.

"The Have-to's"

"Do I have to?"

The emphasis came down hard on the "have," and the pucker in Bob's forehead indicated plainly that if it was "have to," it was a decidedly unpopular affair.

"What is the matter with that word 'have'?" asked the big brother suddenly. "You don't 'have' to eat your dinner, I suppose, but you'd not play tether ball in extra good shape if you didn't. A 'have-to' generally means something that the world in general has found out to be sensible and tending to long life and happiness, young man, and the sooner you pound it into your pate that most 'have-to's' are blessings in disguise, the better for you."

"Have-to's" do sometimes appear before us in disguise, it is true. What seems just a hard and disagreeable task often proves the first step in a series of pleasant duties, if taken cheerily and promptly at the start. The worst of a "have-to" is the stopping to fret about it and the wondering if it really is a thing that must be done. The trouble with Bob was that he wanted to keep what he thought was his own independence, and liked best to do the things that he

could decide to do himself without any authority set over him to force his decision.

It is we ourselves who must put our "have-to's" on the height where they belong. The boy who does not like to be "told" to do a certain well-understood task can have his own "have-to" by looking that duty straight in the face and once for all deciding, on his own authority, that he will get it done without being told, or that in case of a new piece of work or a new decision, he will always act promptly and manfully on the right side, as befits his dignity.

To be under the authority of a Christian determination to do one's own best and to take one's own part is to free one's self from all narrow and selfish and petty fears about the "have-to's" of life. In place of "I have to," say "I can" and "I may," if you like; but "I have to" is a great and noble sentence, binding us fast to duty and honor and right.—*Young People*.

Studying, Eating, and Sleeping Out-of-Doors

THE invaluable benefit of fresh air to the growing child, well or ill, is universally recognized, and yet a large portion of the child's daily life is spent within closed walls instead of out in the open.

To ascertain whether or not the public parks may be utilized to remedy this condition, De Witt Clinton Park, New York, has been turned into a winter school for crippled children. For them fresh air is even more essential than for the normal child; but if the experiment succeeds, the plan may be gradually extended, so that eventually the schoolhouse will be a thing of the past, and the "young idea" will be taught how to shoot out in the open, with the blue sky for a roof and trees for the walls.

For the accommodation of the little cripples, a board floor was laid over the sod of the park, and a generous board fence was erected, to act as a wind-break. These and a supply of camp-chairs and tables comprise the entire outfit, the idea of Mrs. Parsons, whose work in connection with public school farm plots is well known, being that freedom from dangerous drafts, unobstructed sunshine and skies, and a sight of moving clouds, are the most valuable factors in the curative and educational influences of the enterprise.

There are only twenty-four children on the school roll so far, but the number is being gradually increased. The youngsters range from four and one-half to fourteen years of age, and are of all nationalities.

It has been found that the children learn more readily, and retain what they have learned better, than when they are taught in the closed schoolroom. At the same time it has been noted that their minds are more active on cold, clear days than on warm ones.

The most picturesque feature of the school is the garments that have been provided for the youngsters, so that they may be able to stay out in the open, irrespective of the weather. For general use well-made coats of warm material, lined with fur and having a collar and wristlets of lambs' wool, are provided. The wristlets are so arranged that they can be snugly drawn around the wrists or over the hands. Finally, there is a knitted woolen cap that protects the ears and neck if the weather is very nipping.

For sleeping purposes the youngster thus clad slips into an elaborate bag made of canvas and lined with heavy blankets, which are buckled under his arm and

around his neck. Thus protected, the child may defy arctic temperatures, while breathing unpolluted air.

The day, for the youngsters who are fortunate enough to be on the roll of this unique school, commences about nine o'clock in the morning, when the society's carriage calls for them at their squalid homes and transports them to the park. There they don their special garments, and such of them as can stand simple lessons are taken in hand by the teacher. Those who are not in condition for much work of that character, are allowed to amuse themselves.

At about twelve o'clock the children are given a well-prepared meal, and then they jump into their sleeping-bags, and, curling up on the camp-chairs, take a health-giving sleep until the carriage comes to take them home again. Before they leave, however, they partake of another light meal, and have a short lesson.

The children taking the afternoon siesta look for all the world like a lot of little brown bears. Some of them find it hard at first to woo themselves to sleep in broad daylight, but eventually they get used to it. Wrapped up so that only their faces are visible, no one would believe for a moment that they were cripples, their faces looking so ruddy and healthy.

The methods employed in this institution might, to a large extent, be followed in the home. Wherever there is a roof, there is an opportunity to live the open-air life. — *Washington Post*.

WE admire most
Who to duty's post
Will bravely stick
Through thin and thick;
Who with courage strong
Will meet the wrong,
And thus defeat
Each foe they meet.

EDMUND C. JAEGER.

Understand the Boy

AN Indiana school-teacher, a specialist in esthetics, planted a garden in the front yard of the schoolhouse. Beautiful geraniums blossomed briefly and then were no more. They were destroyed by the feet of the children who she thought could be made to love the flowers. The garden was repeatedly replanted, with the same result, and finally the teacher, discouraged by her contact with the brute side of the young Hoosiers, resigned.

Her successor came, and was informed by official gossip that she had undertaken the education of a band of young ruffians. She studied the situation for a day or two, and then approached the boy who appeared to be the leader.

"They say the boys tore up the flower garden. Is that so?" Black looks, but no reply.

"Why did they do it?" Still no response.

"Is it true that you boys are ashamed to love flowers?"

"No," blurted out Master Thundercloud. "But they put the old flower bed right on the home plate."

"The home plate!" exclaimed the new teacher, incredulously. "Show me the diamond."

Piloted by the lad, she learned just where the bases were located, and at a safe distance laid out a new garden, which is blooming yet, the pride of the village and the special pride of those same young vandals, who weed it and water it and sometimes wear its pansies and asters in their buttonholes. — *Woman's Home Companion*.

A New Pastime

DID you, on Missionary Volunteer day, in reading a paper call in-com'pa-ra-ble in-com-par'a-ble; con-ver'sion, con-ver'zhon; Ad'vent-ist, Ad-vent'ist; sphere, spere? If so, the following drill in pronunciation will not be amiss. The list of words is a continuation of the one presented in the INSTRUCTOR of January 17, given by Dr. M. V. Stryker, president of Hamilton College.

Pronunciation Drill

Data, Danish, deficit, desperado, despicable, demniacal, devastate, disputant, divan, diversely, diamond, donkey, docile, dog, don't you, doth, disregard, disputants, decorous, disparate, demagoguery, diphtheria, discrepancies, dolorous, defalcation, detestation, dilate, distich.

Edile, empyrean, e'er, enervate, environs, epicurean, equable, explicable, exquisite, exemplary, exactly, extant, esplanade, exercise, exoteric, exploit, exponent, elegiac, extol, eury, electric, emendation, enigmatic.

Falchion, falcon, flageolet, fraternize, flaccid, fidelity, finale, finances, frost, froth, filial, franchise.

Gallows, gherkin, gaseous, granary, grimace, glacier, gratis, gondola.

Halibut, harassed, hegemony, herb, herbage, houghing, homage, hymeneal, harass, harlequin, hygiene, hypochondriac.

Improvise, imbecile, ignoramus, indicatory, Indian, inquiry, interesting, immobile, integral, intrigue, irrefragable, isochronal, isolate, inertia, interstice.

Jaguar, jocund, juvenile, jugular, joust, justificatory.

Lamentable, lithography, leisure, lenient, lyceum, lyrist, logomachy, laboratory, laugh, laundry, legislature, lever, lichen, lithe.

Malay, malingering, mandarin, mania, maritime, matrix, matron, matutinal, mediocre, mirage, misconstrue, mischievous, microscopist, monad, museum, mustache, moss, mobile, mock.

Naivete, nape, naked, nasal, nectarine, nepotism, nicotine, nescience, nuptial.

Oasis, obduracy, oburgate, obligatory, onxy, orthodoxy, opponent, onerous, orotund, oyer, ordeal, overt, overseer, omelet, ornate.

Palaver, patron, parish, parliament, pastel, petrel, pharmacist, peremptorily, placard, plebeian, plait, pedagogy, portent, plethoric, pomegranate, pretense, pronunciation, provocative, pristine, precedence, pumpkin, purulent, puissant, pygmean, palfrey, pecuniary, phalanx, poignant, prelude, prelerite, pretext, probity, prologue.

Quay, quoit, quandary, quadrille.

Raillery, rapine, recitative, reservoir, ribald, resource, recusant, respirable, robut, root, rinse, romance, rabies, recondite, relaxation, rendezvous, retroactive, ruffian.

Scarce, smouch, sacrificable, sacrilegious, sheik, spoon, softly, soughing, suffice, series, splenetic, squalor, strata, subaltern, sublunary, subsidence, sultana, status, surnamed, sonorous, supple, saline, sardonian, satyr, senile, sibylline, siber, subsidence, suggest.

Tenet, tiara, tetanus, tirade, thanksgiving, tribune, tripartite, truths, tune, truculent, turquoise, tranquil, tergiversation, topographical, trio.

Ultimatum, piracy, usurer, underneath, unscathed.

Vagary, vanquish, vituperative, vindictive, voluminous.

Wherefore, wrong, wan, wand, wound, yolk, zoology, zuave.



M. E. KERN
MATILDA ERICKSON

Secretary
Corresponding Secretary

Society Study for Sabbath, March 4

Missionary Volunteer Methods, No. 4—How to Make Your Society Succeed

LEADER'S NOTE.—Above all things, do not become discouraged in your society. Be optimistic in the face of apparent failure. Remember the Bible definition for success is faithfulness. It might be well to read Francis E. Clark's letter to your society. The talks on "Our Motto" and "Our Aim" should show how faithfulness to these will insure success. Do all you can to impress the officers, committees, and members of your society with the importance of their suggestions in connection with topic three. Your society should successfully meet the local conditions which are peculiar to your community.

Program

Scripture drill (review Morning Watch texts for week).

Our Motto (three-minute paper).

Our Aim (five-minute paper).

How the Officers, the Committees, and the Members Are Responsible for the Success of the Society. See article on this page.

How They Did It. See page 14.

Report of work.

How to Make Your Society Succeed

Rules for Killing a Missionary Volunteer Society

1. DON'T come. Ps. 42: 4.
2. If you come, come late. Ps. 84: 10.
3. If too wet or too dry, too hot or too cold, don't think of coming. Ps. 122: 1. Always find fault with the weather.
4. Don't imagine the front seats are intended for you; people might think you conceited.
5. Find fault with something—everything if you can.
6. Don't pray for your society, its officers, or the chairmen of its committees. 2 Thess. 3: 1.
7. Don't sing. 1 Cor. 14: 15; Ps. 100: 1.
8. Don't join a prayer band or attend the weekly prayer-meeting. If you do, don't take part. Acts 3: 1.
9. Encourage your leader by telling his faults to others. Gal. 6: 1.
10. Reserve the kind word and the warm, friendly hand-shake for just a few members in your society.
11. If you see a stranger in the meeting, don't speak to him or invite him to come again. Some one might think you bold. Heb. 13: 2.
12. Never do any missionary work. If you do, don't report it to your society.

Wherever these rules are followed, they will succeed in ruining the most thrifty society; for, after all, the society is what its members make it. It would be absurd to think that any Missionary Volunteer would attempt to follow these rules; and yet does not the careless habit sometimes bring us into bondage to at least some of them? When the enemy succeeds in getting us to leave undone some things we should do, he usually also persuades us to do some things we should leave undone. And so almost unconsciously we deal death-blows to the organization that should be a blessing to ourselves and to others.

Feeling Responsibility

"Every organization that has a right to live," says Francis E. Clark, "has a mission, clearly perceives its mission, and tries to fulfil its mission." And a Christian society of young people is likely to merit this right to live and to prosper in proportion to the number of persons who feel a responsibility for its success. "They must feel," says *Our Young Folks*,—

Responsible for every meeting, quite as much as the leader.
Responsible for every hymn, to the full extent of their voices.
Responsible for the strangers, so that they take pains to make them feel at home.

Responsible for their collection, so that they give all they can afford.

Responsible for the spiritual tone of the society, praying often and earnestly for all members.

Responsible to the limit of their powers, for all that they can do.

When the members of your society follow this advice, it will succeed; and some one will say of it, as did a certain young man of the one to which he belonged, "The young people's society has been the strongest factor in maintaining my connection with God since my conversion."

The leader of a Christian Endeavor society wrote the following letter to Francis E. Clark, the founder of the Christian Endeavor organization:—

DEAR SIR: May I trouble you to write a letter that could be read to our Christian Endeavor society, the sort of letter that would inspire our young people to more complete consecration of their lives, and to greater efforts in the Master's service? It may prove a real blessing to us if you will do this.

That same desire for help is in the hearts of many young people whose shoulders are under God-given responsibilities. Such will find much help in reading Mr. Clark's answer to the foregoing letter:—

MY DEAR MISS —: Your request for a letter that will "inspire" your society is at hand. Glad as I should be to comply with your request, I fear I can not do it in the way you desire, for every society must be "inspired" from within and not from without.

If inspiration could come from without, there would be no such thing as a poor society or a dead church in the world; for pens have been busy and printing-presses have been whirring for years, and good advice has been turned out by the ream; and still there are some lifeless churches and some lagging societies.

The apostles Paul and John and Peter, and our Lord himself, have given us that which ought to inspire and fill with enthusiasm every Christian throughout all the ages.

No, it is not good advice your society needs, or some plan or method of new "inspiration" from outside. You need to get together, as many as are like-minded, few or many as the case may be, in a room that is not too large. Then shut the door, and all get down upon your knees, not for a brief and hasty "word of prayer," but to "wait upon the Lord." Say to yourselves, "God is here," "God is here." "Speak, Lord; for thy servant heareth." "Lord, what wilt thou have me to do?"

I think you will have an answer to that question that very evening. If not, come together again and again, until you do know what he would have you do. I do not think He will tell you to do anything very startling. I do not think he will tell you to set off for Jerusalem in Syria, but I do think he will tell you to begin right at your own Jerusalem, which is your own society in Milwaukee, or Denver, or Philadelphia, or out in some remote country town, as the case may be.

I think he will say: "Go to your next prayer-meeting, each one of you who has been here upon your knees, and take your modest part promptly and earnestly. Put your soul into what you say or pray. Show by the very tones of your voice that it is no routine, perfunctory service. Then do not go to that meeting alone. Take some one else who has never been, or who has grown cold and indifferent. Encourage him to take his part, and to do his duty. Seriously, lovingly remind those who have been unfaithful to their pledged word that they solemnly promised to do whatever Christ would like to have them do. Do this, not in a censorious spirit, but as those who love Christ and his cause.

Then get your committees together. You who have been upon your knees in that little room are probably on various committees. Whether you're the chairman or not, get the

others together. Pray with them, and get them to pray. Organize them anew for service. Tell them that something has been committed to them, and that they are false to God and their society if they do not do it.

When the evening for the next consecration meeting comes, take particular pains, by pulpit notice or postal card, or, better still, by personal reminder, to have every one "present or accounted for;" and you who have come from your knees in the little room yourselves first strike the key-note of consecration and glad surrender, which is an echo of your prayers. Then, why, then, almost before you know it, the "inspiration" will have come, the "enthusiasm" you have longed for will be in you and your society; for "inspiration" is just the "breathing in" of the Spirit of God, and "enthusiasm," from the very meaning of the word, is "God in us." *You yourselves must first breathe it in. God must be in you.*

M. E.

Missionary Volunteer Reading Courses

Senior No. 4 — Lesson 19: "Story of John G. Paton," Chapters 45-51

NOTE.—The difference between success and failure is that of persistent determination on one hand, and a yielding to difficulty on the other. "Many have been entombed in the cemetery of failure because of the want of staying powers." Success can not be found for sale at bargain-counters. It is attained only by the steady up-hill climb. The few spare moments which you can devote to the Reading Course to-day bring you one step nearer the goal for which you are striving. Keep at it. There is much truth in the homely saying that "pluck and perseverance will hop a toad to Jerusalem."

Test Questions

1. Why did it seem wise for Paton to form a "committee of advice"?
2. How did he interest the children in the mission ship?
3. What was the name of this ship? Where was it built? What was the cost?
4. In what substantial way did the interest of the people manifest itself?
5. Tell something of Paton's method of work.
6. What motto was it necessary for him to believe and practise in his travels?
7. Relate his adventure with Garibaldi.
8. What lesson does it teach in regard to judging from appearances?
9. What evil was destroying many of the aborigines of Australia? Notice Paton's tact in dealing with the natives.
10. Who was Nora?
11. What did Paton learn about the religion of the "blacks"?
12. Upon leaving Australia where did he go? Why?

Note

"The aborigines of Australia have been regarded as perhaps the most degraded portion of the human race, at least in the southern hemisphere. They rank betwixt Malay and Negro in color and appearance. Their hair, coarse, black, curly, but not woolly; eyes, dark and yellowish, with very heavy eyebrows; nose flat, with hole bored through the septum, in which an ornament is hung; small chin, thick lips, large mouth, and lustrous teeth; high cheek bones, with sunken eyes and well-developed brow. The pioneers of civilization brought to them, in their wretched state, the demon of strong drink; and through the white man's own poison-gift an excuse has been found for trying to sweep these poor creatures off the face of the earth."

Junior No. 3 — Lesson 19: "Those Bible Readings," Pages 106-132

Test Questions

1. WHAT were Mrs. Gray's feelings after reading Job 14:10-12? What was John's remark about the sleep of the dead?
2. What does Job 14:20, 21 teach about death? Ps. 6:5.

3. What text shows that man receives his reward at the resurrection?

4. How sure was Job of a resurrection?

5. What does David say about it? Give reference.

6. How often is the word immortal used in the Bible? and to whom alone is it applied?

7. Name four verses where immortality is mentioned.

8. Can you name three persons mentioned in the Bible who were raised from the dead?

How They Did It

[This is a letter from a local leader to the conference secretary.]

SOME time ago I promised you that I would write a brief account of some of the methods of work in our young people's society here. About the first thing we did when we went into office was to appoint what we called a committee on plans, which consisted of two or three of the older members and three or four of the younger members of the society. We thought that by having the different ages represented in this way on the committee, it would tend to increase the interest of both old and young in the recommendations made by the committee. It was the duty of the committee to plan work for the society. It would decide on a certain line of work, and a recommendation would be written out and read to the society; it would then be voted upon, and accepted or rejected, usually accepted, however.

That you may understand better what these recommendations are like, I submit to you the following recommendation, which was made by our committee:—

Whereas, We recognize the need of developing leaders among our young people, we recommend that the president of the society select different members from time to time and have them assist in preparing programs and leading the meetings, whereby they may obtain an experience that will fit them for taking their places as leaders in the future among our young people.

We decided that we needed to do some personal work with certain of our young people who did not seem much interested in coming out to the meetings, so we appointed three or four of the young people as a personal work committee. I will relate one instance just to show how it succeeded. Each of the four members of the committee selected two names of different young people we were anxious to interest. As a result of the effort, each one of us got one young person to come out to our next meeting.

We also decided that the prayer-band idea was a good one; so we divided our society into two prayer bands, one in the north and the other in the south part of the city. We are taking the Reading Course, and at our prayer-meetings we review the chapter we have read during the week, basing our review on the questions found in the INSTRUCTOR. Our prayer bands have been a great source of help to us, and we now feel as if we could not dispense with them.

In our society meetings we follow closely the outline of work given by the Missionary Volunteer department. We also have the roll call and missionary reports each week. We believe in promptness, therefore we open and close our meetings on time. We are all of good courage. Though we have many temptations and trials to meet and overcome, we press on, knowing that where no battle is fought there is no victory won.



VIII — Deacons Appointed; Arrest of Stephen

(February 25)

LESSON SCRIPTURE: Acts 6:1-15.

MEMORY VERSE: "Fear not them which kill the body: . . . but rather fear him which is able to destroy both soul and body in hell." Matt. 10:28.

Questions

1. What is said of the number of the disciples in those days? What arose among the Grecians? Why did they murmur? Acts 6:1.

2. Whom did the twelve disciples call together? What did they say to the believers? What did they tell them to look for? For what kind of men were they to search? What qualifications were these men to have? What work was to be given them? To what did the apostles say they would give themselves? Verses 2-4.

3. What does God wish concerning those who are engaged in business? How should they do their work? What spirit should they manifest? In all kinds of work what do we need? What should not hinder those who are set apart to do the Lord's work? See Rom. 12:11, and note 1.

4. How did the multitude regard the request of the disciples? Who was the first man chosen to minister to the people? What is said of him? Name those selected to serve with him. Verse 5.

5. What was done to set apart for their special work the men who were chosen? What result followed the preaching of the word? What class are specially mentioned as becoming obedient to the faith? Why had these opposed the work of Jesus? What did they now see? Verses 6, 7; note 2.

6. With what was Stephen filled? What did he do? Who disputed with him? What were those who opposed him unable to resist? Verses 9, 10; note 3.

7. Since they could not answer Stephen's arguments, what did his enemies then do? What accusation did the false witnesses make against him? What words did they say he ceased not to speak? Against what did they say he had spoken? What did they say he had said about Jesus? Verses 11-14.

8. Who was present with Stephen when he was brought before the council? What did Stephen remember? Before he went away what did Jesus say about the servant and his Lord? Why did Stephen rejoice? How did Stephen's face appear to those who sat in the council? Verse 15; note 4.

Notes

1. God wishes those who are engaged in business to be persons of faith and prayer. While they are "not slothful in business," at the same time they should be "fervent in spirit, serving the Lord." There is no kind of work in which we do not need God as our helper.

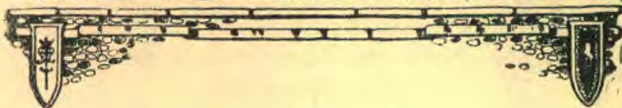
2. Many of these priests had been influenced by the Jewish leaders to oppose the work of Jesus and to consent to his death. They now saw their mistake and became his disciples.

3. There were many different synagogues in Jerusalem. Jews who had once been slaves but were then free, called Libertines, had one. The Greek-speaking Jews from Cyrene, also those from Alexandria, Celicia, and from the Roman province of Asia, each had their places of worship. Certain Jews from these synagogues disputed with Stephen.

4. Jesus was with his faithful servant when he was brought

before the council. Stephen remembered that his Lord had been brought before the same men and condemned to die. He knew that "the servant is not greater than his Lord," and he rejoiced that he could share the sufferings of Jesus.

THE YOUTH'S LESSON



VIII — Deacons Appointed; Arrest of Stephen

(February 25)

LESSON SCRIPTURE: Acts 6:1-15.

LESSON HELP: *Sabbath School Worker*.

PLACES: Meeting place of the Christians, and hall of the Sanhedrin in Jerusalem.

TIME: A. D. 34.

PERSONS: Widows of Grecian Jews, apostles, disciples, the seven deacons, priests, foreign Jews, Sanhedrin council.

MEMORY VERSE: Matt. 10:28.

Questions

CHOICE OF THE SEVEN

1. What threatened to mar the unity of the church? Acts 6:1. (The Revised Version reads "Grecian Jews.")

2. What was done to adjust this matter? Verses 2-4.

3. What was to be the character of these men? Verse 3; note 1.

4. Who were chosen? Verse 5.

5. How were they set apart for their work? Verse 6.

PROGRESS OF THE WORK AND ARREST OF STEPHEN

6. What is stated concerning the progress of the work at this time? Verse 7.

7. What especially characterized the work of Stephen? Verse 8.

8. How was his work opposed? Verse 9; note 2.

9. What effect did Stephen's discourse have upon those disputing with him? Verse 10.

10. What was their next effort? Verses 11-13; note 3.

11. What manifestation of the divine presence did all the council see? Verse 15; note 4.

Notes

1. These are qualifications for persons chosen to any church office, and they exalt the office. The business of the church as well as the ministry of the Word should be done in the most diligent and religious spirit. Phillips Brooks well said, "Never fear to do the smallest act with the highest motive."

2. This was a synagogue for foreign Jews,—Libertines, Jews, and their descendants who had been Roman captives and who had been freed by their captors. "Tacitus speaks of ten thousand Libertine Jews."—*Lewin*. It is said that there were four hundred sixty synagogues in Jerusalem.

3. The same accusation had been brought against Christ. Matt. 26:61. Probably Stephen had taught the prophecies of Daniel and Christ concerning the destruction of Jerusalem and that the sacrificial services had lost their meaning. But doubtless, like Paul, he could say, "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." Acts 25:8.

4. These intolerant religionists were very jealous for the influence of Moses, yet they could not recognize Christ, of whom Moses wrote, or understand the glory that shone on Stephen's face, such as that which had illuminated the face of Moses.

"Don't read the Bible; study it."

The Youth's Instructor

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A Friend Indeed

FOUR things a man must learn to do,
If he would make his record true:
To think without confusion clearly,
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Channing.

Moving-Picture Shows

"WHAT about moving-picture shows?" is a question frequently heard. This is not an altogether easy one to answer. Moving pictures are without doubt educational. They either educate for good or bad, but, as has been proved, mostly for the bad.

Moving pictures are not in themselves harmful. They may serve to impart the most important information relative to science, travel, disease, customs, morals, or manners. But are they so used?—Very rarely. Educators, scientists, and philanthropic people are waking up to the fact of the potency of these in educational campaigns. But while their ideas and plans are taking form, men with simply the one thought of "drawing a crowd" for the nickels and dimes there are in it are strenuously plying their trade of putting upon the screen anything that will attract. The city of Cleveland, Ohio, recently, through some of its representative men, made a study of the moving-picture shows of the city, and renders the following report:—

They found that forty per cent of the two hundred ninety films examined were unfit for children to see; fourteen per cent represented robbery; thirteen per cent murders; eight presented indecent suggestions; five portrayed domestic infidelity. Others represented loose ideas of marriage, kidnapping, and suicide. They also found that twenty-one per cent of the evening audiences were under eighteen years of age. A chief of police reports that many criminals who come under his charge confess that their fall came as a result of reading exciting tales of crime. This is unquestionably true. Others trace their fall to picture scenes of violence or to the theater.

Can any parent or any young person then regard it as safe to patronize so questionable a form of amusement? Should we, by our presence or money, countenance an entertainment that has any tendency whatever to add to our appalling criminal population?

There are too many worthy means of recreation and diversion to claim our attention, to allow ourselves to choose any of the lower forms. "The best or none at all," should be the motto of every reader of the INSTRUCTOR.

The Hero Took Buttermilk

FRED THOMSON, the Occidental College student who, in a contest in Chicago, this summer, captured the "all-round" athletic championship of the whole country, is in himself a whole sermon on cleanness for young men, though he is the farthest possible from being "preachy" about it. He is just simply, straightforwardly clean, wholesome, and full of the joy of living. Young Thomson, who is only twenty, has not suffered the slightest turning of the head on account of his victory. The evening of the day that he won the championship he was the guest of honor at a dinner in the Chicago Athletic Club. When the wine list was brought to the table, the other diners waited for the young athlete to give his order, and he promptly said, "Buttermilk, please." It is an open secret that some, at least, of his tablemates were entertaining a thirst for something stronger, but the proprieties held sway and there was nothing ordered that evening more intoxicating than the guest of honor had chosen. In Occidental, Thomson is a leader in the religious life of the school. He is the son of a minister, and his life makes old proverbs about preachers' boys look ridiculous. As president of the college Young Men's Christian Association the youthful champion holds the admiring loyalty of his fellow students by his unaffected religion as thoroughly as he holds it on the field of sport by his athletic prowess.—*The Continent*.

Crush Lawlessness

JUDGE NASH BROYLES, of Atlanta, Georgia, is a fearless defender of law and order, according to the *Golden Age* of that city. Mr. Broyles was recently given a banquet by the leading citizens of Atlanta on his appointment to a responsible office. In response to the speech of the ex-mayor, Mr. Maddox, Judge Broyles said, among other things:—

I am not vain enough, however, to take your tribute as a personal one. I know that your presence here means that you and I stand for the same principles in the civic life of Atlanta. It means that you and I are old-fashioned enough to believe in the enforcement of the law, and that we realize the great danger to our city and country from the lawlessness that pervades every section of these United States. And if I deserve any special mention it is simply because through the accident of fortune I have been placed, as it were, upon the firing line, and have had better opportunities than most of you to do some little service in the war against lawlessness, which is now on in earnest. Fellow citizens, the increase of lawlessness in our country is most alarming. Nearly ten thousand of our people were murdered during the last twelve months, and lawlessness of all kinds flourished like a green bay-tree. We are fast becoming known to the rest of the world as a nation of criminals—as a nation of murderers. Unless this lawlessness is checked, life and property will soon become so unsafe in our country that our peaceable and law-abiding citizens will emigrate to some country where the law will protect them. Long years ago, in the middle of the last century, Lord Macaulay made a prophecy about our country. Said he: "The republic of America will be as fearfully plundered and laid waste in the twentieth century as the Roman empire was in the fifth, but with this difference, the Huns and Vandals who ravaged Rome came from without, but the Huns and Vandals who will destroy the American republic will be engendered within her own institutions."

My friends, the twentieth century is here, and before it ends this prophecy may become an historical fact. Our children may live to see "our citizens in terror," our country in flames. They may hear the victorious shouts of our American vandals as they ruthlessly trample upon the ruins of our civilization. They may feel the curse of God fall upon them—"a clinging, wasting curse" that may not leave them till hungry flames shall have licked away their proud and stately cities, and "every brook runs crimson to the sea."

God grant that this prophecy may not come true. God grant that the people of this country will rise up and crush this lawlessness before it crushes them.