

# The YOUTH'S INSTRUCTOR

Vol. LIX

February 21, 1911

No. 8

## Singing in the Rain

It is very dark and dismal,  
And our heads are tired and throbbing;  
We are weary with the patter on the  
pane:

Hark! we hear some distant music;  
Something glad in nature's sobbing;  
Ah! the birds are singing in the rain.

We have longed so long for sunshine,  
Though we're warm and under covers,  
While the many have to work and not  
complain:

But the songsters, wet and hungry,  
Build their nests like cooing lovers;  
They are happy, singing in the rain.

Which are wiser, we that murmur  
At the things the Father sendeth,  
Be it joy, or be it poverty or pain,  
Or the song-birds, all unknowing  
How or where the journey endeth?  
They are always singing in the rain.

— Sarah K. Bolton.





Do you read the INSTRUCTOR thoroughly every week?

To keep silver bright when not in use, lay a piece of gum camphor in the drawer or box in which the silver is kept.

ONE should never appear to be thinking of his own personal rights to the resenting of a little slight, whether real or imaginary.

THE age of a fish can be determined with accuracy by inspection of the otoliths, or bony concretions which are found in the auditory cavity of the ear.

PIE crust, if desired to be brown when baked, should be brushed over with sweet milk just as it is to be put into the oven for baking.

THE two large active volcanoes of Kilauea and Mauna Loa of the Hawaiian Islands, will probably form a part of the contemplated national park for Hawaii.

THE House Committee on Naval Affairs has come to the decision that Peary came within one and six-tenths miles of the north pole, near enough to establish his claim to having been there.

THE ten largest cities in order of their size are: London, New York, Paris, Tokyo, Chicago, Berlin, Vienna, St. Petersburg, Philadelphia, and Moscow. Three of the ten, it is seen, are in the United States.

BREAD from cottonseed flour is one of the latest additions to the culinary art. Flour from sugar-beets is also now being used acceptably in making cakes and puddings. It contains more than eighty per cent of pure nutriment.

"THE cost of a single battle-ship would establish fifty manual training-schools teaching a trade to seventy-five thousand people a year. It has been figured that the cost of one of these ships would practically wipe out tuberculosis from New York City."

A COPY of the Indian Bible, translated by John Eliot, was recently sold at auction for twelve hundred fifty dollars. It is dated 1685, and it is believed no person now living can read it. It previously belonged to the library of Dr. Wm. Everett, of Quincy, Massachusetts.

Two gifts of twenty-five thousand dollars each have been made toward the first Young Men's Christian Association for Negroes, which is being projected in Chicago. The total fund to be raised is one hundred fifty thousand dollars. It is estimated that there are twenty-five thousand colored men and boys in Chicago who might be reached by this new institution.

INSTEAD of the old-time canal mule for moving the shipping through the Panama Canal locks, giant electric motors will be used. The ordinary locomotive would "spin its wheels wildly and ineffectively upon the usual form of steel rail when compelled to attempt the towing of a twenty-thousand-ton ship. The electric motor will be geared to the tracks by a middle rail cut in the form of a rack, giving enormous traction power."

THE following lines were written by the late Mark Twain for the epitaph on his wife's monument:—

"Warm summer sun,  
Shine kindly here!  
Warm southern wind,  
Blow softly here!  
Green sod above,  
Lie light, lie light!"

### Mathematical Surprises

By a little juggling with figures it is possible to tell the number of any one's near relatives. Ask the person to double the number of his brothers, add three, multiply this sum by five, add to it the number of sisters, multiply the sum by ten, add to it the number either of his uncles or his aunts,—as he may prefer,—and then announce the final sum.

If this should be two hundred fifty-three, for example, you say at once, "Then you have one brother, no sister, and three uncles,"—or aunts, as the case may be,—to his great surprise; for you will have stated the exact facts.

To do this trick, you subtract one hundred fifty from the final sum; then the first unit in the remainder gives you the number of brothers, the second unit the number of sisters, the third the number of uncles. For example, one brother equals one, multiplied by two equals two, plus three equals five, multiplied by five equals twenty-five, plus no sister remains twenty-five, multiplied by ten equals two hundred fifty, plus three uncles equals two hundred fifty-three; subtracting one hundred fifty from this leaves one hundred three, or one brother, no sister, three uncles.

This trick also astonishes. By it any one can tell the exact numeral struck out of a number containing six or more figures. Let some one write down a number not containing a cipher, add together all the digits, subtract this sum from the original number, strike out a certain figure, reckon the sum of the remaining digits, and announce the result. The difference between this sum and the next largest multiple of nine gives the correct figure. When the figure removed is a nine, the result will be an exact multiple of nine.

For example, in case one hundred twenty-three thousand four hundred thirty-two is the original number, subtracting the sum of the units,—fifteen,—one hundred twenty-three thousand four hundred seventeen remains. Let us suppose that four is the number struck out, then the sum of the remaining units will be fourteen. The nearest product of nine is eighteen, and the difference between fourteen and eighteen is four, the unit struck out.—*Selected.*

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# The Youth's Instructor

VOL. LIX

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No. 8

## Three Pictures

PEARL WAGGONER

A CONFLICT sorely waging,  
A struggle not to yield;  
O'er all a tempest raging,—  
A heart, the battle-field.

An accidental meeting,  
A glance from kindly eye,  
A simple, sunny greeting  
From one just passing by.

A hostile army smitten,  
A storm-cloud passed away;  
In an angel's book was written  
A victory won that day.

## New Zealand

G. B. THOMPSON

**T**O the ordinary student in school, New Zealand is but a dot on the map, an island, or islands, in the southern hemisphere; little thought of and little studied. Like other parts of the world, one really needs to visit the country to fully appreciate its extent, resources, and people.

The dominion of New Zealand consists of a group of islands. There are three main islands, known as North Island, Middle Island, and Stewart Island. There are also some islands to the east, of which the Chatham group is the most important.

The southern extremity of New Zealand is about the same distance south of the equator as the northern boundary of the United States is north of the equatorial line, though it is not so cold.

North Island is divided from Middle Island by Cook Strait, twenty miles wide at the narrowest point. Stewart Island is separated from Middle Island by Foveaux Strait, eighteen miles wide.

The three islands are eleven hundred twenty miles long, and one hundred ninety miles at the greatest breadth. The total area is given at 103,658 square miles, or a territory as large as the States of New York, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New Jersey, Maryland, and the District of Columbia. The population at the present time is about one million. In addition to this there is a Maori population, which in 1906 was 47,731.

Since 1840 New Zealand has been a colony of Great Britain, with a parliament; the members of the house are elected by the people. In 1907 it was declared a

dominion. The capital city is Wellington. The largest city is Auckland, which has a population, including the suburbs, of more than one hundred thousand; it also has a most excellent and beautiful harbor. Christchurch and Dunedin are

the island, are quite unpronounceable. As a sample I submit the following: Whakarewarewa, Ngongotaha, Waikorowhite, Pipiriki, Taumarunui, Waikaremoana, etc. Imagine yourself trying to purchase transportation to some of these places! The best the ordinary stranger can do is to point at the place on the map, and tell the agent to give him a ticket to that city or town.

The following facts, gleaned from what I deem a



WELLINGTON WHARVES

reliable source, will give some idea of the resources of this far-away country:—

It has a coast line of 4,330 miles; the highest mountain peak is Mount Cook, 12,349 feet high; the largest lake is Taupo, covering 238 square miles; the deepest lake is Manapouri, which has a depth of 1,458 feet, the bottom being 861 feet below sea-level; the highest waterfall is 1,904 feet. The longest navigable river is the Waiganui, which is ascended by steamers and launches for a distance of 140 miles. This beautiful river is called the "Rhine of New Zealand."

In 1907 there were more than twenty-two million sheep in the country, from which more than thirty-five million dollars in wool was realized. There are also large numbers of horses and cattle of a superior quality.

In 1908 there were 2,471 miles of government railway. This is all narrow-gage, but the road-bed, as a rule, is good, and traveling is comfortable. About ten million passengers were carried during the past year. There are excellent coal mines, nearly two million tons of coal being mined in 1907. There are also some gold and silver mines. There are extensive forests, from which valuable timber is secured and exported. The educational system is good, primary education being free, secular, and compulsory. There are two hundred thirty-six registered newspapers, sixty-



NGATIMARU CHIEF

large and important cities. Nearly all the towns, lakes, mountains, and rivers bear Maori names, which to the traveler making his first trip through



six being dailies. The climate is excellent, resembling that of Italy. The south and middle islands are quite cold in the winter, snow being frequently seen.

New Zealand is indeed a beautiful country. Numerous scenic views greet the eye of the traveler. One writer thus describes the island:—

“Unequaled fjords,  
Awe-inspiring geysers;  
Forests filled with deer;  
Unrivalled Alpine scenery;  
Matchless lake country,—  
Boiling lakes in the north,  
Ice-cold lakes in the south;  
Hundreds of trout streams;  
The home of the Maori;  
The anglers' and deer stalkers' paradise.”

Flowering shrubs and beautiful flowers adorn the hills and the homes. There are beautiful lakes, girt about with bush-clad hills, and filled with the most lovely fish. There are mountains which frown down from the clouds, whose peaks are capped with eternal snow. The eye is charmed with fertile fields, on the bosom of which feed large flocks and herds. There are gorgeous landscapes, nooks in secluded beauty, inspiring views of mountain, lake, river, and volcano.

Among the most interesting places to visit is the thermal spring at Rotorua. To the writer this place seemed one of the wonders of the world. Hot sulphurous springs of water over an extended area boil from the earth in quantities beyond computation, varying in temperature from 110° to 212° F. From rocks gurgling water and steam hiss. Geysers of boiling water shoot into the air, sometimes to a great height and in tremendous quantity, and one is awed by the terrific forces at work beneath one's very feet as one walks about to view the scene. Great pools of gurgling hot mud, like vast caldrons of porridge, bubble and sputter here and there. Mud volcanoes are constructed before your eyes, down the cones of which slides the lava-like hot mud in splashes perhaps an inch in diameter. The whole vast region steams and boils as if an angry volcano slumbered beneath your feet, ready, at any moment and without warning, to break forth and spread ruin and death in its wake. This place is called the “Safety-valve of New Zealand,” and to me it seemed well named. The region is volcanic, and the puffs of steam, and the hoarse sound of bubbling water deep below, betray a fierce, tempestuous energy of imprisoned forces, which some day will produce an eruption. Having viewed the sight, I was ready to depart without delay to a spot where the evidences of coming destruction were not so manifest.

THE testimony of John Randolph was: “I should have been an atheist had it not been for the recollection and memory of the time when my mother used to take my little hand in hers, and cause me, on my knees, to say, ‘Our Father which art in heaven.’”

If you know how to spend less than you get, you have the philosopher's stone.—*Benjamin Franklin.*

### Special Grace Amid Trial

[The following is the conclusion of Elder W. A. Spicer's article in last week's INSTRUCTOR. This number consists of the young man's own story of his prison experience.]

“As the prison term was expiring, I sought the Lord earnestly to deliver me, so that I might not come a second time into this prison; for during these two months I was shut away from all others, so that I had no opportunity whatever to speak to any concerning the truth. Other prisoners were together at times, but I was kept alone. I felt that it could not be the Lord's will that I should be such a long time shut away from any opportunity of being a help to others.

“The last day of my imprisonment I prayed: ‘Lord, if it is thy will, do not let me come back into the prison; but thy will be done.’ Almost as clearly as if I could see it, though really I could not, there came to me mentally a view of the cross lifted up on Golgotha, overspread by beams of light; and with the thought came very clearly the conviction that I must endure yet another time of punishment.

“As I stepped out of the cell on my release, I could not help turning and saying, ‘Now, farewell, beloved cell;’ because I had experienced there so much of the blessing of the Lord.

“The sergeant said to me, ‘What are you saying? No one has ever said such a thing as that before.’

“‘I say it,’ I replied, ‘because I have experienced the blessing of the Lord here.’

“That night I was allowed to return to my room in the town near the barracks, where I had been living in the home of one of our sisters in the truth. Next day I was to report again at the barracks. I had again to prepare my clothing for the return

to service, and as I expected it would be a return to punishment, I felt as if preparing the instruments for my own suffering. I thought of Isaac carrying the wood for the offering.

“Next morning I reported at the barracks. I was not looking very well, as I had not slept much the previous night; also I had been considerably burdened owing to the grief that my family felt over my conduct and experience. None of my own family being in the truth, it was naturally a great hardship to parents and brothers and sisters to see me taking a course which they could not understand, although they knew I was conscientious.

“The officer to whom I reported suggested that I announce myself sick, so I would be excused for a time. I said, ‘No, I could not do that.’ However, when the doctor came to examine me, he found that I was somewhat feverish, and sent me to the hospital.

“I was left in the hospital until a petition which I had sent from prison to the war office had been replied to. In the petition I had requested to be allowed to serve in the sanitary corps, where, in the care of the sick, I would be able to regulate Sabbath duties in such a way as not to infringe upon the requirements of the regular military régime. However, the minister of war denied the application.

“Again as the Sabbath came, I was upon the drill ground, and had to refuse to serve at the cannon. The officer in command laid his hand upon my shoulder, and said, ‘You are arrested.’



MAORI MOTHER AND CHILD



"This time the officers were very angry. In due time I came before the court. It is the rule that the officer who makes the complaint make also the request for punishment. Now the officer demanded a punishment of four months and fourteen days. The military court went still further, and the sentence was to six months' imprisonment.

"As I walked from the court-room, I felt a measure of gratitude to see that the newspaper reporters were present, and I thought that possibly by their presence the testimony given before the court would make known the Sabbath truth to many people. And sure enough, the report truly went out generally to the press. [The reporters said that "the condemned man walked from the court-room with head erect, his confidence in his God." At this time the biennial council of the General Conference Committee was in session in Switzerland, and we saw accounts of the trial in the Swiss press.]

"However, when I reached the prison, the cold sweat stood on my forehead, as I thought of my parents and the experiences that might be before me. I knelt down and prayed the Lord that through the newspapers and by other means he would make known his Sabbath truth, and turn all things to his glory. This brought comfort to me.

"I spent some days in prison while the sentence was being confirmed. During these days I did not experience the blessing of the Lord in the measure that I had felt before in the prison cell. This brought grief to my heart. 'What does this mean?' I asked myself. 'Is it that I have done something of which the Lord does not approve? Why does the Lord not help?' One moment only Satan came with his doubts, but I prayed to the Lord: 'Lord, it is thy cause, and not mine; and because it is thy truth, it can not be defeated.' As I prayed, the blessing of the Lord came, though not as fully as before.

"Soon the sentence was confirmed, and I was taken to the military fortress at —, and ushered into a cell. The moment I found myself again shut in alone, that instant there came flooding into my heart the grace and the love of God, and I was filled with joy and with courage as in the former experience. I can never cease to praise the Lord that his grace came, so all-sufficient in the time of trial.

"This time the circumstances were yet more unfavorable. The chief of the prison could offer no mitigation of the sentence. I felt indeed that the only hope was in the Lord.

"The Sabbath came. That morning I had prayed very earnestly, and felt at peace. I felt that there was some experience coming in which I would need help. In a short time I heard the doors of the prison opening and shutting. As the sergeant came to my door, each time I had to call out,—

"'Cell number eight! occupied by prisoner R——. He has six months' imprisonment.'

"This time, although I was not working, the officer gave me no order.

"Shortly afterward came the lieutenant, and said, 'Where is your work?'

"I replied, 'This is the Sabbath of the Lord, and the Lord forbids me to work upon it.'

"'You must show your work,' he said.

"I told him it was there, pointing to the floor, and he passed it, entering his signature on the record, as if I were doing the work.

"Again and again during these months of imprisonment, officers threatened to report, and assured me of

still more severe punishment; but somehow the Lord prevented any order being given, so that I escaped further difficulties that might have come on account of keeping the Sabbath while in the prison.

"After four months I was one day ordered to dress in other than prison garments, for removal to the hospital.

"'Why is this?' I said; 'I am not ill.'

"'I do not know,' said the officer; 'you will probably have your head taken off and another head put on.'

"'No,' I said, 'only another heart.'

"He said, 'Your heart is good enough; what you need is another head.'

"So I was taken away, accompanied by two men with guns, and put into a hospital, where I learned I was to be held under observation to ascertain whether I was mentally sound or not. Asked if I had any special wishes, I requested only that I might be allowed to have a Bible.

"'Yes,' said the sergeant, 'give this man a Bible. He shall have a Bible; but no one shall try to speak or converse with him about religion.' If I endeavored to talk with any one about religion, I was to be isolated.

"A yet higher medical officer often spoke with me, and as he was a man greatly interested in literature, we became very friendly together. In college I had studied literature, and was well acquainted with works of which the medical officer was fond.

"After six weeks in the hospital, under observation as to my mental soundness, a report was made in my case, and I was returned again to prison, where I remained for some days, working as before. Eighteen days later a medical officer came, asking me various questions, which I answered, maintaining simply my duty to obey God and to keep the fourth commandment of his law.

"'Now,' he said, 'if you like to be here your whole life, you may remain here if you will.'

"I told him that it was not my wish to remain there, but that I was only telling him what the Bible plainly commanded men to do.

"'This is logical nonsense,' he said.

"I felt that hope for release was gone, and that I was to be left indefinitely.

"Four days later the sergeant came to me with orders to put on my better dress, and report to the captain. On reporting to him, I was told that they were resolved to investigate thoroughly my mental responsibility, and for this purpose I was to be sent to another city, to undergo observation in a clinical hospital.

"Before leaving, a superior officer said, 'Now, R——, when you get free from military service, I suppose you will say that God looked upon your martyrdom and helped you.'

"I said, 'Yes; I certainly believe that God does help.' And so I left for the clinic at —.

"The day after my arrival at the clinic, the physician in charge, a well-known professor, came with his staff and spoke with me.

"'You are an intelligent man,' he said. 'You must remember also your obligations, and relate yourself to circumstances. We will help you. We do not want your young mind crumpled up and shattered.'

"A few days afterward he talked with me in his office, urging that I drop these notions which had brought me into trouble. I explained to him that I could not do otherwise and be true to the plain



Word of God, which all Christians profess to believe.

"Then you must bear the consequences," he said. "The responsibility is your own."

"I was given to understand that my behavior was on test, and I prayed the Lord that he would give me grace before this man and before others.

"For a fortnight I went in and out with the work, having been assigned duties in the fields along with others under observation for various physical ills or mental weaknesses.

"One day an assistant in the physical laboratory came into the ward where I was. He had in his hand a parcel, that by the wrapping seemed to me a little mathematical device with which I was familiar, used by mechanical engineers and others in working out the finest measurements of spaces and capacities.

"I said, 'Have you not there a device for reckoning logarithms?'

"Yes," he replied, and wanted to know if I understood the use of it, saying that the chief professor was looking for some one to show him how to use it.

"I told him that I understood its use, so he asked me if I would come that afternoon to the laboratory. I told him that I had been ordered to work in the fields, and moreover my misfit working clothing was hardly appropriate for the laboratory.

"Well," he said, 'I will tell the professor.'

"He reported to the professor, and brought back orders that I was to be released from field work, and was to come to the laboratory to assist this young man in certain investigations and mathematical estimates on which he was engaged.

"As I had had my training as a mechanical engineer, I was familiar with these things. The head professor came also, and as we worked on the investigations and experiments, I came into very friendly contact with him.

"Six weeks passed in this way, and I had been invited to visit the professor at his home. One afternoon as I had refused the offer of a cigar, he said, 'You do not smoke?'

"No," I replied, 'Seventh-day Adventists do not smoke, believing it to be a harmful practise, and that we should conserve all our powers for the active service of God.'

"Well, he said, he did not smoke very much, but now and then he used tobacco because he had found his friends testifying that it was a help to drive away sad thoughts.

"I, however, was glad to suggest that I found solace and comfort in all difficulties and trials in the Lord.

"At last he asked me if I would like to have my liberty. I said, 'Certainly; there are only two things, freedom and the prison, and the choice is not difficult.'

"Well," he said, 'we will find a way. I will direct this thing so that you shall become free.'

"I went from the interview with my heart singing for joy. My friend, the mechanic whom I had been helping, let me know that the professor was trying to secure my release from the army, and to arrange so that I would not have to go back to the prison for the remaining time of my sentence. He said the professor had asked the authorities if I could not remain four weeks longer helping him, until I should be released.

"The reply from the authorities, however, denied the professor's request, so it was settled that I must return to the hospital where I had first been under observation, until all my papers were ready. It was

apparent that some report had been made on which it was expected that I would be released altogether from army service.

"Before I left the clinic, the professor called me, and said: 'We are sorry you must go. We have telephoned twice to —, to get permission for you to remain here for a few weeks, but did not get a favorable answer. Now as you go, keep the clinic always in remembrance, and also bear us in mind when you no longer wear the king's uniform.'

"As I returned to the hospital, he sent with me a letter instructing the authorities that I should not be treated as an evil person. And four weeks after that I was free.

"Of course, I never was shown the report that had been made by the professor on my case. By the assurances of his friendly determination that I should not be compelled to suffer punishment for conscientious convictions, and by the fact that I had been assigned to the clinic to have my mental responsibility investigated, it is evident what the report must have been. Owing to the fact that I was compelled to maintain unwavering loyalty to the Lord in the matter of keeping his holy day, a thing looked upon as quite unnecessary and abnormal, the professor could readily set forth the case as one indicating a peculiar mental bias.

"But I was not yet quite free, being subject to call to military service at some later time. When I had returned to my home, however, I became ill from the effects of the experiences passed through, and was compelled to undergo a serious operation. Now by the medical reports in this case I am quite free for all time from the call to enter the army.

"In some ways this sickness was a greater trial even than the imprisonment; but through it all the blessing of the Lord has been mine. Looking back to the prison experiences, and the special help that came in time of trial, when one could never tell what the next step might be, I must testify that the Lord's grace was every day sufficient. His strength is made perfect in weakness. Even the weakest could have endured all by the love of Christ which was shed abroad in my heart so abundantly through his grace."

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#### The A B C of the Gospel for the Sinner

ALL have sinned, and come short of the glory of God. Rom. 3:23.

Behold the Lamb of God, which taketh away the sin. John 1:29.

Come unto me. Matt. 11:28.

G. B. STARR.

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#### The A B C of the Gospel for the Believer

ACCEPTED in the beloved. Eph. 1:6.

Blessed us with all spiritual blessings. Eph. 1:3.

Complete in him. Col. 2:10.

G. B. STARR.

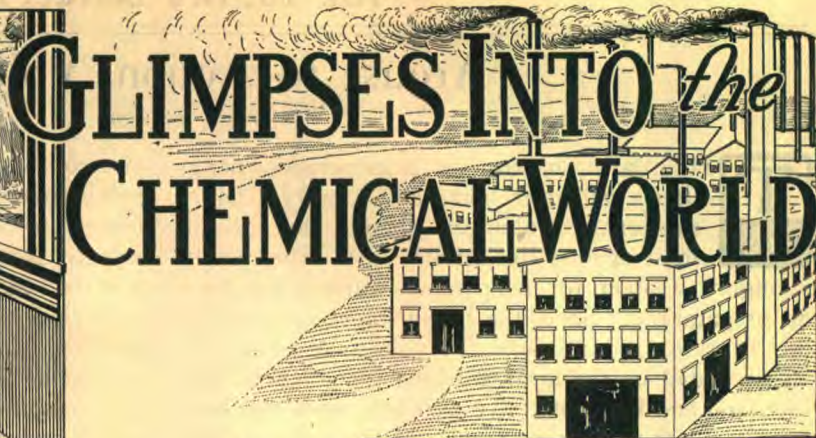
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"THE straightest, surest path to respect and confidence and success is through truth, and the straightest, shortest path to failure is through falsehood."

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"REGRET," George Ebert said, "was considered one of the forty-two deadly sins by the ancient Egyptians, because it consumes the life, and does no good."





## Aluminum—No. 12

**A**LUMINUM, the silvery white metal of commerce, which we can readily identify by its remarkable lightness, is said to be the most abundant element next to oxygen and silicon.

Perhaps in no part of the world of knowledge are we more often confronted with the fact that "things are not what they seem" than we are in chemistry. A common clay brick, either before or after burning, does not bear any semblance to a bright aluminum dish that we might place by its side. Yet the chemist could quickly prove to us that nearly one half of that brick is pure aluminum; and were he given time, he could make or have made from the aluminum which he could extract from the brick a vessel exactly like the other.

Aluminum is the most abundant of metals. It is found in most rocks and soils. It is contained in clay, marl, and slate, as well as in feldspar, mica, and many other common minerals.

This metal has waited for centuries for due recognition. Its existence has long been known, but not its worth. Fifty or sixty years ago it cost more than a dollar an ounce; now it can be purchased for a few cents a pound. Its high price was dependent upon the small demand for it, and upon the fact that no satisfactory method of separating it from its ores was known. Now that a rapid and cheap method of extracting it by electricity has been discovered, and people are becoming acquainted with its unique and valuable properties, the demand is constantly increasing.

The production of aluminum in this country last year was forty-three hundred tons, while the world's annual production up to 1890 had not exceeded forty tons.

It is durable, lighter than glass, takes a high polish, does not tarnish in air, can be easily cut, hammered, and cast, but not readily welded, except by electricity. It alloys with most metals, and is almost as malleable as gold and silver. It is somewhat ductile; that is, it can be drawn out into wire quite easily. It conducts electricity better than iron, and heat better than silver. To know what a good conductor of heat silver is, you have only to touch a silver knife soon after putting it in hot water. Aluminum is also remarkably sonorous. A high heat— $650^{\circ}$ —is required to melt it. Its tenacity, however, is only about one fifth that of steel, so it has no chance of displacing the latter for structural purposes. It rather has increased the efficiency of steel; for it has been found that when a little aluminum is added to melted steel just before it is poured into the mold, the casting obtained is solid and free from "blow-holes," little cavities which have a very bad effect on the strength of steel.

Perhaps you have never thought of associating common alum with aluminum. The formula for alum ( $\text{Al}_2(\text{SO}_4)_3 \cdot \text{K}_2\text{SO}_4$ ) shows that it is an aluminum

compound. It can be made by treating roasted clay with sulphuric acid, and adding potassium sulphate.

You may not have associated the ruby, the sapphire, emery, and the emerald, with aluminum, but all these are aluminum compounds.

So easily does this unique metal fit into the world's economy that it is already put to a great variety of uses. It serves for boat-building, surgical instruments, cooking utensils, the barrels of opera-glasses and telescopes, for flying-machines, automobile bodies, thimbles, horseshoes, balloon fittings, bicycles, and electric conductors. In the form of powder it is mixed with other substances and used as a detonator for firing explosives. It forms with copper a valuable alloy, known as aluminum bronze. This has a golden color, and takes a high polish. With gold it forms a purple alloy. It serves for the beams of balances and other instruments. Various compounds of aluminum are used as mordants in dyeing. The word mordant means to bite, and substances that act as mordants bite into the fiber of the cloth, and at the same time take hold of the coloring-matter and precipitate it on the cloth, thus making a fast color. The fiber of cotton, when impregnated with alum, or aluminum sulphate, can be made to retain colors which the cotton itself has no power to hold.

This versatile metal also lends itself admirably to the work of the surgeon, being used to repair fractures and to fasten bones together. It is used in the making of books for the blind—books which are read by passing the fingers over the embossed letters printed upon the pages. It is said that these books are much easier to read than the best paper books, especially by those who have become blind late in life, and whose fingers are not very sensitive.

Aluminum through its silicate compounds produces our earthenware, bricks, ordinary pottery, and hydraulic cement. Through its oxides it furnishes some of our most prized gems. Altogether it is deserving of a high place in the role of useful metals.

### Jesus Christ, the Sun

A VISITOR, staying with the poet Tennyson at his home on the Isle of Wight, one day ventured to ask him what he thought of the Lord Jesus Christ. The two were walking in the garden when the question was asked. For a moment the poet made no reply, but seemed lost in reverie. Then he stopped before a beautiful flower, every petal of which seemed to be drinking in the enlivening rays of sunlight, and said, as simply as a child: "What the sun is to that flower, Jesus Christ is to me. He is the Sun of my soul."—*Home and School*.



## Arouse to Action, Volunteers!

M. E. KERN



THE dark shadow of intemperance hangs like a pall over home and country. Every missionary volunteer should do his utmost against this terrible evil. For months a mighty weapon for temperance warfare has been in preparation. Soon the Temperance number of the INSTRUCTOR will come from the press, ready to be circulated by the loyal missionary volunteers, who love God and humanity. An excellent work was done last year with this special issue, *two hundred ten thousand* copies being circulated. But is this all that twenty-one thousand Seventh-day Adventist young people of America can do? We should put out at least half a million this year.

The following plans for circulating the forthcoming Temperance INSTRUCTOR are suggested:—

1. Plan a rousing temperance rally in your church, based on the Temperance number. This paper will bear date of March 7. Suggestions for this program are given in Missionary Volunteer Series, No. 34. "Temperance Torchlights" will also be helpful. Take time to prepare thoroughly for this rally, and to rouse the interest of your church and your society to the highest pitch. Such a program might be repeated in other churches, in public halls, or schoolhouses. At the close of these meetings, give opportunity for those who will sign the temperance pledge to do so. Lithographed pledges against liquor and tobacco, or against liquor alone, may be obtained from the Missionary Volunteer Department for one cent each when ordered in quantities of five or more. Plain pledges against liquor may be obtained from the Review and Herald Publishing Association for seventy-five cents a hundred. In "Ministry of Healing" we are told that everywhere Christian workers should present to the people the principles of true temperance, and call for signers to the temperance pledge.

2. Let certain ones who have tact, wisdom, and consecration introduce this Temperance number of the INSTRUCTOR to pastors, Sunday-school superintendents, public-school teachers, and leaders of other organizations. Excellent work was done by some along this line last year. One superintendent wrote, "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."

3. District your town or community, and let members of your Missionary Volunteer society and the older church-members sell the paper from door to door. In this way you will be helping the cause of temperance, and at the same time earning, perhaps, more wages than you could make at other work. Last year several young people earned scholarships by selling the Temperance number of the INSTRUCTOR.

4. If there is a temperance issue on in your community or State, be sure that you do your part in the campaign. Sometimes it is a good plan to offer your services to those who are leading out in the temperance cause, and to co-operate with other temperance workers. This should be done judiciously, and by counsel from your church officers.

5. Continue the plan of last year, by asking the Re-

view and Herald Publishing Association to send to the public libraries, Y. M. C. A. and Y. W. C. A. reading-rooms, or any other like institutions in your community, sample copies of this Temperance issue. They will send these free of charge, provided you will solicit subscriptions from the librarians either by letters or by personal visits. Doubtless many will subscribe; but where the librarian seems interested and can not for any reason subscribe, offer to give a six months' or yearly subscription free. The Review and Herald Publishing Association will make a special price of seventy-five cents for one year or forty cents for six months, when ordered by or for the librarians. Be sure to ask for "special library rate."

Shall we not grasp the great opportunity which comes to us at this time, and strike a telling blow against the foe which has ever been the mortal enemy of peace, prosperity, and happiness? The Lord expects every missionary volunteer to do his duty.

### Judas Iscariot

It would seem significant that the name of Judas Iscariot should come last in the list of apostles in this third chapter of Mark, and also that the name of Simon, who was surnamed Peter, should come first.

This first-mentioned apostle denied Jesus with an oath; the one last referred to sold him for thirty pieces of silver, and has gone into eternity with the awful sin of murder charged against him. The difference between the two is this: Their sins were almost equally great, but the first repented, and the grace of God had its perfect work in him, and he was the object of Christ's forgiveness; the second was filled with remorse without repentance, and grace was rejected. The first became one of the mightiest preachers in the world's history; the second fills us with horror whenever we read the story of his awful crime.

I would like to imagine another picture: What if, instead of going out to the scene of his disgraceful death, Judas had waited until Jesus had risen? What if he had tarried behind some one of those great trees near the city along the way which he should walk, or, possibly, on the Emmaus way? What if he had hidden behind some great rock, and simply waited? While it is true that he must have trembled as he waited, what if after all he had simply thrown himself on the mercy of Jesus, and had said to him, "Master, I have from the first been untrue; for thirty pieces of silver I sold thee, and with these lips I betrayed thee with a kiss; but, Jesus, thou Son of David, have mercy upon me"? There would have been written in the New Testament Scriptures the most beautiful story that the inspired Book contains. Nothing could have been so wonderful as the spirit of him who is able to save to the uttermost, and who never turned away from any seeking sinner. He would, I am sure, have taken Judas in his very arms; he, too, might have given him a kiss, not of betrayal, but of the sign of his complete forgiveness, and Judas might have shone in the city of God as will shine Joseph of Arimathea. Paul the apostle, Peter the preacher.

The saddest story I know is the story of Judas, for it is the account of a man who resisted the grace of God for time and eternity.—*Wilbur Chapman.*





### The One Strange Land

NONE is more darkly, utterly unknown  
Than the long-trodden field beneath our feet.

—Charlotte Perkins Gilman.

### The Power of Lightning

**C**AREFUL scientific calculations have revealed the fact that an ordinary stroke of lightning is of fifty-thousand-horse-power, a force sufficient to drive the largest ship ever built. Lightning travels at the rate of one hundred eighty-six thousand miles a second. When we think we see a flash of lightning, all we see in reality is the memory of the flash. The electric current has been absorbed by the earth long before we are conscious of having seen the light. The time required for the discharge of a bolt is about one twenty-thousandth of a second. An electrical expert asserts that "some day a wizard will arise who will capture and bind a bolt of lightning, and with it turn all the wheels of a great city."—*Young People's Weekly*.

### Straight Spines

It is only necessary to glance casually at our fellow men and women in our daily journeyings, to be impressed with the fact that very few people carry their bodies properly; still fewer ever stop to think how grave is the injustice they thereby do themselves, not only as regards appearance, but in their general health and well-being.

In the Spartan days of the last century it was demanded of children that they hold themselves erect. This was often the cause of much well-meant cruelty to the delicate children, and resulted in a sort of spinal survival of the fittest, as proved by the erect old people of that day who boasted of never having troubled a chair-back in their lives; and it is no wonder the spines that survived the schoolroom furniture of that day emerged from the ordeal strong enough to carry their owners upright for the rest of their days. But people began to realize that when Spartan methods did not make them apt to mar, and bonfires were made of all the old backless forms, so high that the feet dangled far from the floor, and seats and desks were constructed with some consideration for the needs of the young developing frame.

When standing, that position of the body which is known in military drill as "attention" is the position which should be constantly demanded, until it becomes an automatic habit, because it is the one in which the body can properly carry on its functions. The first thing gained by proper carriage, either sitting or standing, is good chest expansion. This means that the lungs have room in which to do their work, and will go far to prevent or cure respiratory troubles. But it is not only the lungs that are crowded and impeded when people loll and lounge and stoop; the other organs in the body also suffer.

The heart needs all the room allotted to it by nature, and if this room is narrowed by a habitual stoop, its action will be impeded. Good posture is of great im-

portance to the abdominal organs, also, as they depend upon it largely for proper support. If the abdominal muscles are allowed to lose their tone and grow weak, the stomach and kidney and liver can not maintain their respective relations to each other; the digestive processes are interfered with; and the entire organization suffers.

When a spine has been allowed to become an invalid—a "neurotic spine"—it should be coaxed back to health with the help of some good brace or support, a cure often being hastened by local massage.—*Youth's Companion*.

### Clean Hands

Most persons who take any pride at all in the preservation of habits of ordinary cleanliness take it for granted that their hands are clean, for this would seem to be the very foundation of personal decency. In all cities the large department stores, as well as the drug stores, are fitted with a vast assortment of things that are solely for the care of the hands,—manicuring tools, files, polishers, and whiteners,—leading one to suppose that much thought and care are directed to the beautification of the hands, and as a natural deduction that here, at least, cleanliness might come even before godliness.

It is sad to be obliged to suggest, nevertheless, that most persons have hands that are not washed often enough and not washed thoroughly enough.

The bacteriologists tell us that if half a dozen people simply dip their hands into a basin of water, and then remove them without any effort at cleansing, the water will be found to swarm with bacilli. One shudders to think what would happen to that water if a few of the average cooks or bakers or handlers of fruit should dip their hands in it.

It is the food question that makes this matter of clean hands so vital. All the food we eat must first pass through human hands, and sometimes through many of them. It has been proved that typhoid fever can be transmitted to others by a person who has long ago recovered from the attack, and that it may be and is done through the agency of dirty hands. A case has been reported where a cook infected member after member of the families she worked for, although she had been a well woman herself for years.

As to food, we are perhaps more at the mercy of our cooks than of any one else. The food may be, and probably is, not really clean when it is delivered at the kitchen door, and it rests with the cook herself so to handle it and clean it that it shall be free from germs when served to the family.

Some dirty hands are harmless, and some apparently clean hands are dangerous. A hand covered with the soil of gardening may be a terrible sight, and yet there may not be a dangerous germ on it, whereas the pretty hand of the girl who goes out without gloves and holds a car strap or touches a railing may be invisibly soiled with teeming multitudes of germs, some of which she will convey to her mouth with the next piece of candy she eats.

Hands should always be most carefully washed before food is touched, never mind how harmless the previous occupation may seem; and gloves should always be worn when one is outdoors.—*Youth's Companion*.

"KNOWLEDGE comes, but wisdom lingers."



## Human Speech

THE music that can deepest reach  
To cure all ills, is human speech.

— Emerson.

## Sweet Sabbath Day

SWEET Sabbath day, thy holy hours,  
Bright-winged with sunshine, all have flown;  
Their offering, though, of Eden flowers  
I've plucked with joy and made my own.

Now, happy soul, their fragrance rare  
Enjoy through all the coming week;  
While, heart attuned with humble prayer,  
A sweet succession still you seek.

So let glad Sabbaths come and go  
Till night shall follow day no more;  
Till one glad round of joy we'll know  
Through nightless hours the ages o'er;

Till Day-star rise on life's deep night  
To shine away its gathering gloom,  
And throw its shafts of shimmering light  
Beyond the portals of the tomb;

Till sun shall shine with sevenfold strength,  
And moon take on sun's erstwhile glow,  
While ages run their endless length,  
With joy unmeasured in its flow.

F. FREDERICK BLISS.

## Moses

It's a story old and hoary,  
But I tell it here again,  
For it's full of life and glory,  
Though there are some thoughts of pain.  
Once a helpless babe was carried,  
Laid for safety in an ark,  
And his sister by him tarried,  
Near that fragile little bark.

Came the daughter of a tyrant  
With her maidens to that place,  
Saw the precious little infant,  
Saw his sad and tearful face.  
She, her heart with pity filling,  
Called a nurse to care for him.  
One was found so glad and willing  
Tears of joy her eyes made dim.

Ah! the years, they passed so swiftly;  
Soon he entered Pharaoh's home;  
Honors waited, but he quickly  
Spurned the offer of the throne.  
But his zeal exceeded wisdom.  
Sorely tempted, then he fell,  
Slew a man of Egypt's kingdom,  
And the news did many tell.

Then he left this place in silence,—  
Jethro's home he soon did find,—  
And for just one deed of violence  
Home and friends were left behind.  
Forty years he toiled in meekness,  
Learning lessons of great worth,  
And he learned that human weakness  
Must not by itself go forth.

From the burning bush God called him,  
Told him of his people's need;  
He must go and help to save them;  
He must Israel boldly lead.  
Hesitating, long he waited,  
But at last he yielded, went,  
And he did not go unaided  
As to Egypt he was sent.

Aaron, Moses' brother, hastened  
Out to meet him on his way,  
And he told of Israel chastened,—  
Chastened sorely day by day.  
To the palace now they ventured,  
For their people asked relief;  
But they by the king were censured,  
Told that such requests must cease.

Moses trusted, daily praying.  
Pharaoh's heart grew harder still;  
Day by day he kept delaying,  
And resisting Heaven's will.  
Finally he half relented,  
His advisers urged him so;  
Quite unwilling he consented,  
Though his land was filled with woe.

Sweet deliverance came at midnight;  
They were hastened from the land.  
In their souls was heaven's daylight;  
They were rescued by God's hand.  
Moses' work was scarce beginning,—  
Israel vexed his righteous soul;  
And though oft he found them sinning,  
Tried to lead them to their goal.

Moses, patient, meek, and gentle,  
Finally was laid to rest,  
And the man who wore his mantle  
Was by Heaven chosen, blest.  
If we from this life of meekness  
Learn a lesson of sweet trust,  
God will honor human weakness  
And reward us with the just.

BURTON CASTLE

## Dreams

MEN smile at dreamers and their dreams,  
Or push them ruthlessly aside,  
Far too engrossed with weightier themes  
To drift at times on fancy's tide.

Too busy they in wrangling mart,  
Too busy with the toil and strife,  
To list to nature's throbbing heart,  
And there to learn the truer life.

They speak with scorn of the ideal,  
As but befitting poets' dreams;  
And in their scorning miss the real,  
With which pulsating nature teems.

For which is of the greater worth,  
The smoke and turmoil of the fray,  
Or gentle dew, which, leaving earth,  
Seeks higher air and lives away?

And yet anon it leaves the skies  
To serve the thirsty earth again,  
And blessing brings in newer guise  
Of cool and soft, refreshing rain.

So every true and noble dream,  
Each thought which seeks heaven's purer air,  
May light some toiler with its gleam,  
Or cool some feverish heart's despair.

PEARL WAGGONER.

## Oliver Wendell Holmes

[The following poem was written by Dr. S. F. Smith, author of "America," on the death of his long-time friend and class-mate, Oliver Wendell Holmes, in 1894.]

DEAR master of the tuneful lyre,  
How shall we breathe the word, "Farewell"?  
How shall we touch the trembling wire  
Which vibrates with thy mystic spell?

The world seems poor, of thee bereft,  
The evening sky without the sun.  
The setting, not the gem, is left;  
The frame remains, the picture gone.

As birds that float on heavenward wing,  
Unseen, the air with music fill,—  
Singing they soar, and soaring sing,—  
Thy broken harp yields music still.

Life's golden bowl was dashed too soon,  
But love still holds thy cherished name;  
No sunset thine, but fadeless noon;  
No shadow, but immortal fame.

So the dear chrysalis we hide,  
For God's safe keeping, in the tomb,  
And in firm hope and faith we bide  
The dawn that breaks the silent gloom.

Wait the fair day, the glorious hour,  
The precious form, enshrined in clay,  
Instinct with new-created power,  
Shall wake, and heavenward soar away.



# CHILDREN'S PAGE



I wonder if you know how far down street you were last night? You were right when you said you were "down street." Whenever a boy comes home late at night, and is afraid or ashamed to tell just where he has been and what he has been doing, I know as well as he does, and his mother knows, and everybody who knows anything about boys knows, that he has been down street.

And more than that, my boy, I know that he has been a long way down street, a long, long way. Have you a map of your route last evening?—No! Well, never mind; we know you were down street, and we can make a map in a minute or two. Sit down here, and we'll see how far a boy travels when he leaves home after supper, and goes down street a little way, and doesn't get back till ten o'clock or later.

Here is your home, this bright little spot like a star on the map, the sweetest, purest, safest place this side of heaven; the home where, from father to baby, they love you better than all the rest of the people in all the big, wide world. Now, when you start from here and go down street,—somehow the street always has a down grade from home when you sneak out after night,—see how far you get from respectability and self-respect when you reach this corner, "just a little way down," where you loafed—eh? Well, I'll say loitered, if you prefer it—where you loitered last night. Here are the fellows with whom you loitered. You had to meet them here, because you can never meet them in your home, for two reasons: In the first place, your father wouldn't permit one of them to come into his house; and in the second place, you would be ashamed to invite them there, whether your father forbade it or not. Sweet gang for your father's son to loiter with, isn't it? It is a long way from your respectable home, from your mother's friends and your father's guests, to this corner down street, isn't it?

## A Little Way Down Street

MY boy, you came in rather late last night, and this morning, when your mother asked where you were, you said, "Down street." Then when she wanted to know whereabouts down the street, you said, "O, just a little ways!"

Now, I don't think you intended to falsify to your mother. As a rule you are a truthful boy, and your mother can believe you. But

Then—look at the map, my boy—see how far it is from manliness and decency. Two ladies hurried past this corner, friends of your mother; possibly they had been spending the evening at your home. You were thankful that they could not see you as you slunk back into the dark doorway, feeling like the sneak that you were; and, as they passed by, one of the loafers with whom you were loitering shouted an insulting remark after them. Your cheeks burned in the dark, at that. Didn't your home and sisters seem to be a thousand miles away just then?

See, too, how far you were from purity. Some of the boys told some stories; do you think you could repeat them to your sisters? Don't you wish this morning that you could forget them forever? Don't you wish you had never heard them? Don't you know your mind will never again be as pure and innocent as it was before you went "just a little way down street" last night? While you were listening to these stories, punctuated with profanity, the dear ones at home

gathered in the sitting-room, your father opened the Book, and read. They knelt at the family altar and commended themselves to the keeping of the Heavenly Father, and tenderly remembered the boy who was "just a little way down street." Then the lights went out one by one, the house was still, and only the loving mother waited anxiously and sleeplessly for the boy who was down street. It was more than ten million miles away from the sweet old chapter that your father read, down to



MEMORY TEXT

the stories that you heard, my boy. And what a steep grade, all the way down!

And it was a long, long way from the truth. When you evaded your mother's question, and said you were only "a little way down street," the lie in your false heart looked guiltily out of your eyes as it rose to your cowardly lips. Just see where you were; you, ordinarily a brave, manly, truthful boy, turned into a liar and coward! You would fight, I know, if any boy called you such names, but just tell yourself the truth; don't lie to yourself. Were you not ashamed to tell your mother where you were?—Yes. Well, doesn't that make you a sneak? And weren't you afraid to tell your father?—Yes. Well, what does that make you? And did you tell the honest truth when your mother asked you where you were?—No. Well, what are you then? And let me tell you that the half-truth and half-lie you told your mother is like all half-breeds,—it has all the worst traits of the viler race and none of the virtues of the better.

"But," you say, "a boy doesn't have to go with



toughs and riffraff when he goes down street; there are some mighty nice boys go down street at night." My boy, I know it; there are some "mighty nice boys" go out of nights, but they are not so nice when they come back. You can't select your company on the street. The corner is free to everybody. There is no exclusiveness in street company. There is no safe corner for you after night except the chimney-corner. And when you leave that, and spend your evening on the street, and give no account of your doing on your return beyond the bald statement that you were "just down street a little way," we know, with pain and sorrow, that our boy has locked up in his mind and heart shameful, guilty things that he dare not tell in his home. Keep off the street after night, my boy. Other people will think better of you, and what is a far more important thing, you will think much better of yourself.—*Selected.*

### Recollections of My Childhood

#### In the African Kongo

LONG years ago, as a little child, I was stolen from my village home in the Kongo, and sold as a slave. Later I was liberated from a slave-ship by a British man-of-war, and taken to the island of St. Helena. In after-years I saw service in the British army in the West Indies and West Africa. By these strange providences the Lord brought me out from the Kongo wilds, and led me into his truth for these last days.

I remember one day I, with other boys, was sitting on the ground in the town where I was born. We were asking one another questions to find out where the first man and woman came from. Of the origin of the human family we had no knowledge; but concerning Jehovah we had heard from the grown-up people that his name was *Nzambi Mpungu*, which means God Almighty, and that he lived in heaven. This much was talked by the wisest of the village; but of his Son Jesus Christ we had never heard.

When a great man or woman died, the body was kept for months, or a year or more, before burial, and at night all the chief friends of the mourners called at the homes of those who mourned, joining in lamentations over the departed ones, and calling upon God in heaven. This was their style of mourning the dead, in my childhood before I was stolen.

The children of my home had no schools. No missionaries had ever reached that part of Africa then. Our favorite pastime was to play at fighting and war, and we used to go to see slaves sold, both adults and children.

I remember also that when the fields were abandoned by their owners, who took to cultivating new ground, the old fields were left to the poor of the land. All wild fruits and provisions were for anybody. We used to wonder when we saw so much provision growing among the large trees.

Away in the distance from my home we used to see beautiful hills and mountains. The children thought the sky rested down upon the tops of these mountains. Those hills we took to be at the extreme

end of the earth. We had no idea there were people on the other side.

I was about eight or nine years old when stolen from my home. The slave raiders came through, and another boy and I were taken captive and carried a long distance from home. One day in the market-place I was put up to be sold. I cried, however, and the man who was about to buy me feared at first that I was sick. At last I was sold. The buyer came from the southern Kongo region. After this I came into the hands of another owner, and was treated very kindly until his death. I then fell into other hands, and was being sent down the coast with others, with every prospect of receiving the hard treatment that wears out men's lives. Then it was that we were overtaken by the British gunboat, and all were liberated.

As a child, I tried often to escape from slavery, but could not make my way home; for I was too little and young, and the people would not let me pass peaceably through their lands. They loved to receive rewards for turning back an escaped slave. But the Lord loved me with an everlasting love, and led me out of darkness, and gave me a knowledge of himself. Therefore I am his and he is mine. Therefore my prayer is, "Keep me, O Lord, under the shadow of thy wings, and receive me when thou comest in thy kingdom. Amen and amen." A. SNOW.

*Jamaica, West Indies.*

O! WHAT a tangled web we weave,  
When first we practise to deceive!  
—*Shakespeare.*

### Early Lesson in Business Philanthropy

"WHY are you sobbing, my little man?"

"My pa's a millionaire philanthropist."

"Well, well! That's nothing to cry about, is it?"

"Isn't it? He's just promised to give me five dollars to spend for Christmas provided I raise a similar amount."—*Chicago Record-Herald.*

### The Alaskan Telegraph Line

A TRIUMPH in scientific construction is the Alaskan government telegraph line just completed by the United States Signal Corps. Prior to the Spanish-American War the United States had no cable whatever, the world's cables being handled by English, German, or French ships and workmen. Now our government is second in the number of miles of submarine wire laid and owned, France being in advance by about one thousand five hundred miles. The new all-American Alaskan cable was laid up the coast from Seattle to Skagway, near the head of the Lynn Canal; branches were run to Sitka, to Juneau, to Haines Mission, and to two other places along the coast. In order to accomplish this, almost insurmountable difficulties had to be overcome, due to the wildness of the region, the extremes of climatic condition, as well as other perils. However, the new cable has already been proved to work perfectly. Relay stations at frequent intervals and repair crews ready for instant action have been established.—*Young People.*







M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

## Society Study for Sabbath, March 11

### The Way to Christ, No. 3 — Confession

LEADER'S NOTE.—Be sure that the papers and talks are thoroughly prepared. If those who have part on the program put thought and earnest prayer into their work, God may send by them a message to some waiting heart. Many with whom we come in contact day by day are anxious to come to Christ, and long to know the way. Save a few moments for a consecration service at the close of the program. Have your report of work during the first part of the program.

#### Program

Scripture drill (review Morning Watch texts for week).

Report of work done.

Bible Study on Confession. See reading below.

Reading (selections from "Steps to Christ," chapter 4).

Confession of Judas (five-minute paper). See "Desire of Ages," chapter 76.

Judas Iscariot (reading). See page 8.

Achan (three-minute talk). See "Patriarchs and Prophets," chapter 45.

David (five-minute talk). See "Patriarchs and Prophets," chapter 71.

#### Bible Reading

1. What will sincere repentance lead us to do? Ps. 32:5.

2. Does God recognize a confession that is forced from the sinner? Joshua 7:19-21, 24, 25.

3. If we are conscious of our sins and too proud to humbly confess them, can we expect forgiveness? Prov. 28:13.

4. What is necessary besides confession of our sins? Same verse.

5. What has the Lord promised to do if we confess and forsake our sins? 1 John 1:9.

6. What example has he given us of true repentance and acceptable confession? Ps. 51:1-13.

7. How does David say we should come to the Lord? Verse 17.

8. What wonderful example have we of Christ's willingness to forgive? Luke 23:40-43.

9. If you have one sin unconfessed, one wrong unrighted, will you not acknowledge it to-day and have peace and pardon?

#### Note

"It is always the noblest nature, the most loyal heart, which is the first to cry: 'I was wrong, forgive me.'"

#### My Deceitful Heart

Hear, O my heart, my hard, deceitful heart,  
How full of desperate wickedness thou art;  
Out from thy core in dark profusion spring  
Malice, and hate, and every evil thing.

We tell what rules the heart in word and tone,  
Its secrets oft till then to us unknown;  
But there is One who knows each secret thought  
Before in words to men it has been brought.

We can not do until we first decide,  
Whether to good or ill the heart shall guide;  
We think before we either speak or do;  
O, then, how needful that the heart be true!

Lord, take my heart, and help it now to be  
Submitted to thy will, to none but thee,  
So that my life, which by thy life was bought,  
May still be pure and right in every thought.

—Selected.

## Missionary Volunteer Reading Courses

### Senior No. 4 — Lesson 20: "Story of John G. Paton," Chapters 52-59

#### Test Questions

1. How well were Paton's efforts in Scotland rewarded?
2. Why did he not take the volunteers back with him?
3. In what ship did Paton and his wife return to the islands?
4. What immediately called them back to Australia?
5. How was this mission greatly hindered?
6. Contrast methods used by the English and French in dealing with the natives. Compare results.
7. Upon his return to the islands where did Paton settle?
8. Why do you think Nowar was so anxious for them to stay at Tanna?
9. Describe Aniwa. How did the people receive the missionaries?
10. How was the mission house built?
11. What practical hints are given on learning a new language?
12. How did a piece of wood help spread the gospel on Aniwa?

#### Notes

The following notes are taken from Paton's "Autobiography:"—

"It was indeed one of the bitterest trials of my life not to be able to return to dear old Tanna; but I could not go alone, against the decided opposition of all the other missionaries. For this reason I settled on Aniwa, the nearest island to the scene of my former woes and perils, in the hope that God would soon open up the way, and enable me to return to blood-stained Tanna."

"On Aniwa we found ourselves face to face with blank heathenism. The natives at first expected the missionary's medicine to cure at once all their complaints. Disappointment led to resentment in their ignorant minds. Again, our medicines relieved or cured them, so they blamed us also for their diseases,—all their sacred men not only curing but also causing sickness. Further, they generally came to us only after exhausting every resource of their own witchcraft and superstition, and when it was probably too late. If one dose of medicine did not cure them, it was almost impossible to get them to persevere. But time taught them its value, and the yearly expenditure for medicine soon became a heavy tax on our modest salary."

### Junior No. 3 — Lesson 20: "Those Bible Readings," Pages 133-153

NOTE.—To each member of the Junior Reading Course has come a rare opportunity. Are you grasping it? As you read the weekly assignments, do you try to fix in mind some of the scriptures which give a reason for our hope? Some day the precious Bible will be taken from us; and while we have God's Word, shall we not store our minds with its treasures? To-day this opportunity is ours; but to-morrow it may be gone forever.

#### Test Questions

1. What two texts were used to introduce the subject of Spiritualism?
2. What did Mr. Gray say about the origin of modern Spiritualism?
3. What did grandmother say about ancient Spiritualism?
4. What is the foundation of almost every false religion?
5. Tell what you have learned in this reading about Satan performing miracles.



6. Why did Mr. Hartman ask Josie to read Isa. 8:20 and 1 John 4:2?

7. Will you not read 1 Sam. 28:3-21, and then try to give as good a synopsis as Beth did?

8. Give a Bible text showing that Saul did wrong in consulting the witch of Endor.

9. Could Saul depend upon the information received from the spirit at Endor?

10. What reasons do you see in this lesson for more thorough Bible study?

### A Plea

Be honest with thyself, with man, and God,  
In word, in action, thought, or trifling deed;  
Be quick to know thy weakness, and to weed  
From thine own self the sinful paths you've trod.  
Relieve thy burden; steadily then plod  
To higher things, wherever he may lead,—  
Thy eager, hungry soul to ever feed,—  
Until you stand at his approving nod.  
Then must thy soul, instead to wrong recourse,  
Turn to thy Maker; and thy tongue to tell  
Of his great mercy to the sons of men:  
Then will thy thoughts be free from sin's remorse;  
Thy heart with gratitude and rapture swell  
At thy Lord's, "Well done, servant," and "Amen."  
—Anonymous.

### Report From Wilmington, Delaware

THE work of the Missionary Volunteer society is proving a wonderful blessing to the Wilmington church. There are those who are earnestly seeking to render acceptable service to the Lord; and he is opening wide the doors of public institutions to our society to hold meetings. We have been holding services in the State prison, where there are over three hundred prisoners, and it is encouraging to see how the warden and guards welcome us.

We have also been to the "Hope Farm," where there are tuberculous patients. Some of these dear ones are beyond earthly help, and it is a blessing to them and a privilege to us to tell them of a soon-coming Saviour, the Great Physician, who will heal all their diseases.

Then we have obtained permission to hold one meeting a month at the Ferris Industrial School for boys. These boys range in age from six to sixteen years. There are about seventy confined there; all these attend the meeting, besides the superintendent, teachers, and helpers. We take the *Little Friend* and *YOUTH'S INSTRUCTOR* for distribution, and before we leave, some are eagerly reading them.

We earnestly pray that hearts may be opened to receive the blessed light of truth. The Lord has promised, and he is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. We are told that the Holy Spirit is awaiting our demand and reception, and that is the power that worketh in us to give this closing message to a dying world.

We hope if there are other companies who have not taken up this line of work, they will hasten to do so, while the angels are holding the winds of strife. We must work while it is day.

Eternity alone will reveal the good that has been done by sowing the seed in these places. We ask your prayers to follow the efforts, that God will water the seed we have sown, and when Jesus comes in the clouds of heaven, with all the holy angels with him, he will gather some of these precious souls in the garner of heaven.

MRS. MAY CANTWELL.



### IX — Stephen's Address Before the Sanhedrin

(March 4)

LESSON SCRIPTURE: Acts 7:1-29.

MEMORY VERSE: "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa. 48:17.

#### Questions

1. What question did the high priest ask after the witnesses had testified against Stephen? What opportunity did this question give Stephen? For what was Stephen most anxious on this occasion? Acts 7:1; note 1.

2. How did Stephen begin his address? Of whom did he first speak? What did God say to Abraham? Verses 2, 3.

3. How did Abraham show that he believed God? How much land did he inherit in Canaan? Yet what did God promise him? Verses 4, 5.

4. What was revealed to Abraham concerning his children? How long were they to be sojourners and suffer evil treatment? What more did God tell Abraham concerning them? How was all this fulfilled? Name the immediate descendants of Abraham. Verses 6, 7; note 2.

5. What did Joseph's brothers do to him? What moved them to do this? Who was with Joseph in his afflictions? What did the Lord do for Joseph in Egypt? What came upon all the land? How were Jacob and his children afflicted? Verses 9-11.

6. What did Jacob hear? Whom did he send to buy food? What was their experience when they went the second time? Who afterward went down to Egypt? Where did Jacob die? Where was he buried? Verses 12-16.

7. When the time of the promised deliverance drew nigh, what did God do for his people in Egypt? What king arose? How did he treat the Israelites? What cruel law did he make? Verses 17-19.

8. At what time was Moses born? What is said of his appearance? How long was he kept at home after his birth? By whom was he adopted? What did Stephen say of his education? In what was he mighty? Verses 20-22.

9. What was his age when he visited his brethren? What did he see and do? What did he suppose his brethren would understand? Did his people understand his mission? Verses 23-25. See also Heb. 11:24-27.

10. What did Moses see the following day? What did he wish to do? What did he say? What reply did he receive? What did this cause Moses to do? To what land did he go? How many sons were given him there? Verses 26-29.

11. How long a time was covered by this part of Stephen's address? What did he wish to show when he spoke of Abraham? Why did he tell the story of Joseph? Why did he recite the experience of Moses? Why were the Israelites preserved so many years? What does this lesson teach? Note 3.

#### Notes

1. The question of the high priest gave Stephen an opportunity to reply to the false charges made against him. Stephen was more anxious that the members of the council should



hear and believe the truth than that his own life should be saved.

2. Stephen also spoke of Abraham's son Isaac, of Isaac's son Jacob, and of the twelve sons of Jacob, who are called "the twelve patriarchs."

3. In these few verses Stephen tells the history of God's people for more than four hundred years. He wished to show his hearers that it was God who called Abraham and guided him in all his wanderings. It was God who took Joseph from his pleasant home to be a slave in Egypt, and afterward saved the lives of his father and brothers through him. It was he who preserved Moses when an infant, and educated him so that he could lead Israel out of bondage; and thus through all their wanderings it was the Lord Jesus, whom they had crucified, who was leading and guiding his people.

"God moves in a mysterious way  
His wonders to perform."

## THE YOUTH'S LESSON

### IX — Stephen's Address Before the Sanhedrin

(March 4)

LESSON SCRIPTURE: Acts 7:1-29.

LESSON HELP: *Sabbath School Worker*.

PLACE: Hall of the Sanhedrin, Jerusalem.

TIME: A. D. 34.

PERSONS: Stephen, high priest, and Sanhedrin council.

MEMORY VERSE: Isa. 48:17.

#### Questions

##### PROMISES TO ABRAHAM

1. The charges having been preferred, what opportunity was given to Stephen? Acts 7:1; note 1.
2. Give the opening words of his defense. To what was Abraham called? Verses 2, 3; note 2.
3. Where did he first settle? When did he move on to the promised land? Verses 2, 4.
4. What is said of God's promise and its fulfilment? Verse 5; Heb. 11:8-10, 13. See also Gal. 3:16.
5. What was revealed to Abraham concerning his posterity? Acts 7:6, 7; note 3.
6. What was given to Abraham? Verse 8; note 4.

##### BONDAGE IN EGYPT

7. How was the way prepared for the sojourn of the children of Israel in Egypt? Verses 9, 10.
8. What were the circumstances which led to their removal to that land? Verses 11-14; note 5.
9. How was the knowledge of, and faith in, the promise of the return to Canaan shown by the Israelites? Verses 15, 16; note 6.
10. When, why, and how were the Israelites oppressed in Egypt? Verses 17-19; Ex. 1:7-14, 22.

##### PREPARATION OF A LEADER

11. How was Israel's future leader saved from destruction, and educated? Acts 7:20-22.
12. When and how did Moses undertake to relieve his people? Verses 23, 24.
13. Why was his leadership not accepted? Verse 25; note 7.
14. To what did this incident lead? Verses 26-29; note 8.

#### Notes

1. The student should read the whole discourse carefully, and endeavor to grasp its purpose and thought. It is a remarkable defense. Had he offered an abstract defense against the charges, he would doubtless have been stopped much

sooner than he was. Jewish history was a favorite theme among the Hebrew people. To secure their attention, to give time for their rage to subside, and to show that their charges of his opposition to Moses and the Jewish religion were not true, he gave a review of their history, showing how it led to Christ, and to a spiritual religion not confined to any one place, such as the temple.

2. Mesopotamia, "between the rivers," is doubtless used in a general sense, including all the Tigro-Euphrates country. "Ur of the Chaldees" has been identified with the mound Mugheir in lower Babylonia, but has not been fully excavated.

3. In Jewish history, the time of the sojournings of their fathers among strangers and amid afflictions was counted from the wanderings of Abraham to the Exodus from Egypt. Abraham was called out from his kindred and country to Canaan, into which the Lord promised to lead his descendants; but on account of the famine in the land he went down at once into Egypt. Gen. 12:1-10. According to the chronology in the margin of the Common Version, this was B. C. 1921. Just four hundred thirty years later, according to the same chronology, Israel went out of Egypt. Ex. 12:40, 41, marginal date. Sometimes in Scripture this period is referred to by even figures, as four hundred years.

4. This was God's everlasting covenant. "The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed.' This promise pointed to Christ. So Abraham understood it, and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness."—"Patriarchs and Prophets," page 370.

5. In Gen. 46:26 it is stated that the number of Jacob's house who went down with him into Egypt was sixty-six, "besides Jacob's sons' wives." Stephen is counting, not the direct descendants only, but also the "kindred," and so includes the wives, making seventy-five as the total family.

6. Though Jacob and the twelve patriarchs died in Egypt, they believed God's promise of deliverance, and desired their bones to be buried in the land of Canaan. Jacob was buried with Abraham at Machpelah. Gen. 50:13. The words in verse 16, of Stephen's address, refer to the twelve patriarchs—"our fathers"—mentioned in the closing words of the preceding verse. We have only the account of the carrying of Joseph's bones to Shechem for burial (Joshua 24:32), but evidently at some time the other eleven patriarchs were likewise buried there by their posterity.

7. "They were not yet prepared for freedom. . . . In slaying the Egyptian, Moses had fallen into the same error so often committed by his fathers, of taking into their own hands the work that God had promised to do. It was not God's will to deliver his people by warfare, as Moses thought, but by his own mighty power, that the glory might be ascribed to him alone."—"Patriarchs and Prophets," pages 246, 247.

8. "Moses was not prepared for his great work. He had yet to learn the same lesson of faith that Abraham and Jacob had been taught,—not to rely upon human strength or wisdom, but upon the power of God for the fulfilment of his promises. And there were other lessons that, amid the solitude of the mountains, Moses was to receive."—*Id.*, page 247.

#### Versatility of the Phonograph

A PHONOGRAPH in a Chinese laundry, in an American city, giving forth the curious notes of a native Chinese song, reveals the recent enterprise of the manufacturers of phonograph records in installing a laboratory in China, where records have been made of over four hundred Chinese ballads sung by the best Mongolian singers. As the Chinaman in the United States is ironing shirts in his shop, he is enabled to listen to the cheering music of his own country, in the familiar words of his people.

The American phonograph, in its various adaptations, has been made available for use in Japan, Turkey, Africa, Egypt, and the islands scattered up and down the seas, from Australia to Greenland, and then to Madagascar. More than twenty million dollars is invested in the industry, and thousands of persons are given steady and pleasant employment.—*Young People's Weekly*.



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## Nature's Industry

NEVER the ocean wave falters in flowing;  
Never the little seed stops in its growing.

—Frances S. Osgood.

## Change in Style of the Intermediate Sabbath-School Lessons

DOUBTLESS all have noticed the change in style of the intermediate lessons. This change was not made without careful consideration, and we feel sure it will prove a great blessing to the children who study these lessons.

With the complete lesson before him in the INSTRUCTOR, the pupil rarely needed to go to the Bible in order to prepare the lesson. The answers to the most of the questions were before his eyes in the easiest possible form. We could see all over the world the children in our Sabbath-schools between the ages of ten and thirteen with the INSTRUCTOR before them, with one finger tracing the questions and with another tracing the answers, and not a Bible in sight. As a result, the children in this division are not accustomed to study the Bible as a book; they do not know how to find scriptures, or how to handle the Bible. They are not, in their study of the lesson, locating texts in the Bible. This did not seem to be best for the children, so those who, for some time, had been giving this question study, thought it should be remedied. Various suggestions have been made from time to time, but not until recently has there been a satisfactory solution.

By this change in the intermediate lessons the pupil is referred to the Bible. Direct questions are asked on the text, and the answers can be found in the Bible. These are supplemented with questions on a few notes, supplied by the writers to make connections and to simplify difficult points.

These lessons are now appearing in the INSTRUCTOR in the changed form. As the children will have to get their Bibles and find the scriptures in order to study the lesson, they may, for a time, not feel favorable to the change; but we think it will meet the approval of all who desire to see the children make use of their Bibles, and seek the information they need. Benefits resulting from the change must soon be apparent. We believe the lessons in the present form are among the best in use, and that it will be helpful to those in the senior and youth's divisions to give them some study.

G. B. THOMPSON,

Secretary Sabbath School Department.

## The Morning Watch

THIS week our texts are on the beautiful subject of "Heavenly Guidance." Not long ago the *Sunday School Times* contained the following incident, which illustrates the value of this guidance, as well as our failure to appreciate it:—

Some years ago, when Captain Dutton was commander of the "Sarmian," we had entered the river St. Lawrence on our homeward voyage, when suddenly a heavy fog arose, which completely hid the shore and all objects from view. The ship, which was going at full speed, continued on her course without relaxing the least. The passengers became frightened, considering it extremely reckless on the part of the captain. Finally, one of them went and remonstrated with the mate, telling him of the fears of the passengers. He listened, then replied with a smile: "O, don't be frightened! the passengers need not be the least uneasy; the fog extends only a certain height above the water; the captain is at the masthead, so is above the fog, and it is he who is directing the vessel."

So in life when the fogs of disappointment or trial or other difficulties blind our eyes, we need have no fear. If we are fully surrendered to God, the divine Captain will give us a safe and prosperous voyage.

M. E.

CURSED be the social wants that sin against the strength of youth!

Cursed be the social lies that warp us from the living truth!

—Tennyson.

## The English Bible

JOHN WYCLIFFE, of England, in 1382, made the first English translation of the Bible, though portions of it had been translated into Anglo-Saxon many centuries before. "No sooner was this manuscript version bearing Wycliffe's name completed," says Mr. John T. Faris, "than he was brought to trial, on several charges, the most important being that he had made the Bible 'more common and more open to laymen and to women than it was wont to be to clerks well learned and of good understanding, so that the pearl of the gospel is trodden underfoot of swine.'"

"The circulation of Wycliffe's Bible was so general, in spite of all difficulties in the way, that in 1414 all persons were legally warned against reading the Scriptures in English, on pain of forfeiture of 'land, catel, life, and goods from their heyres forever.' Efforts were made to destroy the books bearing Wycliffe's name, yet one hundred seventy copies have been preserved to this day.

"The law against Wycliffe's version was not enough to satisfy his enemies. They were not content until his bones had been burned, and the ashes thrown into the river Swift. An old writer, speaking of this occurrence, said: 'As the Swift bore them into the Severn, and the Severn into the narrow seas, and they again into the ocean, thus the ashes of Wycliffe are an emblem of his doctrines, which are now dispersed over all the world.'

"Unfortunately, a single copy of Wycliffe's Bible cost what would be equal to two hundred dollars of our money. Yet many who could not afford to own a copy gained access to one by paying a fee for the privilege. The case is recorded of one man who gave a load of hay that he might read a manuscript an hour a day for a number of days.

"But better times were soon to come. Less than seventy years after the death of Wycliffe the art of printing was invented, and cheap Bibles were made possible."