

# The YOUTH'S INSTRUCTOR

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No. 34



WARTBURG CASTLE, GERMANY

*See article on page six*



HATBANDS, carpets, table-cloths, and many other such articles are now made in Germany from wood-pulp.

THE children of San Antonio, Texas, are said to have killed 3,157,995 flies in their first fly-swatting contest.

CHUNG HUA MIN KUO is the Chinese name for the new Chinese republic, which is said to mean, "Middle Flowery People State."

SYRACUSE, New York, recently had an eight-thousand-dollar bonfire. It consisted of gambling apparatus confiscated by the authorities of the city.

THE Mississippi River, it is estimated, has added twelve hundred square miles of land area to the United States by the deposits it has made in the Gulf of Mexico.

"A NEW substitute for dynamite, so safe to handle that it may be shot full of holes, burned in a fire, or pounded with a hammer without danger, is being introduced into this country by an English mining engineer. And yet its rending power, ounce for ounce, is claimed to be twice that of dynamite, once it is exploded, which is possible only with a percussion-cap."

PAPER made from grape-vines is one of the latest novelties. "The experiments leading to the discovery were made at a French school, which is devoted exclusively to the study of paper-making. It is said that paper made from this pulp is very beautiful, has nearly the same strength as parchment, and in many respects resembles Japanese paper. It is further stated that it is particularly adapted for lithographic, chromolithographic, half-tone, and other styles of art printing now in general use."

## National Boys' City

ABOUT two thousand boys of Chicago and the neighboring cities of Indiana, Illinois, and Michigan, are ruling, like grown men, in a miniature city at Segars Lake, Indiana. It is known as the National Boys' City. The purpose is to give an outing and also a civic education to the lads, especially to those who are too poor to afford the expense of such an enterprise unaided. There is a boy mayor, aldermen, policemen, and other officers known to the average city. Much of the revenue to support the city is derived from an entrance fee charged to the numerous visitors.—*Young People's Weekly.*

"Do not dramatize your troubles, and so lose your friends."

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# The Youth's Instructor

VOL. LX

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 20, 1912

No. 34

## The Changeless Song

ELIZA H. MORTON

"The four living creatures . . . have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come." Rev. 4: 8, R. V.

WHEN Winter with his lavish hand brings forth  
His gems and sets them in array around  
And o'er Niagara, the scene is grand;  
For there each moment some new wonder shines  
In arches, pillars, porticoes, and wreaths  
Of filigree. Festoons and veils of ice  
With jeweled diadems, gleam forth from mists  
All rainbowed in their loveliness; while forms  
Of grace appear mid rocks and crags and cliffs.  
And one who gazed upon the scene sublime  
Could only sing within his heart one song,  
Repeating o'er and o'er the words, "Glory!  
Glory! Glory!" New visions rose, and still  
The glory cry was all his lips could form:  
"Glory! Glory! Glory! Glory! Glory!"

And one, beholding, saw a throne in heaven  
From which bright lightnings flashed and voices came,  
And over which a rainbow shone with light  
As of an emerald in its glow; and there  
Were lamps before that throne, the lamps of God,  
A symbol of the Spirit's power. A sea  
Of glass like crystal shone within that light;  
And living creatures stood around that throne.  
And as they gazed upon its loveliness,  
Each changing view awakened but one song  
Of "Holy, holy, holy, Lord God  
Almighty, which was, and is, and is to come!"  
And evermore they'll sing, "Holy, holy,  
Holy, Lord God Almighty, which was, and is  
To come!" Amen and amen! and amen! amen!

## Europe, an Example of What the Message Can Do

### The Overcoming of Supposed Difficulties

GUY DAIL



EUROPE offers many illustrations of the power attending the work of the Lord for this time. Years ago we were told: "You can not work here as in America. You can not hold tent-meetings or public lectures here. You can not sell literature here. The canvassing work will never go."

So strongly had these things been emphasized that even some of our brethren came near believing in their reality. For example, I have often heard how, when one young man who had enjoyed much of the blessing of the Lord in raising up German churches in America, came to Europe, some of his brethren sought to impress upon him the impossibility of employing American methods here. At one time the German empire was thought to be such an impossible field that our only German minister was laboring among the French. This young man, who was new in the field, did not feel called upon to controvert what was told him. He simply went into the city of Lausanne, Switzerland, a place where the French language largely predominated, and yet where there were some thousands of Germans (German-Swiss, mostly), and began a series of lectures. The hall was not large, and the congregation not extraordinary; but in a few months there was raised up a German church of about twenty-five members, many of whom are in the truth to-day. Some who were then young are now occupying places of great responsibility in the foreign field.

This same young man who had no time to argue, but only time to act, also entered Germany, and began similar work there, starting a large number of churches, and for many years being used of God to lead out in the work in Germany. Under his direction, young men were converted, enlisted as canvassers, educated into Bible workers and ministers, developed into conference presidents; the Friedensau school became the outgrowth of workers' institutes; the Hamburg Branch of the Basel Publishing House developed into the largest printing establishment we have in Europe, with branches in Riga and Budapest and Constanti-

nople, with an ever-increasing output of literature freighted with the third angel's message, in twenty different languages, being circulated by over five hundred fifty canvassers throughout the German, Russian, Austro-Hungarian, and Turkish empires, as well as in Holland, Belgium, and German Switzerland. To-day that young man who went out into the field, raising up churches, and developing the youth the Lord gave to this message, stands at the head of the European field, and his policy continues the same as in earlier times,—to get hold of all the young men he can, and put them into the work.

As a European Division, we do not have direct oversight of the young men in the regularly organized British, East German, West German, Scandinavian, Russian, and Latin Unions, but still have much to do with the selection and training of workers in Siberia, Turkey, and Africa; and our aim remains steadfastly the same—to draft every available native young man we can find, and to secure a suitable number of young women helpers in the gospel. In some of these lands the women must play an important rôle. This is especially the case in Mohammedan countries. Our greatest wealth is in our young people. We thank God for them all, and pray him to give us many more.

#### A View of Russian Conditions

Russia proper has now become entirely self-supporting, and is doing her share to send the gospel into the regions beyond. An item of happy news just came to me to-day. Elder Conradi, on his return from Riga, reports that a way has been found to organize another firm, which has purchased the stock of the Russian publishing house there, so that our colporteurs can go on with their labors as before. We are very thankful for this, for we were much concerned as to what the outcome would be of the dissolution of our Riga house by the government. I know our people in all parts of Russia earnestly sought God during the last few weeks. But their difficulties are not over by any means. Elder Boettcher has been condemned to

nearly three weeks' imprisonment. He has appealed, and we hope the higher court may decide in his favor. Elder Wildgrube is also under police surveillance, and his appeal is to come up this autumn. We never know what moment one of our brethren may be dragged off to prison, for in such a country those who apostatize from the message are often very zealous persecutors, and readily unite with the enemies of the truth for the degradation and persecution of our faithful men and women whose lives are continually exposed to all manner of danger. I think, however, that this constant exposure develops in our workers a large amount of faith and trust in the mighty power of God. I was glad to have a chat with one of the native workers at Saratof, who had been in prison recently, and to see his joy over the fact that he is again at liberty to work for the Master. However, he is not sure of continued liberty.

#### In Conflict With the Law

While pastors and government officials and state-remunerated pastors are quite free to suggest to our brethren that it matters not which day of the week one observes as the Sabbath so far as God, the great Lawgiver, is concerned, yet they also show by the treatment accorded Seventh-day Adventists that the state is indeed very strict as to how civil and military laws are to be interpreted, even where the statutes of human origin are found to be in direct conflict with the ten commandments; for the young man who chooses to obey the precepts of Jehovah rather than the traditions of the church and the enactments of Caesar, is at once made to feel the rigor of the law.

Here in one department of our work in Hamburg there is now employed the young man, Muegge, whose case attracted attention in all parts of Germany, and even in America. He had been simply faithful to his conscientious scruples concerning the validity of the law of God, and was repeatedly tried and condemned, and finally had a term of about seven and one-half years meted out to him. In the earlier stages of his imprisonment, he was frequently subject to what is known as strict arrest, which means being confined in a dark, unventilated, ill-smelling cell, given bread and water to sustain one's bodily needs, and deprived of even the prison bed. This experience was repeated again and again, the authorities allowing him to continue under this régime, removing him from such an unbearable condition only when the physician declared that his physical powers could endure it no longer. This was done to break our brother's will, and to get the nonsensical notion concerning the obligations of the law of God out of his head. As he remained true to conviction, it simply meant a repetition of this until the army authorities were thoroughly convinced of the confirmed stubbornness, as they believed, of the religious fanatic with whom they had to deal. God's grace proved sufficient, and our brother remained steadfast. After five years in prison, he had the great pleasure of receiving pardon for the remainder of his term. This pardon was granted by the emperor in reply to Brother Muegge's written request, prepared at the suggestion of one of the officials in connection with the disciplinary service of the German army. He was so broken in health that it was found

necessary for him to spend some time at our sanitarium in Friedensau, and probably he never will be the rugged man he might have been but for this experience. But we feel that there are wonders of endurance being exhibited to the world to-day, just as in the time of Daniel or of Joseph or of Paul; and we think that the army experiences our brethren have in Russia, in Germany, in Austria-Hungary, in Rumania, in Great Britain, and in Turkey are such as will be a blessing to our work and a light to those who desire to obey the law of God.

#### Kenilworth Castle

WHEN in 1901 some travelers found in northern Siberia, sixty miles north of the arctic circle, the body of a mammoth with one hip and one foreleg fractured, with unswallowed grass between its teeth and on its tongue, and a mass of clotted blood within its chest, they must have had their minds forcefully carried back thousands of years; for there is no historic people of whom we have any knowledge that record the existence of the mammoth. It must have lived thousands of years ago. Evidently the animal met a sudden and



*Kenilworth Castle and Rustic Bridge*

violent death. Possibly it dropped down some hidden crevice in the ice as it was searching for food. The sight of such remains in this natural cold storage, must have reminded the finders that here, thousands of years ago, was an animal, breathing, moving, feeling.

And as one stands gazing at the dismantled and neglected ruins of Kenilworth Castle, the fact is brought to mind that here kings dwelt, here great battles were fought, here noble persons pined away their lives in imprisonment.

It was among these ruins that Sir Walter Scott sat meditating, with the result that he afterward wrote his famous "Kenilworth" at one sitting, if I remember rightly, and illustrated the saying that "truth is stranger than fiction;" for strange as his plot was, the real history, as afterward learned, proved to be more weird and the plot more complicated.

In Warwickshire, about one hundred miles northwest of London, and within a very short distance of Shakespeare's birthplace, is Kenilworth, a sleepy little English village of the old type, and remarkable in nothing particular except for the presence of the magnificent ruins of Kenilworth Castle.

The name Kenilworth is supposed to be derived from *Cenwulf*, ruler of the ancient kingdom Mercia, and *werthe*, "a dwelling-place." *Cenwulf-werth* gradually became Kenilworth. In the Domesday Book it is

known as *Chineworde*. At any rate, in Saxon times there was a royal residence here, which was destroyed, it is said, in the war between Canute and Edward.

The earliest part of the present castle was built in 1120 by Geoffrey de Clinton, afterward lord chief justice, who received a grant of the Kenilworth estate from Henry I. His grandson, Henry de Clinton, gave the castle to King John, and it remained a royal residence until Henry III, his son and successor, gave it to the Earl of Leicester. This may have been about 1220, for Henry was crowned in 1216. We may then suppose that the castle was a royal residence for something like twenty years. In 1265 the earl was slain in the battle of Evesham, fought between the king and the rebels, and the rebel forces made the castle their headquarters until, after a six months' siege, it was surrendered to King Henry, who gave it to his son Edmund. It was the prison of Edward II after he had been deposed and before he was taken to Berkeley Castle to be murdered.

About this time extensive additions were made to Kenilworth Castle by John of Gaunt, who was now the owner. It again became a royal residence when his son became King Henry IV, and continued as such until the reign of Queen Elizabeth, who in 1562 granted it to Dudley, earl of Leicester, who spent large sums in its restoration. It is this period that Scott chose for the setting of his "Kenilworth."

About fifty years afterward it was destroyed by Cromwell's troops, and since then it has been in ruins.

There now remain of the castle the gate-house, which is still used as a private residence; Cæsar's tower, with walls sixteen feet thick, built by Geoffrey de Clinton, — the only remaining part of his work, — the Merwyn's tower of Scott's novel; the hall, with beautiful windows built by John of Gaunt; and the Leicester additions, which, though recent, are in a most dilapidated condition, requiring to be propped up. The walls of the castle originally enclosed seven acres.

G. H. HEALD, M. D.

### I Wonder

WHILE studying the Morning Watch texts, I have been led to wonder many things. First, I wonder how many of our Missionary Volunteers are observing the Morning Watch. Then I wonder how many who do study the texts are making them a part of the web of character which they are weaving every day. I wonder if these beautiful gems of Scripture are passed over lightly, or do we seek the aid of the Holy Spirit, and then meditate upon them till we find the preciousness that the Lord has placed there for us.

Again, I wonder how many are enjoying the little memory gem that is given at the top of each month's page. These gems are well worth being committed to memory. Take, for instance, the one for this month. Probably every young person sometimes looks into the future with a feeling of dread and uneasiness as he thinks of the unknown changes that may come into his life. Then how comforting and reassuring are these lines: —

"In heavenly love abiding,  
No change my heart shall fear;  
And safe is such confiding,  
For nothing changes here.  
The storm may roar around me,  
My heart may low be laid,  
But God is round about me,  
And can I be dismayed?"

Once more, I wonder how many are remembering the objects which are suggested for special prayer.

"Prayer moves the arm that moves the universe." Then what wonders can be accomplished by the united prayers of thirty thousand young persons!

And so we might continue to wonder, wondering what each of us will allow God to make of him; for we are told, "Our Heavenly Father alone knows what he can make of men." But throughout the ages of eternity the greatest wonder will be how God could have had patience with all our mistakes and our failures, and still have allowed us to have a part with him in the great work of salvation.

CARRIE R. MOON.

### How God Supplied a Need

A MISSIONARY resting in a village with a long journey before her thought she would count over her fare, which she had put aside, and found to her dismay that it was several cents short. She was anxious and troubled, but finally took it to the Lord, and felt at rest about it. In about half an hour a man came to her door and handed her twenty-three cents, just the amount needed. He said he had borrowed it from her some time before, but had forgotten it. But God had not; and when she cried unto him, he reminded the man of it. In departing, a friend who was in poor circumstances gave her a dollar. She accepted it reluctantly, resolved to return it in some way. But when she reached the city, she found to her surprise that the fare was eight dollars instead of seven. Without the dollar she would have been alone in a great city without enough money for her journey. She said: "How God's care humbled me! He not only gave me the few cents I thought I needed, but supplied a need which he alone foresaw." — *Texts Illuminated.*

### The Vision Promise

THE lowly earth his only bed,  
His only pillow but a stone,  
As Jacob from his brother fled,  
At Bethel he lay down alone.

Nay, not alone; behold, there came  
A holy vision, fair and bright;  
And Jacob, dreaming, heard his name,  
And saw a wondrous, strange, new sight.

There was a towering ladder set  
Beside his couch upon the ground,  
And rising high and higher yet,  
To heaven reaching, round on round.

And on the ladder, up and down,  
The heavenly angels lightly trod;  
On high One stood the stair to crown —  
'Twas Abraham's and Isaac's God.

In tones of love and majesty  
He spoke: "Thy fathers' God am I;  
Behold this land, all thou canst see, —  
North, east, west, south, afar and nigh, —

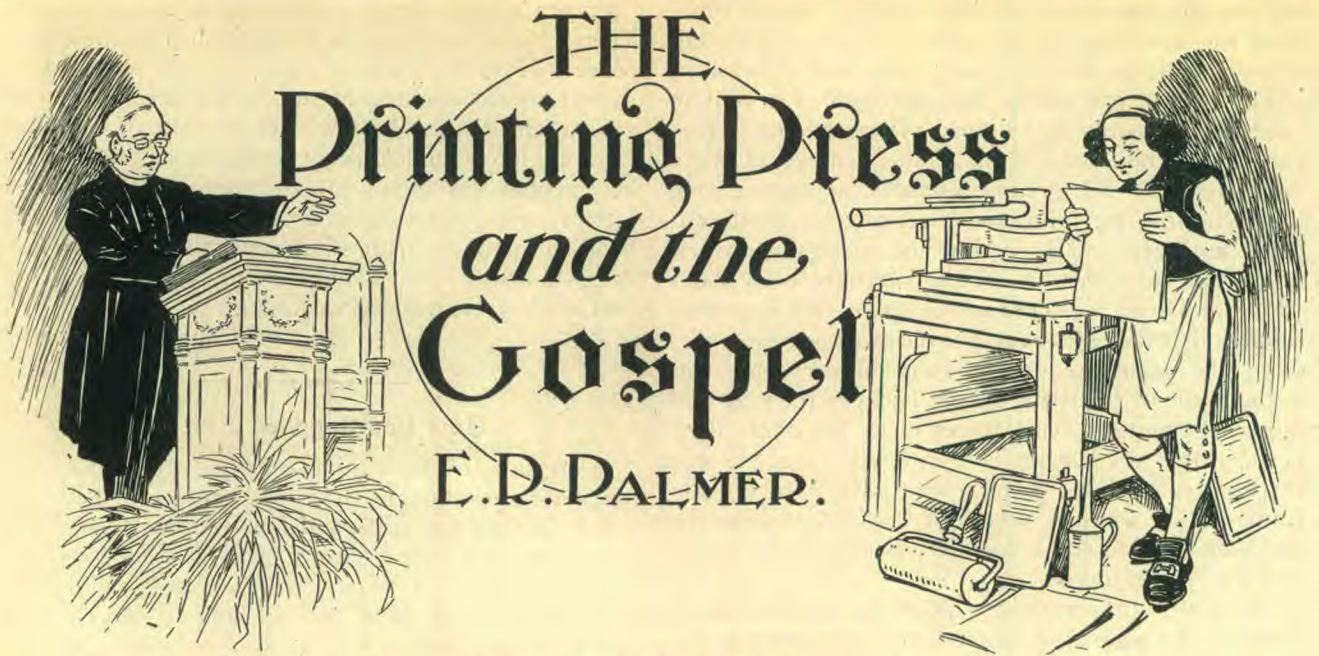
"It shall be thine; thou and thy seed  
Shall dwell secure within this land;  
For I will keep thee, I will lead,  
Till thou once more in Canaan stand.

"Thy seed which as the stars shall be,  
As sands upon the sea-beat shore, —  
These will I bless in blessing thee,  
For I will bless thee more and more."

O pilgrim, weary by the way!  
A ladder stands beside thy bed;  
The Father speaks to thee to-day;  
His guiding hand is o'er thy head.

Fear not, though long the way may seem,  
Though foes press hard on every hand;  
Toil on till God fulfils the dream,  
And you with Jacob own the land.

MAX HILL.



## Literature and the Reformation



THE invention of modern printing, in the providence of God, was given to the world at the right time for it to become a powerful factor in the Reformation of the sixteenth century under Luther, Melancthon, Zwingli, Farel, Tyndale, and other leading Reformers of that time.

As we have already learned, movable types were invented, and were brought into practical use, about the middle of the fifteenth century; and the first important work accomplished by the press, which contributed toward the Reformation, was the printing of the famous forty-two line Latin Bible by John Gutenberg.

During the sixty years or more that intervened from that time till the beginning of the Reformation under Luther, in 1517, the art of printing had rapidly become known throughout Germany, the Netherlands, Italy, France, Spain, and Scandinavia.

By the beginning of the sixteenth century, printers were established in business in all the leading countries of Europe, and many editions of the Scriptures had been printed.

### The Dawning of a New Day

This period of progress in the art of printing was largely the result of a great religious awakening throughout Europe.

During the dark ages the Papacy had secured a firm hold upon the minds and consciences of men, shutting out the pure light of the gospel, and substituting heathen principles under the guise of Christian names, forms, and pretensions.

But the time had come for the light to dawn, and for the midnight darkness of the world to pass away. The conflict between light and darkness was rapidly

becoming world-wide. The bold testimony of the first Reformers had stirred the hearts of men, and they began to think for themselves. Conscience was awakened, and men thirsted for knowledge.

Gradually there sprang up a demand for books and tracts, and especially for the Holy Scriptures and for other religious literature.

Other sources besides the printing-press were also working at this time. God, by his Spirit, was searching out those who might become champions of the truth. The Lord has always used men to carry the gospel. He might have given the work into the hands of angels, who could have done the work better and more speedily than frail human beings; but in his goodness and mercy, God has assigned the work of *preaching the gospel* to the very men who have been redeemed from sin by the gospel.

### Luther Discovers Bible

The new light of the dawning Reformation entered a monastery at Erfurt, Germany, where Luther, then a young man, was in training for a monk. In his little stone cell he became convicted of sin; but notwithstanding his groans and prayers and tears, he found no relief.

One day he visited the library of the convent, and there found a copy of one of the Gutenberg Bibles chained to the wall. He

opened it, and read with inexpressible delight the story of Hannah and her son Samuel. "O God," he murmured, "could I but have one of these books, I would ask no other treasure." Seeking every possible opportunity, he read, and studied, and meditated.

Dr. Staupitz, a man of long standing in the church, was then visiting the convent at Erfurt. He became greatly interested in the young monk, and had several



THE ENTRANCE TO THE MONASTERY  
AT ERFURT

conversations with him. Before leaving, Staupitz presented Luther with a copy of the Bible, which he could take with him to his cell. From that time the Bible became his constant companion; and for several years, as Luther himself said, he read "the whole Bible twice in every twelvemonth."

Gradually his faith was molded according to the Scriptures; and in principle, though he did not realize it at first, he was becoming farther and farther separated from the mother church. The living Word had sown in his heart the seeds of the great Reformation. The beginning was humble, but the work and the results were very great. From that time there sprang up in Luther's heart a great desire that all the people of his beloved Germany should have the Scriptures to read at their own firesides.

This Bible of Luther's was in the Latin, a language known only to the learned. Therefore, in 1521, when he was imprisoned in what he called his Patmos, the castle of Wartburg, he began the translation of the New Testament, which was completed and published the following year. Two years later the Old Testament also appeared in the native German dialect.

#### God's Latest and Greatest Gift

"None valued more than Luther did the invention of printing. 'Printing,' said he, 'is the latest and greatest gift by which God enables us to advance the things of the gospel.' Printing was, indeed, one of the prime agents of the Reformation. The ideas had long been born, but printing gave them wings. Had the writings of Luther and his fellow laborers been confined to such copies as could have been made by hand, they would have remained few in number, been extremely limited in their effects, and could easily have been suppressed and destroyed by authority. But the printing-press enabled them to circulate by thousands all over Germany. Luther was the special favorite of the printers and booksellers. The former took pride in bringing out his books with minute care, and the latter in circulating them. A large body of ex-monks lived by traveling about and selling them all over Ger-



THE OLD GUTENBERG BIBLE WHICH RECENTLY SOLD FOR FIFTY THOUSAND DOLLARS

many. They also flew abroad, into Switzerland, Bohemia, France, and England."—*The Huguenots*, by Samuel Smiles, pages 21-23.



THE LUTHER COLLECTION IN ERFURT

#### The Extent of Luther's Writings

During the first seven years of the Reformation, from 1517 to 1523, the leaders of the Reformation published 498 different tracts and pamphlets, and these were nearly all printed first at Wittenberg. During this same time the whole of the Catholic publications amounted to only twenty.

The old library where Luther found the Gutenberg Bible chained to the wall, has been fitted up as a Luther library and museum. Among the many items of interest are the copies of all his writings. Bound in modern form, they comprise sixty-seven volumes, which fill a six-foot shelf.

D'Aubigné, the historian of the Reformation, speaks of printing during that period as "that mighty engine which the fifteenth century had invented," which "by means of its powerful projectiles was continually making breaches in the walls of the enemy."

#### How to Read the Bible

MARTIN LUTHER used to teach his children to read the Bible in the following way: First, read one book carefully, then study chapter by chapter, and then verse by verse, and lastly word by word. He said: "It is like a person shaking a fruit-tree,—first shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch, and afterward each twig of the branch, and last of all looking carefully under each leaf to see that no fruit remains." In this way, and in no other, shall we also find the hidden treasures that are in the Bible.—*Selected*.



LUTHER TRANSLATING THE BIBLE

"NOTHING else will cure your own misery like ministry for others."



### A Scout Refrigerator

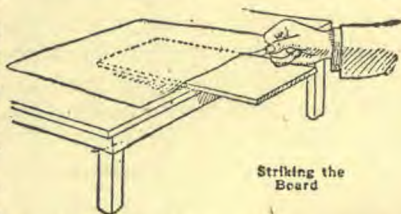


**D**IG a hole two feet deeper than the barrel you are going to use for this refrigerator, and one foot wider, all around it. Mix some wet sand and gravel, and put it into the hole. Put in enough to make the top of the barrel come level with the ground, and fill in the sides with this wet mixture.

Cover the bottom of the barrel with the wet sand. Get some strips of board, and cut them into lengths that will just fit across the bottom of the barrel. Lay five or six of them across the sand to put your dishes on. Make the cover of the barrel lid, if you have it; if not, make one of the boards, and nail a hinge on the inside of the barrel and then to the inside of the cover. Place a block of wood, if wanted, between the cover and the barrel, to keep it open and let the air in. To make a handle for the cover, drive a nail or screw through an empty spool into the cover, or use a forked stick, as shown in Fig. 4. Open the cover of the barrel and air well every two or three days. Pour water on the sand in the hole whenever it looks dry.—*Pictorial Review*.

### Novel Experiment for Boys

**T**AKE an ordinary board, two or three feet long, and place it on the table so that about one third of its length will project over the edge. Unfold a newspaper, and lay it on the table over the board as shown in the sketch. Any one not familiar with the experiment would suppose the board could be knocked off by hitting it on the outer end. It would appear to be easy to do, but try it. Unless you are prepared to break the board, you will probably not be able to knock it off.



The reason is that when the board is struck, the other end is forced up, and the newspaper along with it. This causes a momentary vacuum to be formed under the paper; and the pressure of the air above, which is about fifteen pounds to the square inch, prevents the board from coming up. This is an entertaining trick to play at an evening party, and also makes a simple and interesting school experiment.—*Selected*.

### Effect of Solar Eclipse on Wireless

**I**NTERESTING tests were made between the wireless stations at the Royal Dockyard, Copenhagen, and at Blaavands Huk, Jutland, during the recent solar eclipse, to ascertain the effect of the eclipse on wire-

less transmission. It was shown that the transmission became more distinct and reliable as the eclipse progressed, and that it was most distinct shortly after the culmination of the eclipse. This is claimed to confirm the belief that it is the effect of the solar light upon the atmosphere which causes wireless communications to be less clear during the day than at night.—*Popular Mechanics*.

### How to Clean the Teeth

**A** GOOD brush, a spool of floss silk, a tongue scraper, and plenty of pure water are all that are needed, ordinarily, for cleansing the mouth and the teeth. Tooth-powders or pastes may sometimes be necessary to keep the teeth bright and clean; but when the individual habitually brushes the teeth three or four times each day, powders and pastes are unnecessary. When one neglects one's teeth, however, and brushes them only occasionally,—for instance, when going out to dine or to spend the evening,—dentifrices will most likely be needed and plentifully applied to make the teeth look passably respectable, and partially to correct the accompanying unwholesome fetid breath.

In using the tooth-brush the teeth should be brushed both crosswise and up and down—that is, in the direction of the long axis of the teeth—with a rotary motion, from the gums to the free ends of the teeth. This rotating motion permits the bristles of the brush to pass between the dental interspaces of the teeth, and removes the particles of food that have lodged in or have been forced into these spaces. These are the locations most frequently attacked by decay. All the surfaces of the teeth can be reached with a properly shaped tooth-brush. A brush with this uneven form permits every tooth to be reached, including the last molars, and the surfaces of the teeth next to the tongue and the roof of the mouth. Tooth-brushes are usually made in three grades, soft, medium, and hard. The medium brush is best for general use. The soft brush is usually too soft to be effective in removing the food from the interdental spaces, as the bristles double up instead of passing into the interspaces; while the hard brush is frequently harmful to delicate gums, by reason of the fact that the bristles are so stiff and wiry as to cause abrasions and bleeding.

### The Care of the Tooth-Brush

It is important that the tooth-brush be kept in a sterile condition, that all danger from infection may be obviated. This may be accomplished in the home with little trouble. The brush should be carefully washed after using, with clean water, and then immersed in ethyl alcohol. A glass jar or bottle of suitable size, fitted with a screw top, is the best form of container for the purpose that has been found, and does away with the necessity for boiling the brush.—*John Sayre Marshall, in "Mouth Hygiene and Mouth Sepsis."*

**"**THE street-car company of Kansas City forbade smoking on the cars. The city council passed a rule allowing smoking. The tobacco dealers are said to have hired men to make trouble, and the company ordered conductors to stop a car on which any one was smoking, and not to start until the smoker ceased. The company finally allowed all persons paying fares on certain days to vote on the question. The result was against the smokers by a vote of 907,608 against 608,627."



## The Seven Modern Wonders of the World



HE editor of *Popular Mechanics* invited nearly one thousand American and European scientists to select from a list of fifty-six subjects of mechanical and scientific achievement the seven that to them could best be termed the seven modern wonders of the world. Blank spaces were left for the insertion of any other invention or discovery that any one thought should be added to the list. Each scientist marked his list and returned it to the editor. The result of this international poll gave us the seven modern wonders as presented herewith.

The editor of *Popular Mechanics* gives an interesting description of the seven ancient wonders as compared with our modern list. He says:—

“The seven ancient wonders were selected by the Greeks, and their right to the title was established before Christ was born. During all the intervening years no attempt has been made to definitely revise the seven wonders. Generation after generation has come and gone accepting the decision one from the other. In fact there was no opportunity for a revision. As the years increased, civilization ebbcd, and about all the man-made marvels we have to show for those two thousand years of human life are a few cathedrals and pictures.

“Of the ancient wonders only one was of practical utility—Pharos, the 400-foot lighthouse of Alexandria; one was a hanging garden, not for the people, but built for a queen for her sensual pleasure; two were tombs; one was a temple of beauty devoted to a heathen god; another, the Colossus of Rhodes, was a freakish mass of cast metal, less than half the height of our own Statue of Liberty, and not comparable in dignity; and one was a beautiful statue to typify certain esthetic ideals. Not a single one was created for the uplifting or well-being of the masses.

“The Panama Canal: An engineering feat so stupendous as to find its equal only in nature herself—is not thought worthy to be one of the seven modern wonders. And yet Colonel Goethals with his men and machines could erect a mass in a few weeks that would put to insignificance the Great Pyramid, to build which required 100,000 men for 20 years. And when completed it was only a resting-place for a few human bones, which have long since been desecrated and scattered. The Panama Canal will for all time be

of real service to all the peoples of the earth, bringing food in time of famine from lands of plenty to those in want, and by reason of accessibility making alien nations neighbors. Yet this accomplishment, with all its mighty possibilities, is less a wonder than the story brought by a single ray of light from the smallest star as related by the spectrum analysis.

“The hanging gardens of Babylon—the artificial mountain in a monotonous plain—built by slaves; devoted to the riotous revelry of a wicked court; its beauty known throughout the world: yet this lofty, hand-made height sinks into smallness beside a single vial of antitoxin as it triumphs over the disease of some poor unfortunate outcast whose pain-racked body the ambulance rescues from the slums.

“What is a cold marble statue, however beautiful and stately, to those quivering waves which Marconi

snatched from out of space and wove into invisible cords that tether the ships of the seas to ten million firesides!

“What even the beauties of the temple of Diana to the beauties and yet un-

known blessings of radium! The wonder of our modern wonders is the thing itself—not the instrument. To the ancients, a wonder had to be fashioned with the strong arm; its virtues were chiefly those of size and strength. The modern wonders find their inspiration in an improvement of human life—every human life—and their conception in minds, not in muscle.”

### THE SEVEN MODERN WONDERS OF THE WORLD

- |              |                               |
|--------------|-------------------------------|
| 1. Wireless  | 5. Antiseptics and antitoxins |
| 2. Telephone |                               |
| 3. Aeroplane | 6. Spectrum analysis          |
| 4. Radium    | 7. X-ray                      |

### THE SEVEN ANCIENT WONDERS OF THE WORLD

- |                               |                                 |
|-------------------------------|---------------------------------|
| 1. Pyramids of Egypt          | 4. Temple of Diana at Ephesus   |
| 2. Pharos of Alexandria       | 5. Statue of Jupiter by Phidias |
| 3. Hanging Gardens of Babylon | 6. Mausoleum of Artemisia       |
| 7. Colossus of Rhodes         |                                 |

## If You But Knew

MAX HILL

O LAD, my lad, if you but knew  
The glowing dreams I dream of you,—  
The true, straight course of duty run,  
The noble deeds, the victories won,  
And you the hero of them all,—  
I know that you would strive to be  
The lad that in my dreams I see;  
No tempter's voice could make you fall.

O lad, my lad, if you could see  
About your happy life so free  
The towering castles that I build,  
With guests of mark and honor filled,  
And you the master of each hall,  
I know that never deed of shame  
Would blot the record of your name;  
You would be worthy of them all.

Ah, lad, my lad, your frank, free smile  
Has cheered me many a weary mile;  
And in your face, e'en in my dreams,  
Potent of future manhood beams,—  
Manhood that lives above the small;  
Manhood all pure and good and clean,  
That scorns the base, the vile, the mean,  
That hears and answers duty's call.

And lad, my lad, so strong and true,  
This is the prayer I pray for you:  
Lord, take my boy, and guide his life  
Through all the pitfalls of the strife;  
Lead him to follow out thy plan,  
To do the deeds he ought to do,  
To all thy precepts ever true;  
Make him a clean and noble man.



# TEMPERANCE

Temperance "Instructor" Work in  
Southern California



SUNDAY, June 23, was observed as Temperance day by the Sunday-schools throughout the nation. Sister Augusta C. Bainbridge, one of our leading temperance workers in the West, was requested by a State temperance official to select fifteen speakers for Sunday-schools in the city of Los Angeles.

Dr. B. E. Fullmer, representing our people, was appointed to the First M. E. Sunday-school, and gave an intensely earnest talk to young men between the ages of twenty and thirty. The short time allotted the doctor was filled with a striking explanation showing how insidiously tobacco undermines the system, rendering the users less capable of resisting the strain incident to the battle of life.

This opening gave us the opportunity to make friends for the Temperance INSTRUCTOR among the leaders of the largest Sunday-school in Southern California. When speaking of temperance literature, the leading temperance worker in this church remarked, "There is nothing better than the Temperance INSTRUCTOR."

Miss Emily Johnson, former instructor in English at the San Fernando Academy, is spending her vacation in field work with the Temperance INSTRUCTOR. She writes:—

"I think the most interesting times I have had were at Santa Maria. I spent five days there. I went into a little restaurant one afternoon and sold a paper to the boy in charge. A gentleman was eating his lunch at the counter, but I did not wish to interrupt him. The next day I stepped into a doctor's office, and he immediately placed a dollar in my hand without saying a word. I started to get the change, but he said, 'No, you keep that and send the paper to me for a year.' Then he explained that he had seen the paper the day before, and had tried to persuade the restaurant boy to sell his, but he would not do so. The doctor said he thought I had left town, and had made up his mind to get the name of the publishers from the copy at the restaurant, and report me for passing him by.

"One morning I stopped at the post-office for my mail. A man was standing at the public desk, reading a letter. He was to all appearances a drinking man. I showed him the paper, and as he took out his purse, he said, 'I have just been reading about that.' Then he told me that in his wife's letter she told him of a dream she had in which she saw their boy drinking. The paper seemed to be just the thing he wanted; and who knows but that it may work a transformation in his life?

"At Santa Barbara I called on the Sunday-school teachers in the different churches, and a number of them bought enough copies to supply their classes."

One of our boy magazine workers in Los Angeles, who has sold about five thousand magazines during the past six months, now gives most of his time to selling the Temperance INSTRUCTOR. Another little fellow is engaged in the same work, "helping mother pay expenses." Two of our regular magazine workers are quite partial to the INSTRUCTOR. About eighteen thou-

sand copies of the Temperance INSTRUCTOR have been scattered around Southern California this season. We hope to distribute several hundred more copies of this excellent paper on our annual Volunteer Field-day during the camp-meeting at Glendale.

ERNEST LLOYD.

## Prohibition in Georgia

ALTHOUGH Georgia has been nominally a prohibition State since the State-wide law was enacted in 1907, there have been flagrant violations of the law in many parts of the State. The law enacted at that time had many defects, which made it possible for alcoholic liquors to come into the State, especially in the form of so-called "near beer." The licensing of "locker" clubs was also permitted by this law. Experience has shown that these permissions are greatly abused, and drunkenness and crime still increase.

All this is known by the members of the legislature, and the best element therein has been trying for several sessions to put through a law to stop these licenses. Up to the present, the enemies of this law have succeeded in blocking it. But on July 10, a bill known as the Tippin's Bill was passed by the lower house, after three days of direct debate, and three years of general discussion. It was fiercely contested, and many efforts were made to block it again. A referendum amendment was proposed, to put the bill before the people at the next general election; but as the great majority of the members of the legislature had already been instructed in their election to pass such a law, this amendment was lost by a vote of 92 to 81, and the bill itself went through by a vote of 129 to 42.

The effect of this bill, if it passes the higher house and is signed by the governor, will be to stop the issuance of near-beer licenses immediately. Near beer will last until the present licenses expire, but no more can be issued. It provides that no beverage sold or offered for sale shall contain more than one half of one per cent of alcohol. It does not affect the legitimate sale of drug preparations and tinctures, but it does affect fraudulent liquors sold under the guise of medicine. The bill does not leave any loopholes for lawbreakers, but defines the word liquor very specifically, and charges any one violating its precepts with a misdemeanor.

Of course the bill has by no means become a law yet, and the fight is really but just begun. However, the prohibitionists are confident that the senate will pass the bill, and it then goes to the governor. There has been some talk that he will veto it, on the ground that the present law is sufficient; but he has not said he would, and it is hoped that if he has said so, he will "take it back," as one of the legislators said, and put his signature on the bill.

Thus far, prohibition has been an experiment in Georgia, and, though it has not been all that it should have been, conditions are very much better than they were before the law was passed. The cry of loss of revenue is raised as usual. It is estimated that the State would lose \$125,000 by this move; but, as it was argued on the floor of the house, the State does not need the revenue which comes over the debauched, drunken bodies of the young men, upon whose shoulders will sooner or later rest the responsibility of the State.

VIRLE R. NEALE.

Atlanta, Georgia.

# CHILDREN'S PAGE



## A Busy Boy

THIS world's so full of work to do,  
I can not play the whole day through.

I fixed my soldiers on the floor,  
With flags and drums, to have a war;

And then we marched, and the war was done,  
'Cause I killed them with my new air-gun.

I took my rubber boots to wade,  
And sail a boat my grandpa made.

And then 'twas time for pa to come,  
So down the street I had to run.

And so it goes on every day;  
I haven't any time to play.

— Alice L. Eymann.

## A Blue-and-White Air-Castle



NETTIE, I never realized before how it looked." Bertha's eyes swept the room in one comprehending glance.

"Nor I, not entirely. For some time I've been having glimmerings of suspicion that it was a fright, but it never rose up and shrieked at

me as it has done since we came home yesterday."

"We could probably bear it, not being here much of the time, but think of father and mother. They have to see it daily. No wonder they avoid the parlor and reside in the kitchen."

They sat in silence for a time, these two stylishly clad girls,—in most uncomfortable silence, for each occupied a stiff and slippery haircloth chair. An immense sofa confronted them, a mahogany arm at either end and a shining expanse of "stickery" haircloth between. A high wooden mantel against one wall held a pair of antique silver candlesticks, their snuffer on a little silver tray sitting exactly midway between them. Plaster figures flanked them on either side, while over the whole hung a large wreath of worsted flowers in a deep, imposing frame. A small claw-foot stand held a basket of wax fruit under a glass case; a sampler or two, and portraits of departed ancestors adorned the walls.

Underfoot stretched smoothly an old-fashioned, three-ply ingrain carpet of a quality no longer manufactured, its huge conventional figures softened to mellow tones by many years of service. Everything was shining with cleanliness, the hems of the green paper shades at the windows maintained an exact line one with the other, and nowhere was a fleck of dust visible. Yet the daughters of the house shook their heads, and sighed.

"Let's fix it up, Nettie!" Bertha suddenly broke the stillness. "It's a shame for mother to have it so, even if there were no other consideration. We can afford it by a little extra economy; and then if we should have friends from the city to visit us, how could we ever entertain them in this impossible place?"

"We couldn't, Bertha, that's a fact."

"I'm more than willing to help fix it up. It needn't cost much. Just a few simple things here and there would work wonders."

"So they would, and we can write to Dick to help. He will be glad to do what he can."

That was the beginning. These girls had come home for their summer vacation from the city that yielded

them their livelihood, and altered their views of living from the simplicity of farm life to the more complex existence of the great metropolis. They had spent little time at home for several years. Both had good positions, obtained through the influence of "Uncle Ellsworth," who was a thorough and prosperous business man. Both lived in this uncle's handsome home, and so had become accustomed to all modern luxuries. A whole year had elapsed since their last visit, for father and mother had been persuaded to spend the Christmas holidays in the city; so the daughters' eyes had lost the tolerance of familiarity with the old-fashioned objects at home, and now they regarded almost with horror the parlor, which was, as Nettie expressed it, "worst of all."

At the supper-table they announced their determination, having decided that it would be impossible to make the changes without letting mother into the secret.

"We are ashamed that we haven't done it before," declared Bertha, reaching over to pat mother's shoulders. "You two old dears ought to have suggested it yourselves long ago."

"Why, bless you, honey, it looks good enough to me, just as it is," father assured them.

"I'm very well satisfied with it myself," murmured mother, apologetically. "But if you children think it won't do —"

"We do think so. You and father would never complain, no matter how people neglected you; so we are going to take matters into our own hands, Nettie and I, and you will see what a transformation we shall work."

"Where will the old things go?" Mrs. Levering's voice sounded a trifle unsteady, but, of course, it was from the excitement of the sudden surprise.

"Up garret, unless you'd rather sell them. They could be auctioned off if you like." The hands that had been fluttering about the coffee-pot slipped under the table to hide their trembling. They, too, were excited, it seemed.

"No, girls, we won't sell anything. We've had that furniture all our life together, mother and I, and a good deal of it is older than we are. We'll just keep them on now."

The girls were nothing if not energetic. Yardsticks and tape measures, pencils and papers, were immediately pressed into service; discussions of ways and means, of pros and cons, were rife. An exhaustive

memorandum was made, and the cost of each item estimated.

"Now we must wait till we hear from Dick before we go to town to do our shopping," decided Bertha when she could think of nothing further to do.

"We won't have to wait long, he's always prompt," Nettie reminded her. "And he will send in his letter whatever he can afford."

"I know, I'm counting on that. Dear old Dick never disappoints us," and Bertha looked affectionately at his picture on the wall. While all this was going on, mother was pursuing her even way, principally in the kitchen, as usual. Mrs. Levering was always quiet, so her silence regarding the new departure was nothing more than her daughters expected. She smiled tenderly on them whenever they came near, gave assent to each suggestion, and concocted all their favorite delicacies in profusion.

The girls in their turn were brimming over with interest in their new scheme, and waited impatiently for their brother's letter.—*The Young Pilgrim*.

(Concluded next week)

### The Owl and the Boy

I AM a barn-owl; and so far as chickens are concerned, I never meddle with them. In fact, if a good fat pullet should come to me and ask to be eaten, I should bow my thanks and send her away. The fact that I am a barn-owl and not a hooting wood-owl ought to be known to every farmer's son; but some of them are too stupid to learn natural history.

Such a one came into the barn where I was stopping the other day. I had entered the place the night before, and caught four fat mice and a big rat. After devouring them, I flew up to a roost on a big beam, and went to sleep. When night came again, I was to go for more rats and mice; and if left alone for a week or so, I should have cleaned the barn of vermin, and made the farmer rejoice.

I was sound asleep and having a pleasant dream when the barn doors banged open, and a boy about fifteen years old banged in. He went kicking things about, and whistling as he kicked, and by and by he happened to look up and see me.

"There's an owl!" he shouted at the top of his voice.

"Well, what of it?" I asked, as I looked down at him.

"But I've got to have your life."

"Why?"

"Because you are a bird; because you are an owl."

"But I am a barn-owl, and live on rats and mice."

"That makes no difference," he said, and went on hunting for missiles to throw at me.

He did throw at me two times, and then, as he was stooping over the third time, I flew for him and alighted on his head. I gave him two sharp digs with my claws, and then fastened them into his cap, and flew out of the door and away to another barn. I heard him shouting and calling, but I did not look back. I have his cap yet; and if I could write as well as some of the boys and girls that read this page, I should put the following advertisement in the papers: "If the stupid boy that didn't know the difference between a barn-owl and a chicken stealer will read up on natural history, and beg my pardon besides, his cap will be left at his father's kitchen door the first dark night after this."—*Selected*.

### Rescuing Her Baby

A MOTHER seal followed a sloop on which her captured baby was being taken from Anacapa Island to Santa Barbara, California. The mother called continuously to the captive, which was being held on the deck in a sack, and the young one responded. At the wharf it tumbled itself overboard, sack and all. The mother tore the sack open with her sharp teeth, and swam away with her baby seal.—*The Boys' World*.

### Guessing Match

A GUESSING match was a feature of an afternoon's entertainment. The questions and answers follow:—

A dangerous cat.	Catastrophe.
An aspiring cat.	Catamount.
A cat that can swim.	Catfish.
A cat that can fly.	Catbird.
A cat that will be a butterfly.	Caterpillar.
A library cat.	Catalogue.
A cat that asks questions.	Catechism.
A cat's near relation.	Catkin.
A cat that is good to eat.	Catsup.
A horned cat.	Cattle.
A cat that throws stones.	Catapult.
A tree cat.	Catalpa.
A water cat.	Cataract.
	— <i>Selected</i> .

### Don't Impose on Others

IF I were a girl again, I should be more careful about imposing on others.

I speak with feeling, because Priscilla is so often imposed on. I can't blame *her*. Indeed, I seldom blame the person who is imposed on. About small matters, it is usually better not to make a fuss. "Standing up for one's rights" is greatly overdone, I think. But when Priscilla came home from school yesterday with the left sleeve of her new coat simply soaked with rain, because she had had to share her umbrella with Gladys, I was thoroughly vexed — with Gladys. The coat will have to be pressed, and I doubt if it will ever look as well again. Gladys never bothers with an umbrella unless it is actually raining when she starts. "O, I can go under with some one else!" she says, and sets gaily forth. "Does your mother *make* you carry an umbrella?" she said to Priscilla, calmly superior, the very morning of the shower.

Of course none of us object to sharing in emergencies. But this deliberate planning to make your friends do the daily carrying back and forth for you is just plain selfishness. And it is simple mathematics that one umbrella will not cover two persons. Notice, sometime when you are walking behind, and compare the distance across two pairs of shoulders, plus the necessary distance between, with the diameter of the umbrella.

But we have had girls come for regular visits without umbrellas or raincoats. Mabel Newcomb did that, explaining cheerfully that she knew Priscilla wouldn't mind lending. Poor Pris had just bought a new raincoat, and was extremely proud of it, and she looked dejected enough walking out in the old one, — which the Salvation Army wagon had forgotten to take away, — beside Mabel in the first glory of the new. Of course Mabel suggested wearing the old one herself, but she didn't urge it. I do not really suppose Priscilla would have let her, if she had.—*Ellen Conway, in the Wellspring*.

## Spiritualism Analyzed in the Bible Laboratory—No. 3

### Christ or Familiar Spirits—A Wonderful Prophecy

C. E. HOLMES



AFTER the Lord had led his people out of Egypt, and had established them as a nation, he warned them against following the abominations of the heathen nations which were around them. Communing with spirits was one of the prominent features of the religious life of these peoples.

In a most emphatic way did the Lord set before his people the real status of all the different spiritistic phenomena that they were to reject; on the other hand, he pointed them to the One to whom they should harken. This instruction, given over three thousand years ago, is especially valuable; that the full force and extent of the warning may be appreciated, we shall quote quite largely from it:—

“When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, harkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up unto thee a Prophet from the midst of thee of thy brethren [not a spirit from the grave], like unto me; unto him ye shall harken. . . . And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him.” Deut. 18:9-19.

How thoroughly the above prohibitions cover modern Spiritualism may be seen from a few definitions:—

“Enchantment is the art of producing certain wonderful effects by the invocation or aid of demons, or

the agency of certain supposed spirits.”—*Webster*.

“Witchcraft: The occult practises or powers of witches or wizards, especially when regarded as due to dealings with the devil or spirits.”—*Standard Dictionary*.

“Familiar spirit is used particularly to denote one who is supposed to have power to call up the dead, to learn of them respecting future events.”—*Barnes*.

“Necromancy is the art of raising up the dead, in order to pry into future events, or to be informed of the fate of the living.”—*Stackhouse*.

It is in connection with this counsel of God against pretended communication with the dead that one of the wonderful prophecies is made regarding Christ. The Lord points his people from these abominations of the heathen to himself, and to his Son, whom he would raise up at a future time. Thus this clear demarcation between the true religion of God and the abomination of Spiritualism and its kin, was set forth in the early ages; and by virtue of the prophecy it was carried forward into the Christian dispensation. This shows that in our time such abominations will be pitted against the gospel of Christ. The application to Christ of this prediction by Moses is made directly by Peter, as recorded in Acts 3:22.

God, having absolutely forbidden his people to seek after the so-called spirits of the dead, would not become an accomplice in this abomination by sending his holy angels to appear at the command of some witch of Endor. Those who carry on such intercourse are plainly not doing the work of God.

We find neither Abraham nor Moses, nor the true prophets, nor Christ, nor the apostles, nor any of the accepted people of God, seeking after spirits. But pagans, who never had divine revelations; the Canaanites, Egyptians, Chaldeans, Romans, and Greeks, apostates from God and his Word; Saul, forsaken of God; Manasseh, the wicked king,—these were found seeking unto spirits. Do you wish to ally yourself with that class?

## A Question of Orders



IT was a few years ago and as many thousand miles from here that I learned to obey orders. In a far country, by a big ocean, in the midst of a storm of rain and wind, he and I stood under one umbrella, both of us young men, and I asked him if he was a follower of Jesus Christ,—but I am telling the end of my story too soon.

The beginning of it was when several of us who belonged to a local church became impressed with the idea that we had been put under orders of the King to do some personal evangelism. About ten of us had met together, and talked and prayed over our new purpose. Then we adjourned for the week, and during the interval each was pledged to carry the message to somebody.

I was an instructor in the large university of that city, and my thoughts turned at once to a young man, an undergraduate with whom I was acquainted, and who occasionally attended our church. He was a careless enough young fellow, but good hearted, I believed,

and, withal, evidently well-bred. He came from a distant State, and was far from home and friends. I determined to see him at once, and thus have my task done early in the week.

Then I stumbled at the very threshold of my quest. My denomination had always insisted strongly on the definite leading of the Spirit in all religious work. Was I being led of God to speak to this young man, or had I hit upon him of my own choice just to fulfil the pledge to my comrades? Was I really under orders of the King?

It was a big question to me, and it became bigger as the days passed. For when I did decide to see him, every obstacle seemed to be thrown in my path. Three times my appointments with him miscarried. Once he failed, once I failed, and once we both failed. Then I believed he suspected my purpose and avoided me. Surely, I thought, if it is God's purpose for me to see this young man, he will open the way. But the way did not open.

So the battle went on in my mind, but ever my final

thought was that certainly God's hand would not restrain a bearer of his great message. Perhaps it was for me, like Arnold von Winkelried, to make a way where there was no way.

Saturday afternoon came, and the next day our circle was to meet again for reports. I was getting desperate. I had finally come to the conclusion that I must act, come what might. There was no more time for appointments. So, donning my raincoat and taking my umbrella, I tramped out through the pouring rain to his boarding-place. I was hardly surprised when I found the house full of people, and no apparent opportunity for me to talk privately with my friend. But I dared brook no more delay, and I asked him as a personal favor to put on his coat and walk down the street with me.

Then came our interview in the storm. Under the partial shelter of one umbrella and a palm-tree I told him I dared wait no longer to ask him if he was a follower of Jesus Christ.

Quick as a flash he shot back an answer that I shall never forget: "No, I am not; but I can't tell you how glad I am that you spoke to me about it." What a reply to a messenger who had feared he was not sent! Then we both forgot about wind and rain as he told me freely, eagerly, of his condition. He was far from home and loved ones, lonely for the circle of old friends, and in despair because he had just failed in his quarterly examinations at the university. He had not felt free to confide in any of his new friends, and he had been wondering whether the God of heaven would really help him.

The rest of my story tells itself. Every reader of these lines knows what the Father does when such a tired, way-worn prodigal turns about and faces homeward. The young man and I had a great revival meeting right on that spot. There was no altar and no minister, no organ nor gospel singers. The young man had never found the way to God before, and I knew little of how to lead him. But there in the storm, with the waves of old ocean thundering in the distance, another tempest-tossed soul found the Pilot and entered into the peace that passeth knowledge.

It was a double victory, too. For when the bearer of the message made his way homeward from his quest, he knew beyond peradventure that he had been under orders of the King.—*Sunday School Times.*

#### Caring for the Lepers

THE new government of Canton has agreed to grant three dollars (Mexican) a month for the support of each leper in the village of Sha Hoh, just outside Canton.

In that village are eight hundred sufferers, crowded in small dark hovels in narrow lanes,—“butt ends of human beings,” to use Stevenson's phrase,—with featureless faces and stumps of limbs. One of these, literally dead to the world in every sense of the word, is a certain Un Ho, a woman with sightless sockets and on crutches, who was converted in the Medical Mission Hospital before her leprosy was discovered. Through her prayer and testimony there are now one hundred Christian lepers in the community, with their own chapel. Seventeen boys and girls rescued from the diseased and depraved environment of the leper village are being taught weaving, silk-winding, and lace-making in the Children's Home.—*Record of Christian Work.*



M. E. KERN  
MATILDA ERICKSON

Secretary  
Corresponding Secretary

### Society Study for Sabbath, September 7 Into All the World, No. 17 — Europe

LEADER'S NOTE.—To-day we are studying the field to which our first foreign missionary sailed. Strive to give a clear idea of the wonderful progress the message has made in Europe since 1874. Be sure to have a good map of that continent. "Missionary Idea" (new edition), page 231, has a map. By the help of the Year Book and "Outline of Mission Fields," locate as far as possible our schools, publishing houses, sanitariums, etc. Assign the paper "Europe, the Battle-Ground of Christianity," to some one who is willing to do a great deal of reading. "Great Controversy," chapters 2-15, supplies excellent material. For "Europe, an Example of What the Message Can Do," see INSTRUCTOR, Year Book, "Outline of Mission Fields" or "Missionary Idea," and back numbers of the *Review and Herald*. In 1903 Europe reported 9,547 Sabbath-keepers. Seven years later, or in 1910, the statistics showed 21,948. During 1911, 3,000 more were added. Let the gleaner of mission news give a talk on "News From Mission Fields." Gather reports.

Be sure to get early all the things you need for the program for Sabbath, September 21. Order a set of the Reading Course books at once.

#### Suggestive Program

- Scripture drill (review Morning Watch texts for the week).
- Europe, the Battle-Ground of Christianity (fifteen-minute paper).
- Europe, an Example of What the Message Can Do (ten-minute talk).
- In Prison for Conscience's Sake (reading). See *Review* of August 15.
- News From Mission Fields (three-minute talk).



#### IX — The Holy Spirit (Concluded)

(August 31)

MEMORY VERSE: "Let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

#### Questions

1. What must we have in order to be disciples of Christ? Rom. 8: 9, 14.
2. How willing is the Lord to give us his Holy Spirit? Luke 11: 13.
3. How freely is the Spirit offered to us? John 7: 37-39.
4. To whom will the Spirit be given? Acts 5: 32; note 1.
5. What example do we have of one who desired the Holy Spirit for selfish purposes? Acts 8: 18, 19.
6. How did Peter rebuke him? Verses 20-23; note 2.
7. Whom will the Spirit of God lead us to exalt? John 15: 26; 16: 14, 15.
8. What was the sin that caused Satan to be cast out of heaven? Isa. 14: 12-14; note 3.
9. With what does the apostle urge us to be filled? Eph. 5: 18.

10. What admonitions are given? 1 Thess. 5:19; Eph. 4:30.

11. What great work did the Spirit of God do for King Saul? 1 Sam. 10:6, 10.

12. When Saul became disobedient, what was the result? 1 Sam. 16:14; note 4.

13. When Jesus returned from the wilderness of temptation, what power was with him? Luke 4:14.

14. What will always be the result of receiving the Holy Spirit? Acts 1:8; Eph 3:16.

15. For what should we earnestly pray at this time? Zech. 10:1; note 5.

#### Notes

1. "Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train."—*Desire of Ages*, page 672.

2. Asking for the Holy Spirit is a very solemn thing. If it could be possible for God to grant his Spirit to one whose heart was not right, it would be a curse rather than a blessing. In asking, our motive should be a desire that the Spirit might use us for the good of God's cause.

3. Self-exaltation, pride in his beauty and brightness, was the sin that led to Satan's overthrow. Self-exaltation is the most deceitful thing with which we have to contend.

4. The Holy Spirit can abide only with those who walk in light; and we are walking in light when we are doing the best we know and can learn. Our minds must be open to receive what God has for us if we would be led by the Spirit into all truth. We may be ever so ignorant of God's requirements, but if we desire to do his will, our way will be as the path of the just that "shineth more and more unto the perfect day."

5. A great work is before the people of God at this time; and while we need money and men to carry it on, yet above all else we need the power that attends the Spirit. This work will be done "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

12. What will be received when the Holy Spirit comes into the heart? Acts 1:8; Eph. 3:14-16.

13. What great work did the Spirit of God do for King Saul? 1 Sam. 10:6, 10.

14. Because of Saul's disobedience what sad condition finally resulted? 1 Sam. 16:14.

15. What vow of consecration was upon Samson from his childhood? Judges 13:5.

16. As a result of this vow, how was he strengthened by the Spirit of God? Verses 24, 25; 14:6; 15:14.

17. Because of his sins what change came upon him? Judges 16:18-21; note 6.

18. Against what are we warned? Eph. 4:29, 30; 1 Thess. 5:19.

19. For what should we earnestly pray at this time? Zech. 10:1. Compare Joel 2:23-27. Note 7.

#### Notes

1. The evidence that the Lord has answered our prayers and sent to us the Holy Spirit is not a joyous, happy feeling, but a deep conviction of sin. His first work is to convict of sin. And not till the sin is confessed and put away will he convince us of righteousness.

2. "Those whom Christ commends in the judgment, may have known little of theology, but they have cherished his principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they had befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard his voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.

"How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' How glad will be the heart of Infinite Love as his followers look up with surprise and joy at his words of approval."—*Desire of Ages*, page 638.

3. "Christ has promised the gift of the Holy Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people 'to will and to do of his good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and he is ready to supply every soul according to the capacity to receive."—*Id.*, page 672.

4. The motive of Simon Magus was wrong. If we desire the Spirit of God for any selfish purpose, God must withhold it from us. Therefore, before we can receive the fulness of the Holy Spirit, we must have the motives and purposes of the heart right.

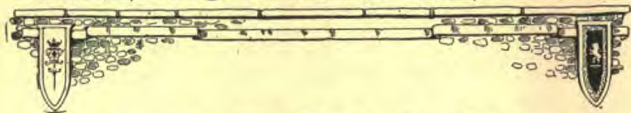
5. The work of Satan is to exalt self. "I will ascend into heaven." "I will exalt my throne." "I will be like the Most High." The Holy Spirit never leads to an exaltation of self, but ever exalts the Saviour, speaks of him, testifies of him, and glorifies him.

6. See "Patriarchs and Prophets," page 566.

7. "Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize his missionaries with the Holy Spirit."—*Testimonies for the Church*, Vol. VIII, page 22.

"My brethren and sisters, plead for the Holy Spirit. God stands back of every promise he has made. With your Bibles in your hands, say: 'I have done as thou hast said. I present thy promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."'"

## THE YOUTH'S LESSON



### IX — The Holy Spirit (Concluded)

(August 31)

LESSON HELPS: "Testimonies for the Church," Vol. VIII, pages 19-23; "Steps to Christ," chapter entitled "The Test of Discipleship;" the *Sabbath School Worker*.

MEMORY VERSE: "Let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

#### Questions

1. To what power must one yield to be a disciple of the Lord? Rom. 8:9, 14.

2. What must be the experience of one who enters the kingdom of God? John 3:3-6.

3. How willing is the Lord to give us the Holy Spirit? Luke 11:13.

4. When the Holy Spirit is come to us, what will he do? John 16:7-10; note 1.

5. What is the work of the Spirit everywhere in the world? Gen. 6:3; Acts 2:37. Compare Acts 7:51; 9:5. Note 2.

6. How freely is the Spirit offered to us? John 7:37-39.

7. To whom will the Spirit be given? Acts 5:32; note 3.

8. What did Simon Magus desire? Acts 8:18, 19.

9. What was Peter's reply? Verses 20-23; note 4.

10. Whom will the Spirit of God lead us to exalt? John 15:26; 16:14, 15; note 5.

11. What does the apostle exhort in reference to our receiving the Holy Spirit? Eph. 5:18.

# The Youth's Instructor

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## Sometime, Somewhere

You gave on the way a pleasant smile,  
And thought no more about it;  
It cheered a life that was sad the while,  
That might have been wrecked without it.  
And so for the smile and fruitage fair,  
You'll reap a joy sometime, somewhere.

You spoke one day a cheerful word,  
And passed to other duties;  
It warmed a heart, new promise stirred,  
And painted a life with beauties.  
And so for the word and its silent prayer  
You'll reap a palm sometime, somewhere.

You lent a hand to a fallen one,  
A lift in kindness given;  
It saved a soul when help was none,  
And won a heart for heaven.  
And so for the help you proffered there,  
You'll reap a crown sometime, somewhere.

D. G. BICKERS.

## Capitalizing a Man

In the offices of the Rock Island Railroad resides a genius of publicity. His bulletins have more than local interest and adaptation. He does wonderful things with statistics, and puts ethical principles in most convincing light.

In a recent statement, this adviser of the employees of the company declares that a man's salary represents four per cent of his capitalized value to his employer, and that it lies wholly with the worker whether he will raise his capitalized value, and thus add to his salary. This is not a new economical principle, but an ingenious way of adapting it.

"Suppose you earn \$1,000 a year," says this writer. "This sum on a four per cent basis is the annual interest on \$25,000. In other words, the company capitalizes you at \$25,000 and pays interest on that sum for the use of your energies and faculties. You are thus capitalized for just what a modern locomotive costs, and while you may not have as much pull, you ought to have as much push."

Amplifying this idea, the writer says there is a great difference between a self-acting, free agent and an inanimate machine, and that while a man may be capitalized at the same value as a locomotive, he is worth much more. If he is wise, he will not deteriorate by use, but grow better and stronger; while the machine is at its best on the day it is built. The writer thus leads to the ethical truth that it rests with the worker whether he shall be capitalized at \$25,000 or \$50,000 or more. He advises careful selection of food, atten-

tion to the mechanical part of the body, and would give it even more care than is bestowed upon the locomotive. He would feed the mind, and urges workmen of the Rock Island system to "read, study, observe." He admonishes that a man can not do his work unless, like the locomotive, he stays on the rails, where the boss can find him. "Just remember," he says, "no person ever found an engine in a saloon, dive, or other pleasure resort, but in the roundhouse, with steam up, or ready to be gotten up for the run."

The homily ends with this observation: "Be a locomotive in strength and readiness; and something more."—*Washington Herald*.

## Jewish Massacres in Morocco

M. HERBERT JACQUES describes in the *Matin* of Paris, the plundering of the Mellah, or Jewish quarter, of the Moroccan city of Fez. Twelve thousand persons were rendered homeless. Not an article in any shop, not a remnant of furniture, remained after the mob had finished its work. Everything which could not be carried off because of its size was simply broken to pieces on the spot. Two thousand soldiers took part in the plundering, which lasted three days. In whole streets the rubbish reached to the height of the first story. The most violent earthquake could not have produced a more terrible picture.

When the first day's plundering was ended, the mob threatened to return and finish the work by massacring the entire Jewish populace. Most of these, however, succeeded in escaping to the French camp at Dar Debibagh, where they have been encamped, and are for the present supported by Jewish subscriptions from Europe. Many are lodged in the cages of a menagerie, all the unoccupied cages having been opened for Jewish women and children. "One sees," writes Jacques, "hundreds of young women nursing their children, and multitudes of little ones stretching out heads and hands through the iron bars, without any attention to the Atlas lions roaring in their immediate neighborhood, the panthers, the leopards, and the hundreds of apes."

What a picture of Israel's plight!—*Selected*.

## "Her Most Intimate Girl Friend"

RECENTLY a young woman was led to acknowledge Jesus Christ publicly as her personal Saviour. Almost her first thought afterward was that she must make this known to her most intimate girl friend, who resided in a near-by city. They had been friends for several years, held many things in common,—for both were engaged in artistic professions,—and had together taken several journeys of many months' duration across the continent. The young woman hesitated to write, fearing jest and ridicule, preferring to tell personally her recent experience, which had been one of severe struggle.

Three weeks later the friend came to the young woman's home, and in a quiet talk by themselves she was told of what had occurred. She was much affected; and when asked if she would not consider this important question also, she replied that for the past four weeks she had been under deep conviction; and it needed only this word to cause her to take Christ for her Saviour and openly confess him.—*Sunday School Times*.

LIFE'S one task is the making of manhood.—*Stanley*.