

# The YOUTH'S INSTRUCTOR

Vol. LIX

June 13, 1911

No. 24



# Why Are You A Protestant?

You are not a Protestant unless you are actually protesting against the principles and the practises of the Roman Catholic Church.

But, for you to protest against the Roman Catholic Church, you must be familiar with her teachings, and know why to protest against them, and also how.

"There is not, there never was on this earth," said Lord Macaulay, "a work of human policy so well deserving of examination as the Roman Catholic Church. . . . It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom."—*Essay on Von Ranke.*

## The Protestant Magazine

For the Second Quarter of 1911

### JUST ISSUED

Is a very arsenal of timely facts for the use of every Christian soldier. Like the preceding eight numbers issued since May, 1909, it will serve the double purpose of

helping to make good Protestants, and also of furnishing the Christian controversialist with good weapons of offense and defense.

#### SPECIAL OFFER

Ten or more copies, one year to one address or to different addresses, cash with order, only 15 cents each. Regular price 25 cents.

Our agents and friends are sending in all the way from ten to two hundred yearly subscriptions at one time; \$6 pays for 40 yearly subscriptions, \$3 for 20, and \$1.50 for 10. Send in your lists of names and addresses of clergymen, business men, attorneys, judges, legislators, mayors, university and college professors, or other leading thinkers. If you are short of names, ask your conference tract society or us to furnish you more.



#### PARTIAL CONTENTS

**COVER PAGES.**—Final Court of Appeal for Protestantism—Our Theses—Recognizing the Authority of God—A Usurpation of Divine and Human Authority.

**EDITORIALS.**—Positive Protestantism—One Mediator—Contradictory Statements Regarding Persecution by Roman Catholics—A Live Issue (Episcopalians on Romanism)—Typical and Antitypical Babylon (explains Babylon of to-day)—Comparing Spiritual With Worldly (review of Paulist sermon)—Need of Gospel Among Catholics in South America—A Horrible Thing (Anglicans and Cardinal Gibbons on proposed changes in decalogue).

**GENERAL ARTICLES.**—What Think Ye of Christ?—The "Privilege" of Peter—The Bible's Appeal to "Private Judgment"—A Remarkable Document (Catholic Confession of Faith prescribed to Protestant Converts—in parallel columns of Latin and English)—Rome's Teaching About Protestants (who are heretics, etc.)—Bible and Modern Criticism.

**NOTES AND EXTRACTS.**—Boycotting Italy's Celebration—Rome Versus Portugal—Mixed Marriages—Protestantism as "Anarchist Church"—Catholic Chief Justice—A Catholic Attack Upon the Y. M. C. A.

#### Are You Aware

1. That Rome plans to rule the world through the United States, according to Bible predictions? That she calls America "the church's land of promise"?
2. That Rome seeks to control national, State, and city elections in America? That she also largely controls the politics of Germany, England, and Canada through her "center" or "balance of power" party?
3. That the United States Census Bureau reports show that the membership of the Catholic Church in this country had increased 93.5 per cent, while that of the Protestant bodies increased only 44.8 per cent during the years 1890 to 1906?
4. That at its ninth convention, held in New Orleans, La., Nov. 13-16, 1910, the American Federation of Catholic Societies passed the following resolution, aimed at anti-Catholic publications: "Re-

- solved, That the Congress of the United States be earnestly requested to amend Section 3893 of the revised statutes . . . so that the same may include the mailing of books, papers, writings, and prints which outrage religious convictions of our citizens, and contain scurrilous and slanderous attacks upon Faith"?
5. That the chief justice and one associate justice of the United States Supreme Court are Roman Catholics? That an ex-president has predicted the election of a Roman Catholic for President of the United States?
6. That the plans of the Papacy with reference to our country are, as expressed in a letter from the Vatican (New York "Sun," July 11, 1892): "What the church has done in the past for others she will now do for the United States"?

#### Sold to Catholics and Protestants Alike

The articles in the "Protestant Magazine" are in no sense attacks upon Roman Catholics. The principles of the Roman Catholic Church system are strongly opposed and refuted in every number. And the evidences pub-

lished are gleaned from authentic sources only—in most cases Catholic sources. This accounts for the sale of the magazine to both Catholics and Protestants. Agents wanted wherever the English language is spoken.

#### PRICES

Per copy, 10 cents; yearly subscription, 25 cents; 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each. Bound Volumes, Vols. I and II in one, manila paper cover, \$1.00; full cloth, \$1.50.

Address Your Conference Tract Society, or

## The Protestant Magazine

::

Takoma Park  
Washington, D. C.

# The Youth's Instructor

VOL. LIX

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 13, 1911

No. 24

## Voodooism: a Relic of Barbarism

W. J. TANNER



**V**ODOU, vaudoux, voodoo,—“the superstitions (collectively) prevalent among West Indian and Southern United States creoles, mulattoes, and Negroes, and dealing with charms, conjury, snake-worship, and witchcraft, and, according to some, in their more degraded forms, with cannibalism and human sacrifices.”

Such is the definition of voodooism as given in the Standard Dictionary. It is curious that the word voodoo seems to be derived from *vaudoux* (Negro sorcerer), a creole form of the French word *Vaudois* (Waldenses), who were represented by their enemies as addicted to the practise of sorcery and necromancy.

### Worship the Snake

This degrading religion was exported from central and west Africa along with slavery, and under various forms has clung to certain elements of the black race with a satanic persistency to the present day. Voodoo is supposed to be an all-powerful and supernatural being on whom depends all the events that take place in the world. This being is represented by a serpent, and therefore it will be observed that members of this debasing cult have a superstitious fear and reverence for snakes, and especially for certain species of these reptiles. This is very marked in the republic of Haiti, where these members of the serpent family are never killed by the natives, who would expect some dreadful calamity to befall them should they do so even accidentally. When a serpent takes up its abode in his garden, in the walls of his house, or in his well, a votary of this form of worship considers himself very fortunate indeed, and feels sure that as a result his crops will do better, or his home be guarded from evil spirits, or that the waters of his well will be endowed with spiritual properties that will bring health and happiness to all who drink thereof. It is said that in their secret meetings, at which only those who take the most dreadful oaths and commit the most compromising acts are permitted to be present, the devotees of voodoo actually worship a snake that they keep under a kind of altar prepared for the purpose. No doubt but that such things are very pleasing to Satan, who, when he would tempt our first parents, took the form of a serpent.

An essential part of voodooism is the priesthood, which is made up of both men and women. In Haiti, where the cult is more in vogue than in any other part of the Western world, these individuals are known as *papa-loi* and *mama-lai*, terms which, when translated from the patois, mean “papa the king” and “mama the queen.” It is through them that voodoo communicates his will to his faithful followers. These creatures are usually shrewd and cunning, and endowed with an aptitude for a savage leadership. In Haiti the *papa-loi* may generally be distinguished by the peculiar knotting of his curly wool, which must require considerable labor.

For purposes of cleanliness it seems that water is an abomination to the voodoo priests, who are believed to have the power to produce death,—apparent, slow, or instantaneous,—madness, paralysis, impotence, idiocy, riches, or poverty, at will. They are supposed to obtain these remarkable results by means of charms that they procure for the purpose, and also by the horrible imprecations that they utter against all who displease them. That sometimes they accomplish things that would seem to require supernatural power is conceded by all who have investigated the subject; and it is thought, and perhaps with reason, that many of these things are produced by herbs and drugs, the secret knowledge of which is possessed and guarded with jealous care by the *papa-lois*. The Bible student, however, will recognize in the voodoo *papa-loi* a medium or clairvoyant of a form of Spiritualism degraded to the last degree, who may at times accomplish results that can be accounted for only by assuming that he is in communication with fallen angels. And this is in harmony with the voodooist belief that their priests and priestesses have intercourse with wicked angels; and in Haiti the priestesses who are adept in this particular phase of the religion are commonly called *les anges*, which means the angels.

### Human Sacrifices

Like most false beliefs, voodooism has its system of sacrifices and offerings. The ordinary sacrifice is either a fowl or a goat, which is first offered to the snake-god, and then the flesh and blood, which are supposed to have the property of bringing some mystical power to all who partake of them, are eaten by those present. Sometimes the sacrifice may be a human being, and on such occasions preference is generally given to a child or young girl, usually one who has no parents or any one who will miss her; and at the end of the feast, as in the former case, her flesh is cooked and eaten. It does not seem, however, that it is an appetite for human flesh that prompts this disgusting and degrading practise. This can be more correctly charged to superstitious motives that seem to be inherent to voodooism wherever it may be found, whether it be in Haiti, Cuba, or our own Louisiana.

It is in a Catholic environment, however, that, next to Africa, voodooism seems to thrive best; for in those localities where Protestantism has had greatest influence among African Negroes, the cult has practically disappeared; while in Haiti, for example, where Roman Catholicism is the state religion, and where this church has had supreme sway as a religious and educational power for more than three centuries, voodoo is more deeply entrenched than anywhere else in the western hemisphere. Therefore, it is evident that the only thing which can dispel this darkness of superstition that so degrades and enslaves its poor dupes is the gospel of the Lord Jesus Christ.

## Christian Citizenship

### True and False



TRUE Christian citizenship can be realized only to the extent that the home is Christianized, and this can be effected only as its individual members are transformed by the grace of God.

From this statement of the situation, it will readily be seen that the method which many well-meaning people are seeking to employ in accomplishing this desired result through the power of the state can never prove effective. The state can deal only with incivility and crime;



ROGER WILLIAMS DRIVEN INTO THE WILDERNESS IN THE WINTER BY THE LAWS OF THE PURITAN HIERARCHY

and, therefore, can never make men Christians; for Christianity requires a change of the heart that can be produced only by the power of the Holy Spirit. All citizens can not be influenced by moral suasion to refrain from things uncivil and criminal. There must of necessity, then, be some power that will restrain, even by force if necessary, such persons in order to preserve the safety of the citizen; hence the necessity for civil government to regulate society. The accompanying cut plainly illustrates the legitimate sphere of both the state—civil government—and the church.

This principle was enunciated by Christ when he said: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Mark 12: 17. Roger Williams, the great apostle of religious liberty in America, stated the limitations of civil and religious liberty as follows:—

"There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth, or a human combination, or society. It hath fallen out sometimes that both papists and Protestants, Jews and Turks, may be embarked in one ship; upon which supposal I affirm that all the liberty of conscience that ever I pleaded for, turns upon these two hinges; that none of the papists, Protestants, Jews, or Turks be forced to come to the ship's prayers or worship, nor compelled from their own particular prayers or worship, if they practise any. I further add that I never denied that, notwithstanding this liberty, the commander of this ship ought to command the ship's course, yea, and also command that justice, peace, and sobriety be

kept and practised, both among the seamen and all the passengers. If any of the seamen refuse to perform their service, or passengers refuse to pay their freight; if any refuse to help, in person or purse, toward the common charges or defense; if any refuse to obey the common laws and orders of the ship concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers; if any should preach or write that there ought to be no commanders or officers, because all are equal in Christ, therefore no masters nor officers, no laws nor orders, no corrections nor punishments,—I say, I never denied, but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel, and punish such transgressors, according to their deserts and merits."

This immortal principle is also incorporated in the First Amendment to the Constitution, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Gen. U. S. Grant forcibly stated the principle thus: "Keep the state and the church forever separate."

It is because this vital principle has been lost sight of that people to-day are being taught that religion, which involves the question of conscience, should be regulated by civil law. It is lamentable that the flower of our land is being misled along these lines, as is evidenced by the fact that one of the cardinal features of the various young people's societies is the so-called "Christian Citizenship" movement.

The attitude of these young people's societies was plainly indicated in an address given in Washington last winter by Mr. Karl Lehman, the field secretary of the Christian Endeavor Society. In speaking on the subject of Sunday legislation, he said:—



"We are not arguing with our friends, the Seventh-day Adventists or Seventh-day Baptists, whether Sunday legislation be right; but as Christian citizens, we will do what we can to see that the laws of the land be enforced until they be repealed. There are some people who claim that their citizenship is in heaven, and will have nothing to do with politics on earth. My citizenship, too, is in heaven; but while I sojourn on earth, I think, as a Christian, I should make my influence felt in politics, as well as elsewhere. I have often wished that those who claim that their citizenship is in heaven would leave us to ourselves, and go where their citizenship is."

The practical application of Mr. Lehman's ideas means the enforcement by civil law of those things which the great Founder of both the church and the state said should be rendered to God. One of the chief things that they are seeking to promote is Sunday legislation. It can be readily seen that, unless this wrong idea is corrected in the minds of these noble young people who are soon to assume the great responsibilities of both the church and the state, a union of the two, with all of its baneful fruits, will inevitably follow. Now is the golden opportunity to do all we can to disseminate heaven-born principles.

K. C. RUSSELL.

### Go to Camp-Meeting

THERE are several reasons why you should attend camp-meeting. Are you having a hard battle with sin? Has the enemy wounded you? Well, something is wrong about your armor. The armor God wants you and me to wear has been tested. Christ wore it. It protected him against all the fiery darts of the enemy, and in it he vanquished the foe in every conflict. We must have that armor. Without it, we are lost; with it, defeat is impossible. The armor is free to all, and in the Bible are full directions for putting it on; but the Christian workers on your camp-ground will be a great help to you in learning how to follow these directions. Think the matter over alone with God, and see if your own better judgment does not say "go."

Do the pleasures of the world look inviting? Let none of them entice you. The sparkling glass of worldly pleasure either stupefies the conscience or fills the soul with bitter heartaches. Go and get a deeper draft of heaven's joy. Then the pleasures of this world will become insipid, and even nauseating.

Does your desire for wealth, position, or ease paralyze your hand for Christian service? Be deceived no longer! Let us learn from the bitter experiences of others that the things that are born of the world will not satisfy the human heart. When Mr. J. Gould was lying on his death-bed, he was asked how much gold would satisfy one. Gasping for breath, he replied, "A-lit-tle-more." There is no passion for the blood-bought heart but the passion for souls. And he who gives himself unreservedly to this work will find that truly life holds no privilege more precious than that of giving itself for the salvation of others. Then go to your camp-meeting praying God to restore your appetite for spiritual food, and your desire for heavenly service.

Have you become somewhat discouraged? You need to learn how to bring your religion into the duties of every-day life. Satan can not discourage the young person who lets no cloud of sin linger between him-

self and Jesus. Such a young person's "outlook" may be dark, but the "uplook" is always bright.

Did you say you have never taken your stand for Christ? My friend, there was never before the legislative body of our great nation so important a question as this one confronting you; and upon your decision rests your eternal loss or gain. One day Professor Huxley was talking with a friend who had a rich Christian experience. Tears came to Professor Huxley's eyes, and putting out his hand, he said, "If I could only believe that, I would give my right hand." He had refused to make Christ his personal Saviour in youth, and now in old age it seemed impossible for him to let the Saviour in.

And just here I am reminded of a soldier who had accepted Christ, and was talking earnestly with a comrade. An officer drew near in time to hear the question, "Won't you be a Christian?" And as the comrade replied, "Well, John, I am counting the cost," the officer placed his hand upon the shoulder of the unconverted young man, saying, "Have you ever counted the cost of not being a Christian?" So when you think of the things you must give up to be a Christian, do not forget to count a few of the many things you lose in this life by not being one. And what shall we say of the heavenly home prepared for God's children? The difference is so great that there fails to be a comparison. Truly, with Paul we may well count all things loss for Christ. It pays to be a Christian. You can not afford to be a Huxley, nor yet an Agrippa; for even to be almost persuaded is to be lost. The camp-meeting has been planned to help you. Go and counsel with Christian workers, and then be brave enough to take your stand for the right. Let many seeds of truth drop into your heart, for the influence on the camp-ground will be as the early summer rains that cause the seed sown to spring forth speedily and abundantly.

But perhaps you are among those who are carrying the burden of souls constantly upon their hearts. You should go, and by earnest prayers and urgent invitations bring as many others as possible. Plan to go to help others to find joy in the service that is so dear to you. All Missionary Volunteers should be soul-winners; for, as Amos R. Wells says, "A Christian that is not making other Christians is as much a contradiction in terms as a fire that does not heat, or a flame that does not light." In the arctic region a traveler, who was numb with cold, became discouraged, and decided to drop down to die. Just then his eye fell on a hand above the snow. He forgot himself, and went to work in earnest to save the unfortunate person. Soon a man's body was drawn out of its snowy tomb, and before long, consciousness was restored. Then came the joy of saving a fellow traveler, and with it came warmth, courage, and strength for more service. There is a lesson in this for Missionary Volunteers. This world is too cold a place for Christians to live in unless they keep busy. Everywhere the frosts of sin are freezing those who are inactive. Pray much and work hard on the camp-ground to get young people to become soul-winners; and you will find in these very efforts a preparation for more efficient service.

Can you afford to miss your camp-meeting? God has chosen you to be his helping hand in this closing work, and the camp-meeting is one of his plans for making you more skilful in his service. Heaven has recorded the dates of your camp-meeting, and

angels, loaded with great blessings, will attend. Satan, too, will have agencies there; but he can not hinder you from getting the blessings you need. Every day devote some time to prayer, to Bible study, to meditation, and to personal work. Surround yourself with an atmosphere of prayer. Do these things, and your camp-meeting will be to you what the mount of transfiguration was to the disciples when Peter said, "It is good for us to be here."

M. E.

### Why Study Grammar?

It is impossible for one to acquire a complete mastery over correct forms of diction without a thorough knowledge of the grammar of the language. It is not sufficient that a construction shall sound correct; the writer or the speaker who would be correct in his diction must absolutely know whether the form is correct, and the reason why it is or is not, as the case may be. That which one is accustomed to hear sounds correct to the unthinking person. "I meant *to have written*," "I hoped *to have come*," "I intended *to have gone*," are as musical to the ear of the cultured, as are "He *ain't*," "It *don't*," and "He *done* it," to the ears of the illiterate. Thus all the following incorrect expressions would sound correct to the person accustomed to use them:—

"I should have been delighted *to have gone*," "I should have been glad *to have seen him*," "I meant *to have written*," "I intended *to have gone*," "Your statement can be easily *proven*," "I shall go *providing* I can leave some one in charge of my business," "He is very well *posted* on this subject," "I *loaned* him five hundred dollars," "I wrote him *relative* to the matter," "I know a *party* who will make you the loan," "I am *through* with my work for the day," "This is not to be *compared* to that," "I do not *propose* to be imposed on," "What *transpired* in my absence?" "He worked *good* to-day," "I am *afraid* that I can not go," "I *expect* that you had better go East."

As indicated, these expressions sound grammatical to the ear accustomed to hear them, and yet each contains an error, the correct forms being: "I should have been delighted *to go*," "I should have been glad *to see him*," "I meant *to write*," "I intended *to go*," "Your statement can be easily *proved*," "I shall go *provided* I can leave some one in charge of my business," "He is well *informed* on this subject," "I *lent* him five hundred dollars," "I wrote him *relatively* to the matter," "I know a *person* who will make you the loan," "I have *finished* my work for the day," "This is not to be *compared with* that," "I do not *intend* to be imposed on," "What *happened* in my absence?" "He worked *well* to-day," "I *fear* that I can not go," "I *presume* that you had better go East."

Learning to speak by ear is like learning music by ear — or like learning any other branch that can be scientifically taught; the knowledge that one acquires is superficial, and can not be compared advantageously with that systematic study of rules and principles which serves as a criterion of examination by which all data may be measured.— *Correct English*.

"We ought to be as cheerful as we can, if only because to be happy ourselves is a most effective contribution to the happiness of others."

### God's Protecting Care

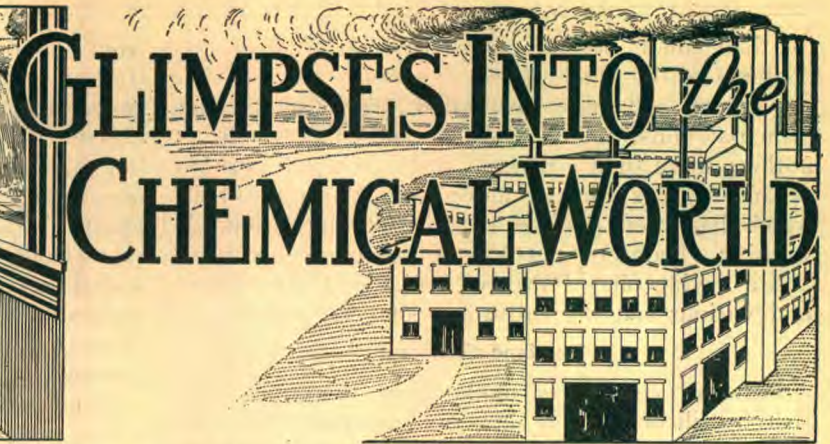
"WHEN I was in England," says W. R. Clark, "during one of the conferences, a lady said she was once awakened by a very strange noise of pecking, or something of the kind, and when she got up, she saw a butterfly flying backward and forward inside the window-pane in a great fright, and outside a sparrow pecking and trying to get in. The butterfly did not see the glass, and expected every minute to be caught, and the sparrow did not see the glass, and expected every minute to get the butterfly, yet all the while that butterfly was as safe as if it had been millions of miles away, because of the glass between it and the sparrow. So it is with Christians. Satan can not touch the soul that has the Lord Jesus Christ between itself and him."

In the second century a Christian was tried before a king. "The king wanted him to give up Christ and Christianity, but the man spurned the proposition. The king said, 'If you don't do it I will banish you.' The man smiled, and answered, 'You can't banish me from Christ; for he says he will never leave me nor forsake me.' The king got angry, and said, 'Well, I will confiscate your property.' And the man replied, 'My treasures are laid up on high; you can not get them.' The king became still more angry, and said, 'I will kill you.' 'Why,' the man answered, 'I have been dead forty years; I have been dead to the world, and my life is hid with Christ in God, and you can not touch it.' And so let persecution come, we can rejoice continually; for our inheritance is sure, reserved for us unto the day when he who is our life shall appear, and we shall appear with him in glory."

"A NOBLE boyhood, free and frank,  
A noble manhood makes;  
'Tis not the name, nor blood, nor rank  
That either saves or wrecks."

### The Reform Room

THE new girl in the reform school had a terrible temper, and before a week was over she got angry and refused to obey orders. "The matron will put her in the room," the other girls said. Visions of a dark room and a stone floor came over the angry girl. She resisted with all her might, but was soon taken to the elevator, and carried to the top of the building. Here the matron opened a door, and pushing her charge gently in, she shut and locked the door, and went away. Was this a dark room? was that why the rebellious girl could not see at first? — No; for there was sunlight on the floor, and plants were blooming in the windows, and birds were singing in their cages as though the whole world was full of music. "What a nice room!" the girl thought, when her eyes became accustomed to the light. She walked around the room and smelled the flowers and smoothed their soft leaves. "I could pull all these up and smash them to pieces, and she couldn't help herself," she thought to herself, but instead she reached down to where a white rose was opening on a stem, and kissed it as if it had been her dead mother's face. Then the tears came. "I am a bad, wicked girl," she sobbed. "If mother had lived, I would have been good." An hour later the matron came to her, and put her arms about her, and told her how God loved her as he loved the flowers and the birds, and she was ready to listen.— *The Epworth Herald*.



# GLIMPSES INTO *the* CHEMICAL WORLD

## Calcium (Lime) and Its Compounds—No. 17

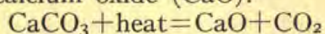


**C**ALCIUM is a metal quite like brass in color, and has a bright luster. Fortunately it is not found free in nature, though the pure metal can be readily obtained from its compounds. Its affinity for water is so great, and its union with it is attended with the evolution of so much heat, that, were it free, the danger of spontaneous fires would be enormously increased. But calcium is very familiar to us in its compounds. It ranks as fifth among the elements in point of abundance, making up a large per cent of the earth's crust. It is the main constituent of marble, limestone, chalk, pearls, shells, corals, bones, teeth, and of stalactites and stalagmites, and also of gypsum beds, from which plaster of Paris is made.

To appreciate slightly the enormous quantity of it in the earth, we need only to think of the gigantic marble mountains that form the walls of some Western canyon, of the immense limestone beds and caves of the world, and of the great coral reefs of the seas. Most of these substances are composed of calcium carbonate ( $\text{CaCO}_3$ ), a compound consisting of calcium, carbon, and oxygen. Place a drop of vinegar or hydrochloric acid on some marble or shell or a piece of coral or limestone, and you will observe at once a bubbling, or effervescence. The acid unites with the calcium, and sets free carbon and oxygen in the form of carbon dioxide gas, the gas that is characteristic of soda-water. It is the escaping of this gas when the acid is applied that makes the effervescence, which shows the presence of calcium carbonate. By means of this test you know that marble, shells, coral, and limestone are largely calcium carbonate ( $\text{CaCO}_3$ ).

### How Quicklime Is Made

From limestone or any other form of calcium carbonate ( $\text{CaCO}_3$ ) may be prepared lime, or calcium oxide ( $\text{CaO}$ ), one of the most important minerals known, by heating the limestone to a red heat. At this temperature carbon dioxide gas ( $\text{CO}_2$ ) is driven off, leaving calcium oxide ( $\text{CaO}$ ).



Oyster-shells, limestone, or marble is mixed with coal and thrown in at the top of a furnace, the lime-kiln, which is usually a room ten or fifteen feet square and fifteen or twenty feet high as shown above. The limestone is thrown in from above, and is strongly

heated with dry cord-wood or coke in alternate layers. In a few days the limestone is converted into lime, then the fire is removed, the mass is allowed to cool, and the lime ( $\text{CaO}$ ) withdrawn, and if intended for shipment, packed in air-tight barrels, and kept away from water. Cases of suffocation have been known to occur when persons attracted by the warmth of the kiln, have attempted to sleep near a lime-kiln. This was due to the escaping carbon dioxide gas.

Calcium oxide, or quicklime, is used for plaster, after being slaked, which consists of pouring water on the lime. The water unites with the quicklime, forming calcium hydroxide. The heat generated by the union of the water and the lime is sufficient, as you doubtless have observed, to turn much of the water into steam; and if very large quantities are used, wood is often set on fire. "If fire gets started where a great deal of lime is stored, it is difficult to extinguish; for the more water used, the more intense the heat."

So great is the affinity of quicklime for water that, if exposed to the air, it will draw enough moisture from the air to slake itself. A saturated water solution of this slaked lime is called lime-water, and is used in medicine. Slaked lime, or calcium hydroxide, is mixed with fine sharp sand to form mortar, and with sand and hair to make plaster for the interior of houses. As the mortar is exposed to the air, it slowly combines with the  $\text{CO}_2$  of the air, and forms a cement, which finally binds the grains of sand together in a mass of stony hardness. It becomes, in fact, calcium carbonate, the same as that from which the quicklime was originally formed.

When water is poured on a lump of quicklime, the lime swells, cracks, and breaks into smaller pieces. This property is utilized at times in blasting coal. "In coal-mines, especially where fire-damp is prevalent, lime cartridges are sometimes used. These are made by compressing quicklime ( $\text{CaO}$ ) into cylinders, leaving a small hole down the middle. They are put into drill holes, and tamped with sand. Water is poured into the hole, and passing into the perforated cylinder, wets the lime, which swells greatly in slaking, and exerts great pressure. The coal is broken down without any flame or concussion, and hence there is no danger from the gas."

The heat of slaking lime is sometimes used for heating food where no fuel or pans are available for the purpose. The prepared soup or other food is sealed as usual in an inner tin vessel. This is surrounded by another compartment, which contains quicklime, also hermetically sealed. When hot food is wanted, the outer vessel is unsealed, and water poured upon the lime. The two substances

by their union become sufficiently hot to heat the contents of the inner vessel.

Calcium carbonate, as stated previously, is the principal constituent of shells; and since chalk is nothing more than a mass of shells from microscopic organisms, it is calcium carbonate. Whiting is chalk which has been purified by way of elutriation, or washing. Painters' putty is a mixture of whiting and a drying oil. Powdered white lead, zinc white, and various coloring substances may be added.

#### Portland Cement

Portland cement is made from lime and clay rich in silicon. There are two processes, the dry and the wet. The dry is used when the materials are hard, as limestone and shale; the wet process for soft materials containing much water, as marl, clay, and chalk. Chalk and clay mud from the estuaries of the Thames River are preferred in London. The mixture, when dried, is thoroughly burned, then ground.

Portland cement was first made in England, in 1824. More than a half century elapsed before its manufacture was attempted in this country. The limestones used in making cements must contain a large percentage of silica and alumina. "Dolomitic or magnesium limestones, containing also the silica and alumina, when burned, or calcined, produce a cement that will harden under water, known as hydraulic cement. Such cements are used in laying the piers of bridges, building jetties, and other work that is to be under water."

Calcium sulphate, or gypsum, is a rock found in vast quantities in this country, especially in Kansas, New York, and Illinois. When gypsum is heated, and half the water of crystallization driven off, a white powder results, called plaster of Paris. This has the power of "setting," or hardening, very quickly when mixed with water. If it is desired to retard the process of setting, as in the case of the white or finishing coat of plaster, the powder is mixed with some kind of clay or other substance. This substance is called the *retarder*. Plaster of Paris is used extensively in making molds for many of the finer castings in dental work and surgery. It is also used for statuettes and for stucco and other ornamental work on the interior of buildings.

#### The Uses of Calcium, or Lime, Compounds

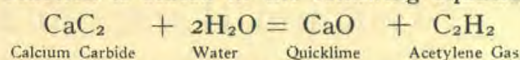
The various kinds of limestones are much used as building material in their natural state. But they weather more readily than the granites and harder stones. Nearly all rain dissolves some carbon dioxide gas from the air, forming carbonic acid. This readily dissolves the limestones. In August of last year the people of Staunton, Virginia, suffered a serious catastrophe, the caving in of part of their town. This is supposed to have been caused by the underground waters containing carbon dioxide gas having so dissolved the limestone rocks under the town that they collapsed. If you observe the pebbles and rocks about you, you will doubtless find many that are greatly weathered, some perhaps that have been changed to a fine powder throughout. Limestones also do good service as a flux in reducing metals.

Marble is limestone having a crystalline structure. The purest variety is found at Carrara, Italy. This is used for fine statuary. The States of Tennessee and Vermont are among the best producers of marble in this country.

Perhaps we should mention another interesting cal-

cium compound, that known as calcium carbide ( $\text{CaC}_2$ ). This is of interest because from it acetylene gas, which makes such a brilliant light, is obtained. Calcium carbide, when pure, forms colorless crystals, but the usual commercial product is a hard iron-black mass. It is made by heating in electrical furnaces a mixture of lime and charcoal to about  $3,000^\circ$ . When taken from the furnace, it is packed in metallic drums, sealed air-tight, ready for shipment. This course is necessary on account of its strong affinity for water. Niagara Falls furnishes the greater portion of the commercial supply.

When a piece of calcium carbide is dropped into water, acetylene gas ( $\text{C}_2\text{H}_2$ ) is immediately formed. The reaction is stated in the following equation:—



Calcium Carbide      Water      Quicklime      Acetylene Gas

The quicklime immediately reacts with some of the water, and forms  $\text{Ca(OH)}_2$ , or lime-water.

When we think of the vast amount of cement required for the world's work of to-day in the way of pavements, piers, bridges, sewer-pipes, sea walls, shingles, fence- and telegraph-posts, boats, railroad ties, water-tanks, reservoirs, chimneys, bath and laundry fixtures, cisterns, silos, feed-troughs, and house-building; the enormous and continuous demand for mortar and plaster; and the call for building stones, we can easily see that calcium, or lime, occupies a common but exceedingly important place in the industrial world.

#### A Keyless Lock

A KEYLESS lock, recently placed upon the market, resembles almost any other door-lock; but at the right of and a little below the knob is a series of four small levers. These operate in various combinations known only to those who are permitted free access to the house, and can be changed to different combinations when necessity demands. The lock can be adjusted so that it will lock on closing or by turning the small button underneath the knob. It is opened by pulling upward one or more times on one or more of the levers at the side. So simple is its operation that a child too small to unlock a door by means of a key can readily gain admittance with the keyless lock. This keyless mechanism can be attached to any standard lock so that the purchase of an entire new lock is not necessary. A keyless padlock is also manufactured with thirty-eight thousand and five different combinations.—*Technical World Magazine*.

#### Remarkable New Filter

PERFECT sterilization of liquids by means of filtration seems to be made possible only on a large scale, through a process originated by two French scientists and reported to the Academy of Sciences at a recent meeting. It is known that membranes of collodion have the property of retaining all the microbes in a liquid filtered through them. But they are very fragile, and therefore impractical outside of the laboratory. By reinforcing the collodion membrane with a fine wire screen embedded in it, just as a pane of glass is thus reinforced, the two scientists constructed a filter, not only strong enough for practical purposes, but so effective as to exclude even molecules of salts dissolved in the liquid.—*Popular Mechanics*.



## A Striking Fulfilment of Prophecy

K. C. RUSSELL



HE prophecy in the thirteenth and fourteenth chapters of the book of Revelation, concerning the beast and its image, is daily being fulfilled. Those who are familiar with Bible prophecy have long been expecting the very conditions that confront us in the world to-day. The

Papacy has been making gigantic strides in creating a more favorable influence among so-called Protestants. Many who in years past feared the encroachments of the Catholic Church are now looking with favor upon the work she is doing. Both the secular and the religious press frequently make reference to this church in a favorable and patronizing way. Scarcely a day passes but that in one or more of the great cities of this and other lands she is parading before the multitudes with such great pomp and splendor as almost to daze her spectators.

Rome has been successful in suppressing many of the books and records that reveal her former history, and is placing other volumes in the libraries of this country which flatteringly applaud her, and thus the rising generation is being deceived concerning the true character of this organization.

Besides the almost overwhelming efforts of Rome to secure popularity, there is also a growing demand on the part of professed Protestants to secure help from the government in the interest of religion, especially that of oppressive Sunday legislation. The Johnston Sunday bill, which died with the close of the Sixty-first Congress, was reintroduced by its former author, Senator Johnston, into the Senate, April 6, 1911. This bill has been approved by the Senate Committee, and there is a possibility that before this extra session of Congress closes it may again pass the Senate. There seems to be a most bitter, persistent, and determined effort on the part of the champions of this legislation to secure it at all hazards.

In "Great Controversy," pages 578 and 579, we are plainly shown that when the United States enforces Sunday observance, it will be the fulfilment of the prophecy of Revelation 13, which teaches that the two-horned beast is to make an image to the beast and to command all to receive its mark. With this understanding of the matter, all can see how important it is to do what we can to hold in check anything that will precipitate this result.

It should be remembered in this connection, that the promoters of Sunday laws are doing everything within their power to get Congress committed to the question of Sunday legislation, by securing the enactment of a Sunday law in the District of Columbia. Such a law would open the way for a national Sunday law, which would give effect to the State Sunday laws. From this view of the situation, all can understand how important it is for us to defeat, if possible, any bill for a Sunday law in the District of Columbia. In view of these things, it is easy to see how much hinges upon the question of a District Sunday law.

The same persistent and determined spirit to secure Sunday legislation prevails in many States. This Sunday-law craze is not confined alone to this country, for we know of no civilized nation that does not have a Sunday law. On Sunday, May 14, an

imperial edict went into effect in the Chinese government for the observance of Sunday as a day of rest. The Richmond *Evening Journal* of May 11, 1911, in commenting upon this decree, says, in part: "The Chinese empire, the largest of the heathen nations, with its population of over four hundred millions of people, more than four times as many as the United States, put under the influence of the Christian sabbath, will call pæns of praise from the missionary world. It may well be called one of the events of the Christian era."

The question that should concern every believer of the third angel's message who realizes the rapidity with which prophecy is being fulfilled in this particular, is what he can do to enlighten those who do not understand what these things mean.

In reply to this question, we are glad to say we believe that, in the providence of God, the magazines *Liberty* and *Protestant* are especially adapted to meet, to a large degree, the demands of the time in sounding the warning cry against the beast, its image, and the reception of its mark. We would recommend that all young people's societies create a fund with which to supply every public-school teacher in their respective section of country with a copy of the last issue of *Liberty*, known as the Teachers' number.

It should be remembered that for \$1.50 ten yearly subscriptions for either *Liberty* or the *Protestant Magazine* will be sent to separate addresses, when ordered at one time.

Another effective way by which religious liberty principles can be taught is by means of the Religious Liberty Leaflets. There are now published sixteen different tracts, on as many different topics.

Those who possess talent in preparing matter for the public press can obtain many openings to do this work.

The petition work should be taken up against the Johnston Sunday bill. The present Johnston Sunday bill is practically the reintroduction of the same old measure that died with the close of the Sixty-first Congress; but since it has been introduced into a new Congress, the same persons who signed petitions against a similar bill may properly sign another petition against this bill.

Our prayer is that we may all keenly realize our responsibility in these solemn and important times.

---

### Mary at the Feast

WHAT cared she for the guests, or where,  
If only that her Lord was there!  
With tears of love she washed his feet,  
And broke her box of perfume sweet;  
'Twas all her loving hands could do.  
Did he accept the offering true?  
Sweet story, it has long been told,  
And never will the tale grow old.

MRS. PAULINE ALDERMAN.

---

THE greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms and most fearless under menacé and frowns, whose reliance on truth, on virtue, on God, is most unflinching.—*W. E. Channing.*



# CHILDREN'S PAGE



## Two Boys

A BOY I know,  
Whose name is Joe,  
Just plays for the sake of teasing;  
But another boy,—  
They call him Roy,—  
He plays for the sake of pleasing.

Friends by the score  
Has Roy, and more,—  
The boy who plays to please you;  
But Puss and Bess,  
And all the rest,  
Are sure to run  
From poor Joe's fun,—  
The boy who plays to tease you.

— J. D. Cowles, in *Youth's Companion*.

## The Story of a Remarkable Gratitude Meeting



It was the eve of Thanksgiving day, and a "gratitude meeting" was in progress at the Long Boulevard church. A large congregation was gathered there; for, besides the fact that this meeting was a cherished institution of many years' standing, the number was swelled by more than fifty students and others, home for the holiday.

As usual, the minister called on all present for words of appreciation and gratefulness for blessings enjoyed, and as usual the response was prompt and all that the aver-

age minister would expect or desire.

The Long Boulevard church was made up largely of fashionable and wealthy members, good and conscientious people, but with little knowledge of any world outside of their offices, automobiles, furs, and club meetings. Of course, no church is composed exclusively of such elements, and Long Boulevard had its exceptions.

The testimonies rolled along in an easy, comfortable way, interspersed with a song or a prayer at more or less regular intervals. Several present were thankful for recovery from illness, either of themselves or of members of their families; one man praised God for the return of a long-lost relative; a woman rejoiced that her two children had joined the church; another was grateful for the Sunday-school; an aged deacon gave thanks that a previous unsettled condition of the church had passed away under the ministrations of a devoted pastor.

So the meeting proceeded, till the people suddenly sat up and opened their eyes. Over in a remote corner of the room a young man, cheaply but neatly dressed, had risen. "I want to thank God for a warm and comfortable bed," he said, and sat down.

An unmistakable titter started the rounds of the room. The minister, quick-witted and intuitive, knew that that testimony was sincere; and he ran his eye in mild disapproval over his people's faces. But when he saw that the amusement would not down, he said, fervently, "Amen!" and himself smiled.

The incident passed with that smile, but a somewhat awkward pause followed. Then a timid girl, a do-

mestic in one of the wealthier families of the congregation, seeming to gather encouragement from the latest speaker, stood up and said, "I am thankful that I can read."

This time there was no tittering, only intense interest. Scarcely thirty seconds elapsed before a tall, sturdy young fellow rose from his seat in the rear of the room, and, as the people craned their necks to look at him, shook his fist above his head, and said in ringing tones, "I thank God for my right hand."

The ensuing pause was dramatic. Then the minister sprang nimbly to his feet. "My friends," he cried, "this meeting has taken a most remarkable turn. In all the thirty years of my experience in the ministry I have never heard three such testimonies given together. Please don't misunderstand me. We do right to render praise for the spiritual blessings that come to us as individuals and as a church. In fact, they are the highest that can come. But in our frequent thanksgivings for such boons do we forget the ordinary ones?"

"I don't know when three brief sentences have interested me more. Now I am going to ask— not urge, just ask— these three young friends whether they are willing to tell what prompted these words. It is only a suggestion."

"Well," said the first of the three, rising modestly in his place, "I am not ashamed to tell you what made me thankful for a warm bed. I venture to say I'm the only person in this room that ever slept for four months running with his head and shoulders in a barrel under an old wharf. I think," he put in smiling parenthesis, "that is calculated to make one appreciate a bed. But I think"— and he turned slightly to glance at a grizzled, thoughtful-faced man across the room—"I ought to add a word of thanksgiving that there are men in the world who will help a fellow out of such misery and put him on his feet."

The boy sat down, and the congregation stirred again, breathless with interest.

"I come from a very poor family over in the mountains," began the timid girl, her eyes fixed on the floor, but her voice even and calm. "All my childhood I wanted to learn to read. Nobody in our family could read, and we had no books and hardly any papers. What made me want to learn I don't know. The feeling just grew in me every time a new piece of paper came to the cabin. I never went to school; somehow the truant officer never came our way. Two years ago I came down here to work, and my kind mistress taught me how to read, taught me herself. Do you wonder I'm thankful? I can't read all the big words yet," she added simply, "but I'm doing better every day."

As she took her seat, a richly gowned woman, with steady gray eyes, rose from her place near the front of the room.

"May I put in just a word at this point?" she asked, bowing slightly, as if in apology, toward the second young man. "I wish to thank God most sincerely for ever sending that dear girl into my home."

"Amen!" ejaculated the minister, and you could have heard a pin drop. Never before had there been a meeting like this in the Long Boulevard church.

The second young man rose. "Some of you know," he said, "that I am a blacksmith by trade. It is the only trade I know. Seven months ago a bar of white-hot iron fell across that right hand of mine." He held it up, and a long scar across the back told of the terrible burn. "The doctors said I might never use that hand again, but I left it with the Lord. To-day that hand is as strong as ever it was. Sometimes I think it is stronger."

"It is generally left for us preachers," said the minister, in closing the meeting, "to point a moral. In this case it does not seem so much a moral as a grand and inspiring climax to an experience that has thrilled me. In all three of these cases, I happen to know from personal conversation, thanks are given not solely, nor principally, for the blessing to themselves, but for the opportunity to use those gifts.

"I think I violate no confidence when I tell you about it. The first of these three is not only engaged in active charitable work himself, but gives generously to the support of a worker along those same wharves of which he has spoken. The second of them is preparing herself for service as a Bible reader, she who scarcely knew one letter from another two years ago. The third dreams—and not idle dreams, either, but dreams soon to be fulfilled—of industrial work among the natives of one of the far Eastern lands. Friends, if there is a moral, find it.

"Let us sing."—A. L. Hanna, in *Christian Endeavor World*.



A PAIR OF OSTRICHES

### The Ostrich

THE ostrich is the largest bird now living, the males often attaining a height of eight feet. It is a swift runner, with wings too small for flight, but which are kept in perpetual motion, and act as sails or oars, increasing its speed. Livingstone estimated the average length of its stride to be twelve feet, and that it made thirty steps every ten seconds, which would equal a speed of twenty-six miles an hour.

Its legs are long, and furnished with only two toes; while the length of the neck, almost bare of feathers, has given it the name of the camel. The feathers of the body are generally black, while the quill feathers of the wings and tail are white. The ostrich is kept almost solely to obtain these "ostrich plumes," the finest coming from Barbary.

The cry of the ostrich so closely resembles that of the lion that even the Hottentots are often deceived. Sometimes the only way to test the matter is to consider the time of day. A lion rarely roars except at night.

The ostrich is a vegetarian, but will fill its gizzard with almost any hard substance it finds,—stones, iron, and in its native home, the date stone, the hardest vegetable substance known, to assist in the trituration of its food.

The females lay their eggs in one common nest, which is merely a hole scraped in the sand, covering them a foot deep. During the day the eggs are left to be heated by the sun, but at night the birds return and sit upon them, the males taking their turn with the other birds. In any other than a tropical country, however, the birds remain on the nests day and night.

It is claimed that the female bird watches her eggs so carefully that she will even kill jackals that attempt to steal them; yet she will leave her nest at the slightest noise, apparently indifferent to the fate of her eggs; this is done for the purpose of decoying away the intruder. If, however, the eggs are disturbed, she may abandon the nest.

The birds will continue to lay eggs around the edge of the nest. These are left uncovered until the full complement is laid, when they are covered with sand. These eggs are intended as food for the young as they hatch out.

The ostrich is mentioned frequently in the Bible, though sometimes the word is translated differently. The *renanim* of Job 39:13, and the *yeenim* of Lam. 4:3, are the ostrich, while the *bath-haiya-anah* of Lev.

11:16; Deut. 14:15; Job 30:29; Isa. 34:13; 43:20, rendered *owl*, should be ostrich, and is so given in the Revised Version.

The name ostrich is often given to a bird of the genus *Rhea*, but the distinction is plain. The home of the true ostrich is the desert of Sahara and southward to the Cape and in the Euphratean plains, but the habitat of the *Rhea* is in South America. Further, the South American ostriches are much smaller in build, the neck is covered with feathers, the plumage is dingy and dull, and the foot has three toes. They are altogether a different bird.

W. S. CHAPMAN.

### Chinese Students

It is interesting to observe how slight, how fleeting, is the impression made upon the popular mind by even a great act of chivalry. The return to China of a large part of the "Boxer" indemnity by the United States was such an act, and China met it in a manner equally chivalrous. The use of the fund to educate Chinese students in America was characteristic of a nation of gentlemen; yet the course of both governments in this matter has attracted little enduring interest.

The students have been here four years now, distributed among preparatory schools and colleges, both East and West. Within two months another examination will be held, for the selection of those who will begin their course here next autumn.

Heretofore those who passed the examinations were appointed solely on the merits of their work, without regard to the region from which they came. The result was that Kiangsu province, which is the center of foreign education, contributed much the largest share of successful contestants. This year the number to be chosen from each province will be determined, so far as possible, by the amount of indemnity levied on that province.

Henceforth, too, all students who are to be educated in the United States will come from the Tsing Hwayan Academy, which the government established somewhat more than a year ago. The imperial family has given the school an immense tract of beautiful park land near the summer palace, and courses and methods give promise of an excellent preparatory school on English and American lines.—*Youth's Companion*.

### Coming Short of the Glory

GLANCING through the "want" columns of the morning paper, my eye rests upon this: "Wanted — A piece of cloth, measuring twenty yards; texture, closely woven; condition, without spot or wrinkle;

advertise? to bring disappointment to men? — No; but to obtain possession of all the cloth not up to the standard. Will you make an exchange? Let me have your cloth, and you may have mine as a gift. Gladly I accept the proposition, and leave the place in possession not only of the cloth, but also of the money; for with his cloth I had met the specifications, and being true to his word, he gave me the amount promised.

God calls for a righteousness which is perfect, without spot or wrinkle, and the one presenting it to him has the assurance of eternal existence. Desiring eternal life, I offer my righteousness, and God measures it by a perfect rule, his law. Rom. 3: 20, 21; James 2: 10-12. "All have sinned, and come short of the glory of God;" "The Scripture hath concluded all under sin." Every hope based on my righteousness perishes. And yet there is hope; for God offers to me a righteousness which meets every requirement of the divine law, the righteousness of Christ, which is without spot or wrinkle or any such thing. My own rags I surrender, and submit myself to the righteousness which is of faith. In a moment, in the twinkling of an eye, I am made complete in Christ, a possessor of his righteousness and of the eternal life which it brings.

### Mutilating Christ's Righteousness

Would it not be base ingratitude on my part to deliberately mutilate the cloth which I have received as a gift by removing a piece of it, and patching it with cloth of a different texture, and which is spotted and wrinkled. and moth-eaten? The Holy Spirit has woven into the righteousness of Jesus Christ seventh-day Sabbath-keeping; for in him was the



### Rebuked

(The Hoffman Christ in a Junk Shop Window.)

I WALKED, to-day, along a city street  
So squalid, so unclean, my whole soul shrank,  
Revolted, from foul sights and odors rank.  
Naught could I see in those I chanced to meet  
Save hard or sodden faces, shambling feet,  
Eyes bleared with vice and liquor. My soul drank  
The lees of loathing. Then it was—I thank  
Who willed it—that a Face, austere and sweet  
And strong and pure had stopped me, like a hand  
Laid gently on me. O'er that thoroughfare  
Of wretchedness and sin they looked, those eyes  
Of One who was too tender to despise  
The least, or of the lowest to despair.  
Rebuked, I passed. The Christ must understand.

—*Marian Warner Wildman*.

must be brought before the close of the season. Will pay a large sum of money for the goods."

Being in need of money, and believing that I possess a roll of cloth meeting the specifications of the advertisement, I present myself at the address given. The proprietor of the establishment affirms his willingness to pay the price stipulated, provided every specification is met. I present my cloth, and request the money. A measuring rod is applied; for my word is not sufficient to warrant the acceptance of the goods and the transfer of the money. The cloth measures but nineteen yards and a half. A close examination reveals imperfect texture, a great number of spots, and from end to end it is covered with wrinkles. I am disappointed; my mouth is stopped, as I had confidently expressed my ownership of the goods desired. To my astonishment I am informed there is in all the earth but one piece of goods fully up to the standard, and that it is in the possession of the advertiser. Why, then, did you

righteousness of the law fulfilled. He challenged his enemies to convince him of sin, of transgression of the law. That challenge never was and never can be accepted. Sunday-keeping can never have any part in Christ's righteousness, as he never observed the day; and he who seeks to make it a part of that blessed life is mutilating the garment. The patch may be an old one, but it is threadbare, spotted, and moth-eaten. The times of our ignorance God overlooks; but when light comes, it brings responsibility. The call of the hour is for repentance, for a submission to the righteousness which is of faith; and when we submit, then the righteousness of the law, which is the righteousness of Christ, is revealed in us by the power of the Holy Spirit. The law of God is written in the heart; and as Sunday has no part or lot with God's law, neither will it have with the righteousness of the Spirit. JOHN N. QUINN.

CUSTOM is the law of fools.—*Vanburgh*.



OF the 7,500,000 telephones installed in the United States, 500,000 are in hotel bedrooms.

IT is estimated that the wars of France during the revolution and the first empire have reduced the population of that nation by twenty million.

IF made into a single coin of the thickness of a five-dollar gold piece, the world's production of gold during 1910 would cover an area of eight and one-tenth acres.

THE amount of alcohol in beer may be reduced ninety-five per cent, it is claimed, by passing carbonic acid gas through the beer at a temperature of about seventy degrees. The beer may be restored to its original condition by passing the same kind of gas through it at a much lower temperature.

THE narrow skirt of the present season has caused much concern to the silk and the lace manufacturers. The lace factories at Nottingham, England, claim that their business has already suffered to the extent of \$1,629,696; while the silk manufactories claim that their loss is not inconsiderable, since only forty per cent as much goods is required for a skirt as last season.

RECENTLY the heir to the throne of Russia sent to Pu Yi, the small boy on the Chinese throne, a toy railway, which is perfect in every detail and cost twenty-five thousand dollars. It includes a toy track over three quarters of a mile in length. In return Pu Yi has sent to the "Boy Czar" a trained dwarf elephant and a collection of curious Chinese playthings.

#### Knees Crossed Is Barbaric

To sit with the knees crossed is, of course, barbaric, yet there are women who do it. If this position is assumed by girls or women, it should always be managed so that the foot is not flung out in front, but is turned a little to one side. Better, however, by far not to cross the knees.—*The Washington Post.*

#### The Anchor Watch

"I OFTEN recall," says an old sailor, "a certain night at sea. A storm had come up, and we had put back under a point of land, but still the sea had a rake on us, and we were in danger of drifting. I was on the anchor watch, and it was my duty to give warning in case the ship should drag her anchor. It was a long night to me. Placing my hand on the chain, I could tell by the feeling of it whether the anchor was dragging or not; and how often that night I placed my hand on that chain! And very often since then I have wondered whether I am drifting away from God, and then I go and pray. Sometimes during that long stormy night I would be startled by a rumbling sound, and I would put my hand on the chain, and find that it was not the anchor dragging, but only the chain grating against the rocks in the bottom. The anchor was still firm. And sometimes now in temptation and trial I become

afraid, and then, praying, I find that way down deep in my heart I do love God, and my hope is in his salvation. And I want to say just a word to you, boys. Keep an anchor watch, lest, before you are aware, you may be upon the rocks."—*Selected.*

#### The Largest and the Smallest Bible

THE largest Bible in the world is the Kah-gyur, or Tibetan Bible, which has one hundred eight volumes of one thousand pages each, containing one thousand eighty-three separate books. Each one of these volumes weighs ten pounds and forms a package twenty-six inches long, eight inches broad, and eight inches deep. This Bible requires a dozen yaks for its transport, and the carved wooden blocks from which it is printed need several large houses for their storage. Once a tribe of Mongols gave seven thousand oxen for a copy of this Bible. In addition to this very cumbersome Bible, there are two hundred twenty-five volumes of commentaries, which one must have in order to read this Bible intelligently.

One may see in the beautiful new Congressional Library in Washington the Bible in its smallest form; so small, in fact, that even a person with the best eyesight must have a strong magnifying-glass in order to read the pages. This Bible is less than an inch square, and the type looks like mere specks of black.—*The Boys' World.*

#### A Little Girl Ashamed

LITTLE six-year-old Hazel was a temperance advocate of the strictest kind. Her opposition to tobacco seemed almost equal to that for liquor. Last spring an uncle came from Norfolk, Virginia, to visit at her home. He and Hazel were soon the best of friends. Although the uncle smoked, he refrained from doing so about the house of his host. But one day he and Hazel went to the village on an errand; so he thought that would be an opportune time for a smoke. He therefore lighted his pipe when upon the street. Hazel was both surprised and chagrined, but said nothing until later in the evening.

The family were gathered around the supper table, when Hazel said, "Mama, I have something to tell you."

When her mother asked her what it was, she replied that she could not tell her then because Uncle K— would hear it.

Whereupon her uncle kindly volunteered to leave the room. After he had stepped out, Hazel's auntie said, "Now what is it, Hazel, that you wanted to tell mama?"

The child then said that when she and her uncle were going down to the store, he lighted his pipe and smoked nearly all the way. Then she ventured the confession: "I was so ashamed I didn't know what to do. But there were not many persons that passed us."

Little Hazel now sleeps in Jesus. But it may be that her quaint speech showing her antipathy to the tobacco habit may sound a note of warning, and cause some father to consider whether he is not offending one of "these little ones" by his unwholesome habit of smoking or chewing.

"NOTHING is so strong as gentleness:  
Nothing so gentle as real strength."



M. E. KERN  
MATILDA ERICKSON

Chairman  
Secretary

## Society Study for Sabbath, July 1

### Religious Liberty

LEADER'S NOTE.—No regular program has been arranged for this meeting, but the Religious Liberty Department suggests the following subjects for consideration:—

1. A Brief History of Sunday Legislation. Religious Liberty Leaflets, Nos. 2 and 15. 2. Limits of Civil Authority. R. L. Leaflets, Nos. 5, 6, and 9. 3. The meaning of the Christian Citizenship Movement. R. L. Leaflets, Nos. 13 and 14. 4. The Church Federation Movement. R. L. Leaflet, No. 8. 5. Is Sunday Legislation Religious? R. L. Leaflets, Nos. 4 and 10. 6. The Present Aspect of the Forces That Endanger Our Liberties. *Liberty*, Vol. V, Nos. 3 and 4; Vol. VI, No. 1. Correspond with the Religious Liberty Association, Takoma Park Station, Washington, D. C., for further data upon this topic. 7. Reasons Why Sunday Legislation Is Wrong. R. L. Leaflet, No. 16.

Those who have all the Religious Liberty Leaflets will find no trouble in arranging an interesting program by selecting perhaps four of these topics for eight-minute talks or papers. You will doubtless be glad to make use of the two articles by Elder K. C. Russell in this paper. They appear under the titles of "Christian Citizenship: True and False;" and "A Striking Fulfillment of Prophecy."

## Missionary Volunteer Reading Courses

Senior No. 4—Lesson 36: "Christ's Object Lessons," Pages 390-421

### Test Questions

1. In what way is God's character expressed? How only can we be in harmony with him?
2. Explain how the young ruler had transgressed God's law.
3. In what way should riches be used?
4. Why did Christ give the parable of the householder?
5. What makes work of value to God?
6. Who is represented by the householder? by the first laborers? by those who began to work at the eleventh hour? Explain fully.
7. Show how selfishness unfits one for efficient service.
8. Draw comparisons showing how the experience of the ten virgins illustrates the experience of the church just before Christ's second coming.
9. What is meant by the foolish virgins? the wise virgins? the lamps they carried? the oil?
10. Note that Christ can not be kept apart from our lives here if we would be fitted for his companionship in heaven.

Junior No. 3—Lesson 36: "The Story of Pitcairn Island"

### Review

To write a review of a book so interesting as "The Story of Pitcairn Island" should be both pleasant and easy. The review this time will be to write a good letter to your conference Missionary Volunteer secretary. In this letter tell your secretary how you enjoyed the book, what chapters you like best, and how the book helped you to be more thankful for your blessings, and to be more anxious to help others. Your letter should contain at least *one hundred fifty* words. Write it at once. *Be on time.*

## Morning Watch Illustrations: Character Building

It is impossible that any man can permanently conceal himself or his character. When the first Tay bridge was built, it was supposed to be a perfect structure; and while no special strain was put upon it, it was all right; but one night a hurricane swept across its span, and it collapsed. When the cause was sought, it was found that there were defects in the construction which had been filled with a composition to conceal them. It did that, but it brought disaster when the testing time came. So it is in human life. Men often cover up the flaws in their character, and so pass muster with their fellows; but as surely as the fatal weakness discovered itself in the Tay bridge, so surely there will come a testing when the fatal flaw in their character will be discovered, and the discovery will accomplish a worse disaster to themselves, and alas, to many others as well; for no man "liveth to himself, and no man dieth to himself."

The *Christian Endeavor World* relates this incident: "A missionary in India could not learn the language. After some years he asked to be recalled, frankly saying that he had not sufficient intellect for the work. A dozen missionaries, however, petitioned his board not to grant this request, saying that his goodness gave him a wider influence among the heathen than any other missionary at the station. A convert, when asked, 'What is it to be a Christian?' replied, 'It is to be like Mr. —,' naming the good missionary. He was kept in India. He never preached a sermon, but when he died hundreds of heathen as well as many Christians mourned him." M. E.



## XIII—Review

(June 24)

LESSON SCRIPTURES: Acts 8:26 to 13:52.

MEMORY VERSE: Review the memory verses for the quarter.

### Questions

1. Who was preaching in Samaria? Acts 8:5. Where was Philip directed to go? Verse 26. Relate the story of the conversion of the Ethiopian. Verses 27-40. Memory verse. Verse 37.
2. Where was Saul traveling at this time? Acts 9:1, 2. What experience did he have on the way? Verses 3-8. Whom did the Lord send to him? Verses 10-18. Memory verse. Verse 6.
3. What work did Saul do in Damascus? Verses 19-22. When the Jews would no longer listen to his message, where did he go? Gal. 1:17. Relate his experience upon his return to Damascus "after many days." Acts 9:23-30.
4. While visiting the churches, what miracle did Peter perform at Lydda? Verses 32-35. Relate his further experiences at Joppa. Verses 36-43. Memory verse. Matt. 28:18.
5. Who was Cornelius? What was revealed to him by the Lord? With what result? Acts 10:1-8.
6. How did the Lord prepare Peter to teach the gospel to the Gentiles? Verses 9-16. Relate his experience with the messengers from Cornelius. Verses 17-23. Memory verse. Verse 4.

7. How did Cornelius show his willingness to hear the words of the Lord and his respect for them? Verses 24-33. What was the message Peter gave to the waiting people? Verses 34-43. How did the Lord bear witness to the message preached to the Gentiles? Verses 44-48. Memory verse. Verse 34.

8. How were the faultfinding Jews in Jerusalem made to rejoice? Acts 11:1-18. Memory verse. Rev. 22:17.

9. By what means was the gospel established in Antioch? Verses 19-26. What caused Barnabas and Saul to return to Jerusalem? Verses 27-30. Memory verse. Verse 21.

10. What persecution did King Herod bring upon the disciples in Jerusalem? Acts 12:1-6. How was Peter's deliverance accomplished? Verses 7-19. What affliction came upon Herod? Verses 20-23. Memory verse. Ps. 34:15.

11. When Barnabas and Saul had returned to Antioch, what definite instruction was given concerning them? How was this instruction carried out? Acts 13:1-3.

12. What took place at Paphos? Verses 6-12. Memory verse. Heb. 10:31.

13. Where did Paul and his company next go? Verse 14. What opportunity did Paul have for speaking to the people? Verses 14-16.

14. To what points in Jewish history did Paul refer? Verses 17-22. How did he show Jesus to be the Messiah? Verse 23. What accusation did he boldly make against the Jews? Verses 24-29.

15. What did God do for Jesus? Who were witnesses of these things? Verses 30, 31. Memory verse. Verse 26.

16. When the Jews rejected the message, who asked that the word might be preached to them? Verse 42. What caused the Gentiles to rejoice? Verses 46-48. What did the Jews then do? Verses 50-52. Memory verse. John 5:24.

17. What is God's plan for the support of his work in all ages? Gen. 14:11-20; Gen. 28:16-22; Lev. 27:30; Luke 11:42; Mal. 3:8-10. Memory verse. Gen. 28:22.

- 9. Barnabas, Saul, Sergius Paulus An ordination service  
Elymas rebuked
- 10. Paul and Jews at Antioch A notable sermon
- 11. Paul and Barnabas, Jews and Gentiles, at Antioch Jews reject gospel  
Gentiles rejoice in it
- 12. Melchizedek priest-hood History of tithing  
Levitical priesthood

Questions

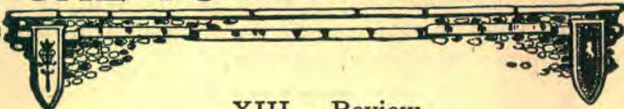
1. Relate Philip's experience with the eunuch. Acts 8:26-40.
2. Give an account of Saul's experience on his way to Damascus. Who visited Saul? and what was the result? Acts 9:1-18.
3. What experience did Saul have preaching the gospel in Damascus? Verses 20-25.
4. How was he received by the disciples at Jerusalem? Verses 26, 27.
5. In what way was Æneas made whole? Relate the details of the miracle which raised Dorcas from the dead. Verses 32-42.
6. Review the experience of Cornelius. Acts 10:1-8.
7. Relate Peter's vision. What did the vision mean? Verses 8-16, 28.
8. Describe the meeting held in the home of Cornelius. Verses 24-48.
9. How did Peter meet the prejudice of the Jews? Acts 11:1-18.
10. Give an account of the interest among the Gentiles at Antioch. Verses 19-24.
11. How did Herod seek to stop the work of the apostles? Acts 12:1-6.
12. How was Peter delivered from prison? Verses 7-17.
13. What judgment fell upon Herod? Verses 20-23.
14. Describe the ordination of Saul and Barnabas. Acts 13:1-4.
15. Relate Saul's experience with the sorcerer at Paphos. Verses 5-13.
16. Give a brief outline of Paul's sermon in the synagogue at Antioch. Verses 14-41.
17. What followed as the result of the service with the Gentiles the second Sabbath at Antioch? Verses 42-51.
18. What events prove that the payment of the tithe was obligatory during the Melchizedek priesthood? Gen. 14:17-20; 12:1-3, 7; Heb. 7:17-20.
19. How is its binding obligation shown during the Levitical priesthood? Lev. 27:30-34.
20. How is our duty in this regard emphasized? Luke 11:42; Mal. 3:10.

Who Was This Man?

A CERTAIN man made a thoughtless wish, and three of his friends risked their lives to get him what he wanted. The result of their daring upon the one who had made the wish was quite different from what they had expected. Where will you find an account of this incident?

No book can be so good as to be profitable when negligently read.—*Seneca.*

THE YOUTH'S LESSON



XIII — Review

(June 24)

LESSON SCRIPTURES: Acts 8:26 to 13:52.

CHIEF PERSONS	CHIEF FACTS
1. Philip and the eunuch	An Ethiopian converted
2. Saul and Ananias	Saul converted
3. Saul and Barnabas, Peter, Æneas, and Dorcas	Saul delivered from enemies—Two great miracles wrought
4. Cornelius and Peter	Truth revealed in a vision
5. Peter and Cornelius	Gospel preached to Gentiles
6. Peter and brethren at Jerusalem	The Holy Spirit given to Gentiles
7. Barnabas and Saul	Many converted at Antioch
8. Herod, James, Peter	Release from prison Herod's death

# The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - EDITOR

## Subscription Rates

YEARLY SUBSCRIPTION - - -	\$1.00
SIX MONTHS - - -	.50
CLUB RATES	
5 or more copies to one address, one year, each - - -	\$ .75
5 or more copies to one address, six months, each - - -	.40
5 or more copies to one address, three months, each - - -	.20

Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

## Give Them Room

MAKE channels for the streams of love,  
Where they may broadly run.  
— Archbishop Trench.

## A Prisoner's Promise

"If ever I felt the unmistakable call to do a particular duty that no one else would do or could do," says William T. Stead, editor of the *Review of Reviews*, "it was when I assailed the criminal vice of London, in the *Pall Mall Gazette*, just a quarter of a century ago.

"It brought me into very difficult places; it threatened me with utter ruin and destruction. But I was delivered through all my tribulation, and found that my prison cell was the antechamber to a larger place of usefulness throughout the world than ever I had dreamed of.

"In the whole of that campaign there was nothing from which I recoiled with such dismay as having to stand up in the dock at the police court and defend myself against an odious criminal charge imputing to me the very crime that I had been exposing in order to secure the reform of the law.

"I well remember the shrinking of heart with which I went down to the court. I had never been in a police court before in my life. Everything was strange and depressing.

"But before I went into the dock, I read the first chapter of the book of Joshua, and rose marvelously comforted from the perusal; and why?— Because I took to myself, as I truly think every man that is doing what he believes to be God's work against great odds is justified in taking to himself, the oft-repeated message to the leader of the hosts of Israel on the eve of the crossing of the Jordan. How splendidly the promise rings to this day in the ears of those who prepare themselves for the fray!

"There shall not any man be able to stand before thee all the days of thy life. . . . I will not fail thee, nor forsake thee. Be strong and of a good courage.' 'Only be thou strong and very courageous.' 'Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest.'

"So spake the Lord to Joshua, the son of Nun; and, when Joshua had delivered the message in turn to the children of Israel, they replied: 'All that thou

commandest us we will do, and whithersoever thou sendest us, we will go. . . . Only be strong and of a good courage.'

"O to be always strong and of good courage! This is only another phrase for saying, 'O to be able to live always in the conscious presence of God!' For the fear of the Lord casteth out all other fear." — *The Christian Endeavor World*.

## It Pays to Go to School

MEN and women in every part of our land, and in every station of life, who have had the privilege of an education are never slow in attributing their success to their educational advantages. And many more from observation testify to the advantage the educated have in the business and social world over the uneducated.

Some one has wisely said that the true wealth of America is not in its natural resources, but in its schools, churches, and libraries.

The table prepared by the Massachusetts State board of education shows the weekly earnings of children who left school at fourteen until the end of their twenty-fifth year.

Those who left school at fourteen began at four dollars a week, and at the end of the twenty-fifth year were receiving \$12.75 a week. Those from the high school began at \$10 a week, and at twenty-five were receiving \$31 a week.

The total earnings of the elementary-school boy in the twelve years were \$5,722.50; while those of the high-school boy in the eight years were \$7,377.50.

"A cultivated intellect can give almost priceless value to anything it touches. Knowledge is power. An education is the best investment in this world."

No one needs the advantages an education can give more than our young people who wish rightly to represent and to give the last gospel message of mercy to the world. The fact that our schools have been overfilled the past year shows that the majority of our youth recognize this fact, and are making an effort to secure an education of true worth.

The present summer offers an opportunity for many to earn money sufficient to pay their way through school. If you have any desire to attend school, you can pay your way. Then permit nothing to prevent your obtaining the power and pleasure that come from a cultivated intellect.

"AMONG the curiosities of tree life is the sofar, or whistling tree, of Nubia. When the wind blows over this tree, it gives out flute-like sounds, playing away to the wilderness for hours at a time strange, weird melodies. It is the spirit of the dead singing among the branches, the natives say; but the scientific white man says that the sounds are due to myriads of small holes which an insect bores in the spines of the branches."

## Principal Contents

	PAGE
Voodooism: a Relic of Barbarism.....	3
Christian Citizenship .....	4
Go to Camp-Meeting .....	5
Calcium and Its Compounds— No. 17.....	7
A Striking Fulfilment of Prophecy.....	9
The Story of a Remarkable Gratitude Meeting.....	10
Coming Short of the Glory .....	12
A Little Girl Ashamed .....	13
A Prisoner's Promise.....	16
It Pays to Go to School.....	16