

Mr. Cooper

The YOUTH'S INSTRUCTOR

Vol. LXI

January 28, 1913

No. 4



A SCENE IN NORWAY

THE three hundredth anniversary of the settlement of Manhattan Island by Dutch traders in 1613, is to be celebrated this year.

ACCORDING to one Western farmer the best crop on his farm is his one hundred sixty acres of wild pursley. Hogs thrive upon it.

ENOUGH buildings are put up in New York City every month to house a city of twenty-five thousand persons, for buildings are completed and put into use at the rate of one each hour.

OF the million dollars spent by the city of Stockholm, Sweden, for its school system last year, \$5,800 was for domestic science, \$17,500 for school lunches, \$5,400 for school physicians, and \$2,400 for the dental clinic.

As the result of orders from the Interstate Commerce Commission, *white* labels appear on all packages on which the express charges are not prepaid, and *yellow* labels on those on which the charges have been paid.

FRIDAY, Nov. 29, 1912, was an important day for the five million Chinese women of the province of Canton, for on that day they were granted the suffrage. It is thought that Peking will soon take the same step. In the city of Canton ten women are already members of the city assembly, taking a prominent part in its affairs.

THE Kansas State Board of Health has issued a Health Almanac that is an important contribution to the campaign of health education. In form it is like the traditional almanac, but the hygienic advice it contains is clear, specific, and thoroughly up to date. It is patterned after the Virginia Health Almanac for 1911.

Conquering Lads

OF the twenty-eight presidents of the United States, fourteen, one half, came from the country direct, or from small farms around small townships in remote districts. Roosevelt, McKinley, and Taft are the only men who may be strictly called city bred who have occupied the White House in all these years. All the others were in their early lives situated near enough the country to get their inspiration from it; and what estimate Mr. Roosevelt places upon farm life is well known.—*Selected.*

Four Dozen Gold Spoons

THE first package to be mailed through the parcel-post at Philadelphia, consisted of a large shield-shaped green leather box containing forty-eight gold spoons, each bearing the seal of one of the States of the Union. On the outside of the box was an inscription in the handwriting of John Wanamaker, former Postmaster-General of the United States, presenting the spoons to the President, in commemoration of the inauguration of the parcel-post, "for which we have been working for twenty years."

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"Rome and the Heretics" and "Papal Persecutions" Number

Every statement in this number supported by evidence which Rome herself can not break nor twist.

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- The Persecution of Heretics
- "Heresy" Officially Defined
- The Great Papal Persecutions
- Roman Catholic Testimony Concerning Persecution and Tradition
- Responsibility for the Civil Punishment of "Heresy"
- Attempting to Reverse History
- The Sin of Cain and Salvation by Works
- The New Interpretation of History
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—Luther.

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FEBRUARY, 1913

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NO EXTRA CHARGE ON FOREIGN SUBSCRIPTIONS

The Youth's Instructor

VOL. LXI

TAKOMA PARK STATION, WASHINGTON, D. C., JANUARY 28, 1913.

No. 4

Our Truest Praying



LANGUAGE is a wonderful gift. The power of putting into words the thoughts and emotions of our souls that others may understand them is one of the most marvelous powers the Creator has bestowed upon us. Thus we communicate our feelings and desires the one to the other. It is a sore deprivation when the gates of speech are locked, and when the soul can not tell its thoughts.

Yet we all know, unless our thoughts and feelings are very shallow and trivial, that even the wonderful faculty of language is inadequate to express all that the soul can experience. No true orator ever finds sentences majestic enough to interpret the sentiments that burn in his soul. Deep, pure love is never able to put into words its most sacred feeling and emotions. It is only the commonplace of the inner life that can be uttered in even the finest language. There is always more that lies back, unexpressed, than is spoken in any words.

It is specially true of prayer that we can not utter its deepest feelings and holiest desires. We have comfort, however, in the assurance that God can hear thoughts. He knows what we want to say and can not express. Your dearest friend may stand close to you when your mind is full of thoughts, but unless you speak or give some sign, he can not know one of your thoughts. He may lay his ear close to your heart, and he will hear its throbbings; but he can not hear your feelings, your desires. Yet God knows all that goes on in your soul. Every thought that flies through your brain is heard in heaven.

"O Lord, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Lord, thou knowest it altogether."

We need not trouble ourselves, therefore, if we can not get our wishes into words when we pray; for God hears wishes, heart longings, soul hungerings and thirstings. The things we can not say in speech of the lips, we may ask God to take from our heart's speech. There is not the feeblest, faintest glimmer of a desire rising on the far-away horizon of our being, but God sees it. There is not a heart hunger, not a wish to be holier and better, not an inspiration to be more Christ-

like, not a craving to live for God and be a blessing to others, not the faintest desire to be rid of sin's power, but God knows of it. St. Paul has a wonderful word on this subject; God, he says, "is able to do exceeding abundantly above all that we ask or think." When our heart is stirred to its depths, what large, great things can we ask in words! Then how much can we put into thoughts of prayer, into longings, desires, aspirations, beyond the possibilities of speech! God can do more than we can pray either in words or thoughts.

Our truest praying is that which we can not express in any words, our heart's unutterable longings, when we sit at God's feet and look up into his face and do not speak at all, but let our hearts talk.

"I have been praying for one thing for years,"

says one, "and it has not come yet." God has many ways of answering. Sometimes he delays that he may give a better, fuller answer. A poor woman stood at a vineyard gate, and looked over into the vineyard. "Should you like some grapes?" asked the proprietor, who was within. "I should be very thankful," replied the woman. "Then bring your basket." Quickly the basket was brought to the gate and passed in. The owner took it and was gone a long time among the vines, till the woman became discouraged, thinking he was not coming again. At last he

returned with the basket heaped full. "I have made you wait a good while," he said, "but you know the longer you wait, the better grapes and the more."

So it sometimes is in prayer. We bring our empty vessel to God and pass it over the gate of prayer to him. He seems to be delaying a long time, and sometimes faith faints with waiting. But at last he comes, and our basket is heaped full with luscious blessings. He waited long that he might bring us a better and a fuller answer. At least we are sure that no true prayer ever really goes unanswered. We have to wait for the fruits to ripen, and that takes time.

Then sometimes God delays until some work in us is finished, some preparation which is needed before the best answer can be received. The following words are suggestive:—

"Unanswered yet the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing,
And think you all in vain those falling tears?"

Say not the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

"Unanswered yet? Faith can not be unanswered.
Her feet are firmly planted on the rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, It shall be done — sometime, somewhere."

— J. R. Miller.

The Twenty-Third Psalm

THE Lord my shepherd is,
With him no want is known;
In pastures green he feeds me;
By waters still he leads me;
My sin-sick soul he's healing
With righteousness his own.

When death's dark shadows gather,
And terrors 'round me hover,
My heart to Thee is clinging,
For thou art mine alone.
Thy rod and staff sustain me;
No fear can ever pain me;
My foes shall hear me singing,
As I thy grace make known.

My head with oil anointed,
Full cup of joy appointed,
My portion is with thee;
My path with mercies strown;
A table full preparest
Of blessings rich and rarest;
The desert place revealing
Thy favors richly shown.

Goodness and mercy, then,
Shall follow, Lord, thine own;
And when at length we gather
With Christ to be forever,
Glad alleluias chanting
Will sing our welcome home.

MRS. E. M. PEEBLES.

How Rubinstein Played

WHEN the stage door opened, a figure leonine, majestic, commanding, loomed up in the aperture, and at once my ideal was satisfied. In an instant the magnetism of that presence seemed to capture the house, and an actual shout of welcome greeted the man who advanced with apparent indifference to bow his acknowledgments.

I gazed up into that face fascinated, yet frightened. Sphinx-like, the power of the square jaw, the ruthless severity of expression, the high, wide brow of the poet and dreamer, the bloodless complexion, the steely glance of the half-closed eyes, the lips so sternly drawn, were as a mask concealing gigantic forces of thought and emotion. I was too young to reason discriminatingly, but I could feel and understand that here indeed was one who was truly worthy to pose as the Genius of Music.

With a gesture of impatience, Rubinstein waved his hand and took his seat. Tossing back his head, like a war-horse about to take the field, he touched a few chords, and an instantaneous silence settled over the audience.

No one who has ever heard Rubinstein can forget the magic beauty of that wonderful touch. He could draw from the pianoforte the inmost soul of its sweetness and poetry, summoning at will powers either celestial or demoniac, for in the whole gamut of human emotions there was none over which, as a performer, he had not absolute and infinite control. Truly a wizard of tone, all the wild abandon of grief and joy, the fierce utterances of hate and scorn, the groans of despair, the exultation of love, the airy whisper of romance, the charm and witchery of coquetry — all these he could mirror in exquisite perfection.

Not for a moment during that concert did Rubinstein notice us; engrossed in his work to the exclusion of all other considerations, he gave to the music he interpreted so grandly the best that was in him. Amid the thunders of applause that greeted the maestro, not once did that face lighten or change. Sphinx-like he sat before his instrument, sphinx-like he rose to acknowledge our homage, but no symptom of emotion disturbed the stone-like calm of his facial expression. That night we heard him in the music of Bach, Handel, Mozart, Beethoven, Schumann, Chopin, and of some of his own compositions. After the concert was over and he had finally refused to come back to the platform, a crowd of musical enthusiasts unharnessed the horses from his carriage and drew him in triumph through the street to his hotel.— *Harper's Monthly*.

South America

STUART FULLER, the American consul at Iquitos, who has been making an investigation in the Putumayo rubber district, arrived in New York last week. His report has been forwarded to Washington. His inquiries, it is understood, confirmed the charges made by Sir Roger Casement. He saw and questioned many witnesses or victims of the barbarous conduct of the rubber company's officers. There is abundant proof that natives were burned alive for petty offenses. Many were decapitated, and their bodies given to swine as food. Ingenious and horrible tortures were devised for the punishment of natives whose work was unsatisfactory. In the House, at Washington, Representative Kindred, of New York, has introduced a resolution providing for a Congressional investigation concerning the atrocities. The State Department has not yet replied to the resolution, adopted last summer, calling for information on this subject. In the British Parliament, notice was given of a question to be addressed to the foreign secretary, Sir Edward Grey, asking whether the government knows that the atrocious practises continue. Colombia's consul at Manaos, it is understood, has recently reported to the British consul at Iquitos that the barbarities have been renewed, that natives are tortured by fire, and that the severed heads of one hundred twenty-two of them were found in March last.— *The Independent*.

A Self-Examination

AN expert salesman suggests that others of the same craft should, from time to time, ask themselves the following questions, with a view to keeping up to the highest point of efficiency. They are questions which have point for many employments.

Are you industrious, optimistic, thorough, quick, observant, patient, always courteous, tactful, clear in expressing your thoughts, able to concentrate?

Do you always keep your temper, talk too much or too little?

About your health: Can you improve it? Are you sleeping enough? Do you eat sensibly? Do you exercise regularly?

Let's be frank, and talk about personal appearance. Are you as immaculately clean as your job will allow your hands and nails, clothes and shoes, to be?

I'm not preaching. This is a chat about an inventory that I myself take periodically, and I never do it without finding that I must keep building up where my defenses have fallen away.— *Butterick Bulletin*.

The Temperance "Instructor" and Methods of Work

D. W. REAVIS

THE Temperance INSTRUCTOR began its work in a very modest way in 1907. The 1913 number is the sixth issue. While great prosperity has accompanied each succeeding issue, and many encouraging reports have been received of good accomplished, the coming of the present number brings increased opportunities and greater responsibilities. To fulfil our obligations, therefore, we must go far beyond the past records in working not only to check the progress of the curse of liquor and tobacco, but to bring about a perceptible reform, and to save thousands of lives, to restore peace in many homes, and to materially benefit the nation.

An Opportune Time

For many years local and general conditions have been developing a situation that will require a decided, general temperance campaign to adjust. This country is entering a period when results from years of work and organization in the temperance cause are to be realized. The best temperance elements everywhere are deeply interested in the promotion of all lines of temperance work. They are beginning to see the terrible effects of the liquor traffic, and many are awakening to the curse of tobacco. A large army of such people is ready to join in efforts that give evidence of power to suppress these evils. Many of these people are learning that the Temperance INSTRUCTOR has this power. The State of Maine learned this in 1911 during its struggle against the combined powers of the whisky forces; and West Virginia felt its power last fall in its helping to win a great temperance victory in that State. Friends of temperance in all parts of the United States and Canada are beginning to recognize the Temperance INSTRUCTOR, and are gradually giving it their influence and support. Our young people, therefore, need not hesitate to approach temperance people, and to solicit their help in the circulation of the Temperance INSTRUCTOR. They can go forth with it in confidence and full assurance of success.

Personal Preparation Necessary

In order to be successful to the extent the work demands, a person must not only read, but *study* the Temperance INSTRUCTOR for himself. He must allow the facts it contains to become a part of himself. He must sense thoroughly the importance of placing the principles of temperance before all classes. He must realize that as an individual he is personally responsible before God if he does not do everything within his power to remedy the existing evils, and to save as many lives as possible. This personal, heart-felt interest begets interest in others, and causes them to act. It is that which prevails more than any other one thing. It is a compelling power.

Enlisting New Workers

In the heart of the normal Christian the conviction of an existing need creates a *will* to aid, and the *will* always finds a *way*. When this will becomes strong, it leads beyond individual work, and adopts the principle of the old Roman adage that said, "He that putteth ten men to work is greater than he that doeth ten men's work." In comparison to the work we have to do in the cause of temperance, our forces are small. It is necessary, therefore, that each become a general as quickly as possible, and engage others and set them to work.

There is a large class of people who are willing to work, but who are waiting for a leader with suggestions and plans. This class of people will be found principally outside of organized bodies. There are some, however, associated with organized workers. Many of these will accept and act upon our suggestions and plans for work. In a work so popular as that of temperance, we can in part answer our own prayers for laborers to be sent into the harvest-field, in that many will respond to our personal solicitations.

Successful, Tried Plans

The most successful and substantial plan of circulating the Temperance INSTRUCTOR is that of selling it. As a general rule people give more attention to purchased articles than to those given to them. The sales plan returns costs with profits, which enable the worker to continue his work without loss. It places our temperance work upon a self-supporting basis, transforming the heretofore vacillating, philanthropic temperance campaigns into a systematic, self-sustaining *educational* movement.

Sale Plans

Selling from house to house is the common, old-fashioned method, but preeminently it is the most successful, all-round plan. Working in this way, almost any young person can earn enough during the summer vacation to pay his way through school the following year, and at the same time accomplish a good work in behalf of temperance. When temperance people are found in this house-to-house work, they should be asked to buy a number of copies to distribute as their part in promoting the good work. They should pay ten cents a copy, unless they take twenty-five or fifty copies. In such cases the worker could afford to sell them at half price, five cents each.

City Work

The business men of a city or town can be successfully solicited for donations for the free distribution of the Temperance INSTRUCTOR in the poorer districts or to the children in public schools. The bankers and best business men of any town will give liberally to a work of this kind.

Church Work

The pastors and Sunday-school superintendents of churches in many places will arrange to pay for and to circulate a number of copies of the INSTRUCTOR; or they will recommend the INSTRUCTOR to their congregations, thereby making it easy for our workers to sell to the people in their homes.

Young Men's Christian Association Work

Secretaries of Young Men's Christian Associations in many places will be friendly, and will assist in plans for the INSTRUCTOR's being purchased for association work. Sometimes these secretaries will interest their boys in the sale of the INSTRUCTOR.

School Work

Usually a good work can be done in connection with the public schools in all places, including the country district schools. In cities and towns the presidents of school boards should be presented with complimentary copies of the Temperance INSTRUCTOR, and their cooperation solicited in getting a copy of the INSTRUCTOR placed in the home of every family through the schoolchildren. They may arrange for the pur-

chase of sufficient copies for a free distribution in the schools. In smaller places the superintendent of schools or teachers should be interviewed and solicited in behalf of the INSTRUCTOR.

Woman's Christian Temperance Union Work

The presidents and secretaries of Woman's Christian Temperance Unions should be visited, and arrangements made for the sale of the Temperance INSTRUCTOR at wholesale rates to their unions, and plans made with these officers for their cooperation in the circulation of the Temperance INSTRUCTOR in different ways.

Other Organizations

Officers of all Anti-Saloon and Anti-Cigarette Leagues, Prohibition parties, and other temperance organizations, should be solicited for aid in the circulation of the Temperance INSTRUCTOR. It is not enough merely to present these good people with a copy of the Temperance INSTRUCTOR and get their approval of it and of its circulation; we must get them to recognize their privilege and duty to join us in our work in a very practical way. If we expect them to help us, we must approach them with becoming confidence, and with many we shall not be disappointed.

Local Option Elections

The Temperance INSTRUCTOR has become popular and very effective in a number of places where the question of local option is to be voted upon. Prohibition party officials will gladly cooperate with our workers in these campaigns, and the temperance people in such localities will give liberally to a campaign Temperance INSTRUCTOR fund.

Temperance Lecture Occasions

Wherever or whenever there is to be a temperance lecture conducted by any organization or party, our

workers have an excellent opening for the circulation of the Temperance INSTRUCTOR. Those in charge of these occasions will generally announce the presence of the INSTRUCTOR, commend it, and advise their people to purchase a copy as they pass out. Sometimes a collection can be taken for purchasing a supply for some definite, local work.

Other Special Gatherings

On all occasions when a large number of people meet, the Temperance INSTRUCTOR should be there also. It is needed more than peanuts, pop-corn, and red lemonade. These are always there, why not the Temperance INSTRUCTOR?

Temperance Volunteer Bands

Our boys and girls should be organized into Temperance Volunteer Bands, thoroughly drilled, and sent out with bag-and-badge uniforms. The inexpensive bag convenience and the badge distinction attract attention, create interest, inspire confidence, and in many other ways aid the members of the band in their work. These bags and badges may be secured of any tract society.

Young People's Temperance Rallies

In the ultimate success of all temperance endeavor much depends upon the allegiance and consecration of the young people to the principles of temperance; and one of the best means of securing this result and of developing strong interest in and devotion to these principles is young people's temperance rallies. They can not be held too often. Frequent rallies of our young people will qualify workers for temperance rallies in other churches. In all our temperance work we should not only plan to do our best as individuals in utilizing every opening, but to keep constantly in mind our privilege of enlisting the services of others.

Are You an Executor of Christ's Last Will and Testament?

JESUS CHRIST made his will and appointed his executors just before he left this world. The will is very clear, and very short; there is no flaw in it, no involved sentences nor conditions, nor codicils that can be construed in different ways so as to confuse the minds of the executors or legatees as to purpose and intent of the testator; any one who has sufficient intelligence to be a responsible being can fully understand it.

He left all he had to all the world,—the gospel, salvation, and eternal life to every creature,—and appointed every one of his disciples an executor of his will, to administer on his estate and divide it among all his heirs.

When a person becomes a disciple, he necessarily becomes an executor; the property was not left on any other condition: if he accepts discipleship, he must at the same time accept executorship; he can not say, I will be a disciple but not an executor; I do not wish to be burdened with the duty of carrying the gospel to every creature, so I will take my share and let others look after their own interest. The property was not left on that condition to any one.

The executor is the personal representative of the testator, and must do exactly as the testator directs, or resign his position as executor. And now the question is, Can a man resign as an executor, and yet retain his position as a disciple? When the Testator made this will and appointed his disciples executors, did he not combine the two offices in one?

If a wilful sinner who will not be a disciple of

Christ, can not be an executor of his will, can a professed Christian who will not be an executor of his will be a disciple of Christ? And if he is not a disciple, can he be an heir of eternal life? This ought to be a very serious matter with a person who professes to be a Christian, and yet says he does not believe in foreign missions, and will neither give nor do anything to send the gospel to the heathen world.

As the gospel was given to us to give away to others, have we any inheritance in it if we do not give it to them? If we exclude any one, do we not exclude ourselves also? If the will is universal and we refuse to accept it and the duties it imposes on us in its universality, do we not exclude ourselves by refusing to meet its plain conditions of faith, obedience, and duty?

The heir, the disciple, and the executor form the three-linked golden chain that binds the world to the hand of Christ; but if one link is missing, the others are useless; for these three are one.—*John M. Holmes, D. D.*

PRESIDENT-ELECT WILSON likes the number thirteen. He says it has been a lucky number for him. His name contains just thirteen letters. He was for thirteen years a professor at Princeton, and was the thirteenth president of that institution. He was nominated to the presidency of the United States in the year 1912, the sum of whose digits is thirteen. He takes the President's oath in 1913.

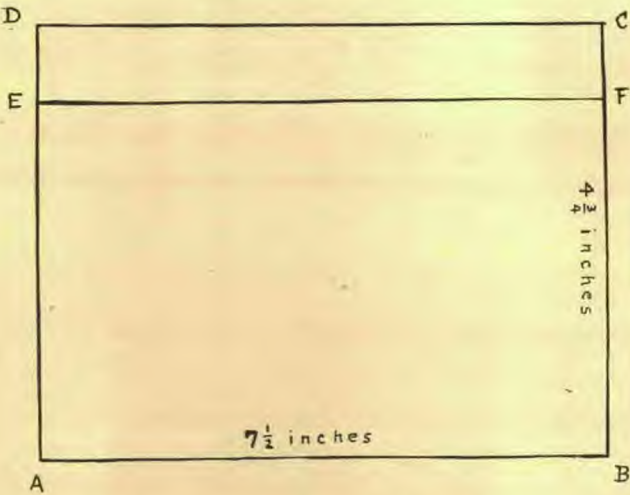
Counting the Stars

CLAUDE CONARD



THE moon will not be up for some time yet, so this will be a good chance to visit further with our friends the stars. Suppose we go outside and count them. Did you say, Harry, that this could not be done? Well let us be foolish enough to try it anyway.

Here is a piece of heavy, dark-colored paper out of which we shall make a star counter. It is seven and one-half by five and one-half or six inches. Draw a line across it lengthwise just four and three-fourths inches from the straight edge. Now lay it on the table with the marked side down and that edge (CD) away from you, and put a little paste along the nearer side (AB). Lifting up the farther side (CD), bring it underneath the side nearest to you (AB), and let this edge (AB) come just up to the line EF. The paste will hold it in position, and you will have a paper



roll, or tube, seven and one-half inches long and one and one-half inches in diameter. If it had been ten inches long and two inches through, it would have served the same purpose; but the length must be five times the diameter.

Now let us go outside and look at the stars. The part of the sky which can be seen through a tube of these proportions is about one four-hundredth of the entire celestial sphere, or of all the sky which can be seen from the whole earth. So if we can count the stars to be seen at one place through the tube, and multiply that number by four hundred, we shall have a fair estimate of the number which are visible with the naked eye. As there are many more stars to be seen in some parts of the sky than in others, we shall make several counts and then take the average.

Sadie, you hold the tube and do the observing, and the rest of us will keep the number of your counts. Look first at the Milky Way—that bright path or band of light running across the sky almost directly overhead. Begin about as far from the horizon as the bright star Sirius over there in the east, as the dimmer stars can not be seen distinctly much lower than fifteen or twenty degrees from the horizon. Then move the tube a little higher for the next count, and still higher for the next, and so on across the sky, giving us ten counts in the Milky Way. Then make four observations at different places on each side of

the Milky Way. We shall write down the numbers, and then step inside to do the figuring.

Go ahead, and count every star that you are sure you see through the tube, no matter how small.

In Milky Way		Outside of Milky Way	
	8	North	South
12		9	8
19		8	8
15		9	7
16		10	12
14			
12		36	35
9			
18		In Milky Way136	
13		Outside Milky Way .. 71	
136		Total207	

Divide 207 by 18 and we have 11½, then multiplying by 400 gives 4,600.

Victor, why did we divide our sum by eighteen? Yes, to find the average, because we took eighteen observations. If only twelve counts had been made, we should have divided by that figure; but the number of counts shown above gives quite nearly correct the proportion of the stars in the Milky Way to those outside. We multiplied by 400 because one four-hundredth of the sky could be seen through the tube at one time.

As only one half of the whole sky is visible at once from one place, there are perhaps not more than 2,300 stars that we can see at the present time. Some say that we can see only about 1,500 stars at one time and place; but this depends considerably on the season of the year and the clearness of the atmosphere, as well as on who is doing the observing, as some eyes are much keener than others. The great English astronomer Proctor, who lived from 1837 to 1888, took great pains in making charts containing all the stars visible to the naked eye; he then counted them, and found 5,953 stars. Other astronomers give the number as from 2,500 to 3,000; so we have obtained a very fair average in our count this evening.

The Kansas Cooking Schools

Too much fried food is making a nation of dyspeptics, says the dietetic reformer. Kansas is determined to free herself not only from the liquor traffic, but from minor evils as well. She is now making strenuous and praiseworthy effort to free the farmer from "the everlasting sea of grease." Mr. G. F. Morton, in writing for the *Technical World*, says:—

"If the farmer persists in wallowing in the trough of half-cooked and wrongly cooked foodstuffs, it will be his own fault and not the fault of the progressive Western State which has abandoned the roller-towel, discarded the public drinking-cup, compelled the landlords to put eight-foot sheets on the bed, and protected the credulous investor from the glittering promises of the 'blue sky' promoters."

"MONEY spent on the brain is never spent in vain."



Medicine Three Hundred Years Ago

VERY recently while in south Pasadena, California, I came upon an interesting and valuable old book with the title "The Queen's Closet Opened." It was first written in the times of Queen Elizabeth, but this copy was not published until some time after her

reign. On the title-page are these words:—"Incomparable Secrets in Physick, Chyrurgery, Preserving and Candyng, which were presented unto the Queen by the most experienced persons of the Times, many whereof were had in esteem when she pleased to descend to private Recreations."

"Printed for Nath Brooke at the Angel, in Cornhill, 1659."

After a long essay on "The Miserable Condition of Man in Sickness," a number of most extraordinary prescriptions were given, which were well calculated to make any one who was so unfortunate as to be ill desire to be well, very soon.

To one having consumption the following quaint and complex treatment was recommended:—

"Cock Water for a Consumption"

"**R** Take a running Cock, pull him alive, then kill him; cut him abroad by the back, take out the entrails, and wipe him clean, then quarter him and break his bones; then put him into a rose-wider still, with a pottle of Sack, Currans, and Raisins of the sun stoned, and Figs sliced of each one pound, Dates stoned and cut small half a pound, Rosemary flowers, Wild Time, Organs of Wild Majoram, Bugloss, Pimpernel, of each two handfuls, and a bottle of new milk from a red cow. Distill these with a soft fire. . . . Put into the Receiver a quarter of a pound of brown Sugar-candy beaten small, four grains of Ambergreen, fourty grains of prepared pearl, and half a book of leaf gold, cut very small; you must mingle the strong water with the small and let the patient take two spoonfuls of it in the morning and as much at going to bed."

Now if this extraordinary concoction was not sufficient to cure, the patient was urged to continue his treatment with a —

"Special Water for Consumption"

"**R** Take a peck of garden shell Snails, wash them in small beer, put them into a great Iron dripping pan, and set them on the hot fire charcoals, and keep them constantly stirring until they make no noise at all; then with a knife and cloth pick them out; and wipe them clean, then bruise them in a stone Mortar, shells



The round form of the swimming and rescue buoy. Its first season's use brought it credit for thirty-seven rescues on the Jersey coast and seven on Long Island beach. Head can not sink.



Technical World

A territorial monument marking the boundary between the United States and Mexico near San Diego, California. The monument is a marble slab, and a fence had to be built around it to prevent tourists from chipping off the corners.

and all; then take a quart of Earth Worms, rip them up with a knife, and scour them with sand, and wash them clean and beat them in the Mortar. . . . The patient must take every morning and not sleep after it." (Just as if there might be any inclination to sleep after such a dose!)

There were hundreds of other equally absurd prescriptions, and I assure you it was indeed interesting to read them. In the prescriptions above I have purposely used the spelling, capitalization, and punctuation found in the book, in order that the INSTRUCTOR readers might see the difference between the rules in such matters in those days and the ones now followed. Outside of a little that the surgeons knew, medicine was in those days guided more by magic than by fact. "Whatever things," says Paget in his recent book on "Experiments on Animals," "were rare and precious were held to be good against disease—gold, amber, coral, pearls, and the dust of mummies; whatever took strange forms of life—toads, earthworms, and the like; whatever looked like disease, after the doctrine of signatures—pulmonaris for the lungs because the spots on the leaves were like tubercles; a kidney-shaped fruit for the kidneys, a heart-shaped fruit for the heart, and yellow carrots for the yellow jaundice."

Charles II died in 1685. "The king had sixteen physicians, and nine consultations in five days, and to say 'everything was done that was possible' gives no idea of the vigor of the treatment. Finally the day he died they gave him, eleven of them in consultation, *totus medicorum ab omni spe destitutis*—they gave him as more generous cardiacs [heart remedies], the lapis Goae, and Bezoarstone. The lapis Goae was dust of topaz, jacinth, sapphire, ruby, pearl, emerald, bezoar, coral, musk, ambergus, and gold, *all made into a pill and polished.*" We do not wonder that it was remarked that "he had all the crown jewels inside him."

Science, like humans, has its infancy. The early observers look to us like children in their attempts to understand disease.

EDMUND C. JAEGER.

Nature's Alchemy

In a recent address in London, Dr. W. S. Lazarus-Barlow said that the story of radium is one of nature's masterpieces of satire. The alchemists spent lifetimes in trying to change base metals into gold, when "for untold eons nature had already been turning a relatively common metal, uranium, into radium, 170,000 times as costly as gold.

The alchemists' wildest dream was more than fulfilled; but at the same time nature was endowing the radium itself with the property of ceaseless change, and according to some, decreeing that the transmutation should proceed until the radium became converted into lead—worth a few pennies a pound. It is true

that it would take an ounce of radium two thousand years to form half an ounce of lead, but this only makes the satire more striking, for we first learned of the existence of radium when of lead there was enough and to spare."—*Youth's Companion*.

A Medical Discovery

Two New York physicians, Drs. Gwathney and Woolsey, have discovered a new method of administering ether, which is a great improvement. The odor of essence of orange, which is ten times stronger than that of ether, is first administered, and is gradually mixed with ether gas. The change is so gradual that

duced postal charges; for according to the table of rates arranged, the local merchant will have the advantage over the distant merchant, because the local rate is considerable less than the distant rate.

The local rate for two pounds, for instance, is 6 cents. For a distance of fifty miles, two pounds cost 8 cents; from 50 to 150 miles, 10 cents; from 150 to 300 miles, 12 cents; from 300 to 600 miles, 14 cents; from 600 to 1,000 miles, 16 cents; from 1,000 to 1,400 miles, 19 cents; and 1,400 to 1,800 miles, 21 cents; beyond 1,800 miles, 24 cents. The rates are thus graduated according to distance.

The highest rate charged for any distance is 12 cents per pound, which is four cents less than the old rate on fourth-class mail. The limit of weight per package is eleven pounds.

Distinctive stamps must be used on all parcels, excepting when mailed in quantities of not less than two thousand identical pieces. Delivery will be made at all free-delivery offices and to patrons living on rural or star routes. Parcels may also be registered and sent by special-delivery service upon payment of the usual fees.

The parcel-post rates, so far as we can learn, do not apply on books, papers, or other printed matter. This class of mail still requires third-class rates, one cent for every two ounces or fraction thereof. As above stated, parcel-post mail includes only such mailable matter as is "not now embraced by law in either the first, second, or third class."—*Selected*.

A Fish Out of Water

A FISH that can live out of water for months, possibly for a year, has recently been added to the Museum of Natural History in New York. It came from Africa. The specimen is called a lung-fish because when out of water it inhales air as if it were a land animal, though when in the water it breathes through gills. The fish was received at the museum in a dormant condition, coiled up in a cocoon, deeply sunken in a clod of earth that had been dug up from a dried-up river bottom in Africa. When received at the museum, the cake of earth showed a little tunnel-like opening where the fish burrowed in the soft mud, and through which later it secured its supply of air. As far as is known this is the second specimen of a lung-fish ever brought to this country, and will be viewed with great interest by the many visitors to the museum.—*The Christian Herald*.

WHILE rummaging through an old chest a woman in West Virginia came across an old stone that had been given her by a relative twenty-seven years ago, and which she thought had no value. She showed it to a guest at her home, and he took it to a jeweler, who declared it an uncut diamond worth \$1,200.

REMEMBER that the expert banker does not spend valuable time in studying counterfeit bills, but studies the genuine so thoroughly and minutely that he recognizes the counterfeit as soon as it appears.



Technical World.

THE DOUBLE-DECKED, STEPLESS CAR

"The new middle-entrance, double-decked, stepless car was tried out in New York recently on Broadway. If it proves successful 150 cars of that type will be ordered. This car is designed to load and unload as rapidly as the single-deck car. It has all the features of the stepless model, with the conductor in the middle of the car and with longitudinal seats. It has a seating capacity of 88 passengers and a maximum capacity of 171."

there are no struggles, the time consumed in the anesthetizing is diminished by half, and the amount of ether necessary is greatly lessened, growing less as the operation advances, instead of greater, as is the case with present methods. Therefore the recovery from the ether is far more rapid.—*Christian Endeavor World*.

The Parcel-Post Rates

THE new parcel-post system, which went into effect Jan. 1, 1913, will bring to the nation great advantages. The system will make possible the shipments of larger packages by mail, and at a cost considerably less than heretofore. The parcel-post law provides,—

That hereafter fourth-class mail-matter shall embrace all other matter, including farm and factory products, not now embraced by law in either the first, second, or third class, not exceeding eleven pounds in weight, nor greater in size than seventy-two inches in length and girth combined, nor in form or kind likely to injure the person of any postal employee, or damage the mail equipment or other mail-matter, and not of a character perishable within a period reasonably required for transportation and delivery.

The rates of postage for parcel-post mail are decided by a different principle than mail of other classes. All mail besides parcel-post is charged for according to weight only, without any respect to distance (excepting foreign mail), but parcel-post charges will be according to distance as well as according to weight. This method silences the objection so often brought against the parcel-post that mail-order merchants in the large cities could injure the business of the merchants in small towns by taking advantage of the re-



A Girl's True Heart



HE warden of a State prison tells the following pathetic incident of a life convict:—

"I was passing out of the prison yard on a bitterly cold Christmas morning. Just outside of the gate, and crouching close to the high stone wall, I saw a thinly clad little girl of about twelve years, her face and hands blue with cold. She put out one of her thin hands to detain me as I passed.

"If you please, sir," she said, and stopped, fingering nervously at the fringe of her old shawl and glancing timidly down.

"What is it?" I asked.

"Well, if you please, sir, I'd like to know if I can go inside, and see my—my father? He's in there, and I've brung him something for Christmas. It ain't much, and I didn't s'pose you'd mind any if he had it. His name is Mr. John H—y."

"I recognized the name as that of a life convict, a man notoriously bad. I went back into the prison grounds, the child following me eagerly.

"Going to my office, I sent for the convict. He came, sullen and dejected; in his face was the look of utter hopelessness that the faces of prisoners for life so often wear.

"The child sprang forward to meet him, the hot tears streaming over her white face.

"He stepped back, sullen and seemingly angry. No word of welcome came from his lips for the ragged, trembling little creature who stood crying before him with something clasped close in her hand.

"I—I—came to—say 'Merry Christmas,' father," she faltered. "I—I—thought maybe you'd be glad to see me. Ain't you any glad, father?"

"Christmas! Christ! What would that man not have given for freedom of body and soul!

"The convict's head dropped. The hard look was going out of his face, his eyes were moistening. His little girl went on, trembling and tearfully:—

"And I—I brung you something, father. It was all I could think of, and all I could get; I live in the poorhouse now."

"Her trembling fingers began unwrapping the bit of soft white paper in her hand, and she held out a short, shining curl of yellow hair carefully tied with a bit of old ribbon.

"I wouldn't give this to anybody on earth but you, father. You used to really and truly love little Johnnie; mother said you did; and so —"

"The man fell onto his knees with both hands clasped over his face.

"I did love him," he said hoarsely. "I love him still; bad as I am, I love him still."

"I knew it," said the child, going closer, "and I knowed you'd like this, now that Johnnie's dead."

"Dead!" cried the man, rocking to and fro, still

on his knees with his hands over his face. "My little boy!"

"Yes," said the child, "he died in the poorhouse only last week, and there's no one left but me, now; but I ain't going to forgit you, father. I'm going to stick right by you, spite of what folks say, and some day maybe I can get you out of here; I'm going to try. I don't never forgit that you are my father, and so —"

"He put out one arm, drew the child toward him, and kissed her again and again. I silently left the room, and they were alone together for half an hour. Then the child came out, smiling through her tears.

"Mind," she said, before closing the door, "I'll never forgit you, father, never."

It was the voice of a true heart. May Christ give it the benediction of his peace.— *Young People's Paper.*

The Best

"AND how much is it?"

"Two dollars and a half, please."

Annie's eyes were wandering about the library as she answered. It was such a pretty room, so different from the one she knew best, with the rag carpet on the floor, and the faded paper on the walls. There was a picture over the mantel in Mrs. Wells's library which especially attracted her. The money she was to receive for the work she had just finished seemed less important than usual.

Mrs. Wells came out, pocketbook in hand, and asked Annie if she could change a five-dollar bill, an inquiry which to Annie was suggestive of sarcasm. Then, by borrowing half a dollar from her sister, Mrs. Wells made up the required amount, and Annie went away, still in a dreamy mood. She was half-way down the next block when she came to a halt, aghast at her own stupidity.

Annie embrodered well, and had enough work of the sort to add appreciably to the income on which she and her mother lived. When Mrs. Wells, who had taken the Chapin house for the summer, sent for her, and gave her an order, Annie was delighted. "If only I could get work from the summer folks," she said to her mother, "that would keep me busy through the summer, and that's the time when work is hardest to get."

When she left home that afternoon, Annie had two little packages to deliver. The hemstitching for Mrs. Durant was one dollar, and Mrs. Wells's work one dollar and a half. But so absorbed had she been in the beauty of her surroundings, that when Mrs. Wells had asked the amount of her indebtedness she had named the entire sum she had hoped to collect that afternoon. Two dollars and a half were in her pocket, and Mrs. Durant's package was still undelivered.

Annie's first thought was mere annoyance for her

blunder. She was a rather shy girl, and she hated to acknowledge that she had been guilty of so absurd a blunder.

"Mrs. Wells won't think I know much," she said to herself, disconsolately, as she turned about, "if I can't tell what I charge for my own work." And then another thought came which transfixed her where she stood, as if it had been an arrow pinning her to the earth.

After all, had not her mistake been a fortunate one, considering how it had turned out? She had a right to make her own terms. Mrs. Wells had paid the amount asked without a word of protest. She was a dollar ahead because of her blunder, and to go back to explain would be absurd.

Annie delivered Mrs. Durant's package and went home. And then she found herself wondering how she could explain to her mother about the extra dollar. It was surprising what a reluctance she felt about explaining this stroke of business. If she had ever kept a secret from her mother, it is pretty sure that the dollar would have made one more. But never having made a start along that line, Annie did not begin now. Instead, when she reached home, she counted out the money, three one-dollar bills and a silver half, on the table before her mother's eyes.

"Three dollars!" said Annie's mother with a little jump. "Where did the extra dollar come from?"

Annie's voice was rather faint as she replied, "Mrs. Wells gave it to me."

"How did she come to do that?"

"She asked me how much her work was, and I said two and a half dollars. I was thinking of something else, mother. There's a picture over her mantel —"

Annie's mother made a little movement, as if at that moment she did not care to hear of the picture over the mantel, and Annie stopped. "Well?" said her mother, after waiting.

"Well, I didn't think of it till I got outside, and all at once I remembered."

Annie's mother looked at the clock. "It's too late for you to go back before supper. You sit quietly, and rest while I make the toast. And after you've had something to eat, I guess you'll feel rested enough to start back."

Annie's lips parted and closed again, without a word. Out of all the fine arguments by which she had justified her course, there was not one she was willing to repeat to her mother. It is a good thing for a girl, sometimes, to look at her conduct through her mother's clear, tender eyes.

Two hours later, Annie was explaining to Mrs. Wells about the blunder, and Mrs. Wells listened with an interest which was not altogether due to the return of the extra dollar. "Susie," she called to a little girl in the next room, "bring me that package I asked Roy to send the first time he went past the express office."

It was a good-sized package. Annie looked on in surprise as Mrs. Wells tore it open.

"It's some embroidery I want done," she explained. "And I had made up my mind to send it to the woman who does work for me in town. You see my friend, Mrs. Durant, had told me of your terms, and when I saw you had charged me about twice as much as you had charged her, I felt a little annoyed. I'm glad you explained before this package was sent, for now I shall be glad to have you do the work, and there will be more for you when this is finished."

"And it looks as if I shall be busy all summer," Annie told her mother a little later; "and all because I took that dollar back. I think it is true that honesty is the best policy."

Annie's mother sniffed as if she did not think much of the proverb.

"If policy were all there is to honesty, it wouldn't be worth much," was her verdict. "Honesty is the best. Stop right there."—*Gertrude Leason, in Girls' Companion.*

An Outdoor Play—"Stealing Eggs"

A LINE is drawn across the center of the yard or playground, and some ten yards back of it, on each side, is drawn a circle known as the "nest." From each nest a "prison line" extends to the sides of the grounds.

Any even number of players from ten to twenty can take part. Two captains choose sides, each trying to secure the fastest runners. For every player a stone about the size of an egg is placed in the nest on his side of the grounds.

The point of the game is to steal all the eggs from the enemy, and put them in your own nest without being caught. A player caught within the enemy's lines must stand on the prison line, holding out an egg in his hand until a member from his side comes in and takes it from him. He is then free, even though his rescuer is captured. In that way the less expert can help their side by freeing the best players when they are prisoners.

The game ends when one side has stolen all the eggs. If only a few are playing, two eggs for each player can be used to make the game longer.—*Youth's Companion.*

A Revival in a Boarding-House

A CHRISTIAN woman staying for a time among strangers in a boarding-house in a great city realized that the atmosphere of the house was spiritually dead, and her soul cried out for more and yet more of Christ within herself. Her whole prayer was, "Thy will be wrought in me and for me and through me."

Abiding in this prayer and in absolute confidence that it was being heard and answered, she lived simply and naturally her commonplace life among those who were in a whirl of pleasure-seeking and worldliness.

One morning soon after her arrival she chanced to be at the breakfast table with no one else present but a young lad. He expressed pleasure at being alone with her, saying, "I want you to tell me how to be a Christian." Gladly she told of Jesus and his power to save. Then a woman in deep perplexity and doubt came, asking for spiritual light. And almost daily another and another sought her help, entirely on their own initiative, until there was scarcely one in the house whom she had not been able in some way to reach and often to help. Her one work was to keep in the closest touch with Christ. He did all the rest.—*Rev. H. Sperry.*

"A FAULT confessed is half redressed."



M. E. KERN
MEADE MACGUIRE
MATILDA ERICKSON

Secretary
Field Secretary
Corresponding Secretary

Society Study for Sabbath, February 8

1. OPENING Exercises (fifteen minutes).
2. Local Work (fifteen minutes).
3. "Great Controversy," chap. 20 (fifteen minutes).
4. Social Meeting (fifteen minutes).

Suggestions for the Program

1. Review Morning Watch texts; prayer; minutes; special music; report of work.
2. This is left open for the consideration of local needs of your society, lines of work to be agitated, etc. It would be a good time to emphasize the Standard of Attainment and preparation needed for examination in March. Christian Help, literature, correspondence, and other lines of work may need special emphasis. Leaflet No. 21 will be helpful in working up the Standard of Attainment plan. Price, 2 cents; five or more, 1 cent each. A blank certificate may be obtained by asking the General Missionary Volunteer Department, Takoma Park, Washington, D. C., for it.
3. "Great Controversy," chapter 20. If desired, the talk based on this chapter may be given in two parts: "The Work of Dr. Joseph Wolff" and "The Great Simultaneous Movement in Europe."
4. Exhortation testimony meeting based on Heb. 3:12, 13.

Society Study for Sabbath, February 15

1. OPENING Exercises (fifteen minutes).
2. Mission Study (fifteen minutes).
3. Testimony Study (fifteen minutes).
4. Social Meeting (fifteen minutes).

Suggestions for the Program

1. Review Morning Watch texts; report of work; minutes; items of interest from our church paper. For this exercise have some one spend five minutes in briefly giving interesting facts taken from issues of the *Review and Herald* since Jan. 18, 1912.
2. Our first foreign missionary; progress of our work in Europe. See "Great Second Advent Movement," "Seventh-day Adventist Year Book," "Outline of Mission Fields," etc. The article in the next column may be helpful.
3. A great number of the most interesting and stirring thoughts on the subject of personal work may be found scattered all through the volumes of "Testimonies for the Church," "Desire of Ages," "Christ's Object Lessons," "Ministry of Healing," and other books by the same author. Let several select brief quotations from different books. Some of them should be memorized.
4. Experience testimony meeting based on Ps. 66:16.

Missionary Volunteer Reading Courses

Senior No. 6 — Lesson 17: "Patriarchs and Prophets," Chapters 35-39

1. TRACE the development of Korah's rebellion. Upon learning of it, what course did Moses take? What occurred the next day? What opportunity had been granted for repentance?
2. What feelings did some still nurse? How were these made manifest? In what manner was God's wrath evidenced? Show the similarity between Korah's and Satan's rebellion, and the danger in our fostering the same spirit.
3. During their wanderings, what reminders of divine rebuke had the Hebrews? Cite incidents of contempt for God's authority, and show the justice and the lesson in their punishment.
4. Mention some truths taught by the symbol of the smitten rock. What trial of faith was given near Canaan's borders? How was it borne?

This paper contains Missionary Volunteer Society programs for two weeks, but Reading Course questions for only one week. See "Instructor" of February 11.

5. What great mistake did Moses and Aaron now make? What is taught by God's dealing with this?

6. From the experience at Edom, what may we learn? what from the penalty for Aaron's sin?

7. Soon after leaving Mt. Hor, what was experienced? How did the people relate themselves to God's interposition? What punishment was next meted out for their complaints? In the means used to stay this judgment, what lessons were taught?

8. Turning northward from the south of Edom, what opposition was met? How was it checked? At Bashan what difficulty arose? How was it conquered? How may we profit by this record?

Junior No. 5 — Lesson 17: "Pilgrim's Progress," Pages 173-195

1. OF what does the second part of this book tell?
2. To what place does this narrative take us? In this second dream of the author, what information does Mr. Sagacity give concerning the regard in which the people of the city hold Pilgrim? what concerning his present condition?
3. Recite the story of how Christiana was influenced to begin the pilgrimage to the heavenly city.
4. During the preparations for the journey, what neighbors called? What conversation ensued? What was the effect upon Mrs. Timorous? upon Mercy?
5. Reaching her house, what did Mrs. Timorous do? How did her neighbors express themselves as to Christiana's determination? How was the course of conversation changed?
6. What influenced Mercy to start for the celestial city? Over what did she grieve? How was she comforted? In what condition was the Slough of Despond found to be? What was the cause of this?

The Third Angel's Message in Europe

LESS than forty years ago our first foreign missionary left America to carry the message to Switzerland. That was the beginning of our work in Europe. The growth has been marvelous. The report for the European division for the third quarter of 1912 shows that the message has advanced with leaps and bounds. According to that report, Europe now has 176 ordained ministers and 500 other workers; 531 churches, with a membership of 19,383; 454 companies, with 7,814 members; and 438 isolated persons, the total number of Sabbath-keepers being 27,635. During the quarter 1,232 persons were baptized. Total tithe receipts were \$85,295.95. These figures must call forth gratitude from every heart that longs for the complete fulfilment of Matt. 24:14.

Truly God is baring his arm that he may cut this work short in righteousness, and you, dear young people, hath he chosen to be his helping hand in this closing work. Will you let him wash that helping hand clean from all worldliness? Will you let him empty it of all worldly pleasures and selfish ambitions? If you will let him do this, he will strengthen that hand for service that you have never dreamed it could do; for "there is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."

As we think of the marvelous progress made in Europe, and say, Behold "what hath God wrought" there, shall we not reconsecrate ourselves unreservedly for the salvation of those about us?

M. E.

As a Roaring Lion

As I hear the lions roaring after their prey at night in the African bush, I am reminded of the Christian's experience with the arch-enemy, who "as a roaring lion, walketh about, seeking whom he may devour."

The faint-hearted Christian upon life's narrow way, hears the foe roaring just ahead. The sound fills him with apprehension for himself, and losing faith, he forgets that his heavenly guardian is by his side to protect him. Rather than meet the enemy boldly, he turns aside into a by-path, leaving his guide, his only sure defense, hoping that by a detour he may avoid a conflict, and still gain his home safely.

The roaring ceases, and a sense of security steals over him; the way appears much easier, and he congratulates himself upon his wise choice. But suddenly the wily foe intercepts him. Finding himself in the enemy's deadly clutches, he feels that all is lost. But in his death-anguish he remembers the One whom he has deserted at the parting of the ways. In agony he cries for help. Will he be heard? Immediately he who "heareth the cry of the afflicted" is at his side, and he is delivered. His bruises are soothed, his wounds are healed by the Saviour's grace. Though he has wilfully strayed and crucified his Lord anew, he is abundantly pardoned. His feet are again placed upon the path which leads straight to his Father's home, and he goes on his way rejoicing.

Who can doubt God's power? Surely we can say with James, "The Lord is very pitiful, and of tender mercy."

J. R. CAMPBELL.



VI — Cain and Abel

(February 8)

LESSON SCRIPTURE: Gen. 4: 1-16.

MEMORY VERSE: "To obey is better than sacrifice."

1 Sam. 15: 22.

Questions

1. What were the names of Adam's oldest sons? Gen. 4: 1, 2.
2. What did Cain choose to do? What did Abel care for? Verse 2; note 1.
3. By what service were men to show their faith in the promised Saviour? Note 2.
4. With what were these brothers acquainted? Note 3.
5. When they came to worship God, what did Cain bring as an offering? what did Abel bring? Verses 3, 4.
6. What did Abel show by his offering? Heb. 11: 4.
4. What is said of his sacrifice compared with Cain's? Why was it "more excellent"? What witness did he obtain? How did he become righteous? What did his faith lead him to do? Who testified of his gifts? How? Note 4.
7. To whom does Abel still speak? Heb. 11: 4.

This paper contains two Sabbath-school lessons for each division. Preserve your paper for next week. The Temperance number follows this issue.

8. What is said of Cain and his offering? Gen. 4: 5.
- Why did God not respect him and his offering?
9. Was there any obedience or faith in Cain's offering? Why was it impossible for God to be pleased with it? Heb. 11: 6; note 5.

10. How did Cain feel when God did not accept what he brought? How did he show his anger? Gen. 4: 5. Do our faces show when we are angry? Does God see how our faces look?

11. What questions did the Lord ask Cain? Verses 6, 7.

12. What did Cain do after this? Verse 8. What should he have done? Whose spirit did he manifest? Why did he kill his brother? 1 John 3: 12. What leads men to persecute others?

13. What did the Lord say to Cain after this? What was Cain's reply? Gen. 4: 9. Whose son did he prove himself to be? John 8: 44.

14. What witnessed against Cain? What curse was pronounced because of his sin? Gen. 4: 10-12.

15. What did Cain say to the Lord? Verses 13, 14. What is said of the way of transgressors? Prov. 13: 15.

How did the Lord show mercy even to this wicked man? Did Cain try to come nearer to God, or did he depart from him? Gen. 4: 15, 16. Repeat the memory verse.

Notes

1. "Cain and Abel, the sons of Adam, differed widely in character. Abel had a spirit of loyalty to God; he saw justice and mercy in the Creator's dealings with the fallen race, and gratefully accepted the hope of redemption. But Cain cherished feelings of rebellion, and murmured against God because of the curse pronounced upon the earth and upon the human race for Adam's sin. He permitted his mind to run in the same channel that led to Satan's fall,—indulging the desire for self-exaltation, and questioning the divine justice and authority."—"Patriarchs and Prophets," page 71.

2. It was necessary for some one to die after man sinned. Jesus promised to die in the place of guilty man, but he did not come to earth for hundreds of years after the promise was made. While waiting for him to come, men were to show by offering sacrifices that they believed he would come, and that his blood would save them. The animal slain represented the Lamb of God. The sinner confessed his sin over its head, then killed it, and burned its body on the altar. By doing this he showed his belief that he ought to die himself, but that he believed Jesus would come and die in his place.

3. "These brothers were tested, as Adam had been tested before them, to prove whether they would believe and obey the word of God. They were acquainted with the provision made for the salvation of man, and understood the system of offerings which God had ordained."—*Id.*, page 71.

4. "And the Lord had respect unto Abel and to his offering." Fire flashed from heaven, and consumed the sacrifice. But Cain, disregarding the Lord's direct and explicit command, presented only an offering of fruit. There was no token from heaven to show that it was accepted. Abel pleaded with his brother to approach God in the divinely prescribed way; but his entreaties only made Cain the more determined to follow his own will. As the eldest, he felt above being admonished by his brother, and despised his counsel."—*Id.*, page 71.

5. "Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. . . . Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain."—*Id.*, pages 72, 73.

VII — From Adam to Noah — Enoch

(February 15)

LESSON SCRIPTURE: Genesis 5.

MEMORY VERSE: "And Enoch walked with God: and he was not; for God took him." Gen. 5: 24.

Questions

1. How was man made in the beginning? In whose

likeness was he formed? Gen. 5:1. Who was his Father? Luke 3:38. How did Adam differ from men who live now, as to form? height? health? intellect? traits of character? age? Note 1.

2. What name was given to both Adam and Eve? Gen. 5:2.

3. What was the name of Adam's third son? How old was Adam when this son was born? How long did he live after this? How old was Adam when he died? Verses 3-5; note 2.

4. What did Adam do while he lived? Note 3.

5. Name Seth's oldest son. How long did Seth live? Verses 6, 8.

6. Give the name of the oldest son of Enos. What age did Enos attain? Verses 9-11.

7. Give the history and age of Cainan. Verses 12-14.

8. What are we told concerning Mahalaleel? Verses 15-17.

9. Give the name of Jared's oldest son. What was Jared's age when he died? Verses 18, 20.

10. How old was Enoch when his oldest son was born? Verse 21.

11. What is said of Enoch? Verse 22. What is meant by "walking with God"? Note 4.

12. What does God require of us all? Micah 6:8. What is necessary when two walk together? Amos 3:3. Will those who walk with God love to talk with him in prayer? Note 5.

13. How did Enoch's life on earth come to an end? Memory verse. How did he obtain translation? What testimony did he have before he was translated? For what are we looking? What testimony must those have who are translated when Jesus comes? How can we obtain it? Heb. 11:5, 6.

14. How long did Enoch live on earth? Gen. 5:23. What lessons may we learn from his life?

15. Who was the oldest man that ever lived? How many years did he live? What was his son's name? Verses 25, 27.

16. Name Lamech's oldest son. What did Lamech say of this son? Verses 28, 29. What is the meaning of the name Noah? Verse 29, margin. What should all children be to their parents? In what should they comfort them? How long did Lamech live? Verse 31.

17. How many life histories do we find in this chapter? With what three words do they all end? How many years, added together, did these nine men live?

18. What were these men called?—Patriarchs. What is the meaning of the word patriarch? Note 6.

Notes

1. "As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth."—*"Patriarchs and Prophets,"* page 45.

"God made man upright; he gave him noble traits of character, with no bias toward evil."—*Id.*, page 49.

2. "As they witnessed, in drooping flower and falling leaf, the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead. The death of the frail, delicate flowers was indeed a cause of sorrow; but when the goodly trees cast off their leaves, the scene brought vividly to mind the stern fact that death is the portion of every living thing."—*Id.*, page 62.

"Adam's life was one of sorrow, humility, and contrition. When he left Eden, the thought that he must die thrilled him with horror. He was first made acquainted with the reality of death in the human family, when Cain, his first-born son, became the murderer of his brother. Filled with the keenest remorse for his own sin, and doubly bereaved in the death of Abel and the rejection of Cain, Adam was bowed down with anguish. He witnessed the wide-spreading corruption that was finally to cause the destruction of the

world by a flood; and though the sentence of death pronounced upon him by his Maker had at first appeared terrible, yet after beholding for nearly a thousand years the results of sin, he felt that it was merciful in God to bring to an end a life of suffering and sorrow."—*Id.*, page 82.

3. "To his children and children's children, to the ninth generation, he [Adam] described man's holy and happy estate in paradise, and repeated the history of his fall, telling them of the sufferings by which God had taught him the necessity of strict adherence to his law, and explaining to them the merciful provisions for their salvation. Yet there were but few who gave heed to his words. Often he was met with bitter reproaches for the sin which had brought such woe upon his posterity."—*Id.*, page 82.

4. "Enoch's walk with God was not in a trance or a vision, but in all the duties of his daily life. He did not become a hermit shutting himself entirely from the world; for he had a work to do for God in the world. In the family and in his intercourse with men, as a husband and father, a friend, a citizen, he was the steadfast, unwavering servant of the Lord. His heart was in harmony with God's will; for 'can two walk together, except they be agreed?' And this holy walk was continued for three hundred years. There are few Christians who would not be far more earnest and devoted if they knew that they had but a short time to live, or that the coming of Christ was about to take place. But Enoch's faith waxed the stronger, his love became more ardent, with the lapse of centuries."—*Id.*, page 85.

5. "Distressed by the increasing wickedness of the ungodly, and fearing that their infidelity might lessen his reverence for God, Enoch avoided constant association with them, and spent much time in solitude, giving himself to meditation and prayer. . . . To him, prayer was as the breath of the soul; he lived in the very atmosphere of heaven."—*Id.*

6. "Seth was the father of a line of men who loved and served God. These men were called patriarchs. Patriarch means a 'father-ruler.' Each one ruled his own family or tribe as long as he lived, and when he died, his oldest son became the patriarch, the head of the family. The patriarch was also the priest of his family. He offered the sacrifices, and inherited a double portion of his father's wealth."—*"Bible Lessons in Old Testament History,"* page 46.

VI—Our Great High Priest

(February 8)

[This is a long lesson, but it is very interesting because of the vital truths contained in it. It is worthy of earnest study. Note six main points of the lesson.]

Questions

1. WHAT contrast is drawn between the earthly and the heavenly sanctuary? Heb. 9:1; 8:2.

2. What contrast is drawn between the efficacy of the typical sacrifices and the true sacrifice? Heb. 10:4; 9:26.

3. What contrast is drawn between the typical priesthood and the priesthood of Christ? Heb. 7:20-24.

4. What contrast is drawn between the two ministrations? 2 Cor. 3:7, 8.

5. In what prophecy was the reign of Christ as priest foretold? Zech. 6:12, 13.

6. What assurance is given that this prophecy has been fulfilled? Heb. 8:1, 2.

7. What event marked the entrance of Christ upon his ministry in the heavenly sanctuary? Acts 2:32, 33; note 1.

8. What throne is now occupied by our high priest? Heb. 4:16.

9. Where has Jesus entered for us? Heb. 6:19, 20.

10. What other expression is used as equivalent to the expression "within the veil"? Heb. 9:12.

11. In what language is the entrance of Christ into the heavenly sanctuary again explained? Heb. 9:24; note 2.

12. How definitely in this epistle is the veil defined that separated the holy from the most holy place? Heb. 9:3.

13. Through what veil may we enter into the heavenly sanctuary with Jesus our high priest? Heb. 10:19, 20, R. V.; note 3.

14. What relation did the earthly sanctuary and its services sustain to the heavenly sanctuary and its services? Heb. 9:9.

15. Of what was the typical service a shadow? Heb. 10:1; note 4.

16. By what means were the good things realized which were thus typified? Heb. 9:11; note 5.

17. What girdle was the Son of man wearing when the apostle John saw him ministering "in the midst of the seven candlesticks," or churches? Rev. 1:13. What kind did the earthly priests wear when ministering in the holy place of the earthly sanctuary? Ex. 28:8.

18. If Jesus had been ministering in the most holy place when John saw him, what kind of girdle would he have had on? Lev. 16:4.

19. In another view of heavenly things what did the apostle John see before the throne? Rev. 4:5.

20. To what in the holy place of the earthly sanctuary did these lamps of fire correspond? Ex. 25:31, 37; 40:24.

21. What statement indicates that the ministry in the heavenly sanctuary had been transferred from the holy to the most holy place in the closing work of the gospel under the sounding of the seventh angel? Rev. 11:15, 19.

22. In which apartment of the earthly sanctuary was the atonement made for cleansing the sanctuary? Lev. 16:15, 16.

23. How often was this service performed? Verses 29, 30.

24. In fulfilment of this type, when did the cleansing of the heavenly sanctuary (or the ministry in the most holy place) commence? Dan. 8:13, 14; note 6.

25. In view of the provision made for us through Jesus, our great high priest, what are we exhorted to do? Heb. 10:19-22.

26. State the main truths of this lesson.

Notes

1. When Jesus was "by the right hand of God exalted," he "sat down on the right hand of the Majesty on high," as a minister of the heavenly sanctuary; and the outpouring of the Holy Spirit on the day of Pentecost was the evidence upon earth that his work of intercession in behalf of man in the sanctuary above had commenced. The minds of the disciples, illuminated by the Holy Spirit, grasped the great fact that their former Companion and Friend was now their high priest in the heavenly courts.

2. From the texts used in answering questions 9, 10, and 11, it is evident that the writer of the epistle to the Hebrews used the expressions "within the veil," "into the holy place," and "into heaven itself," as conveying the same general meaning; that is, as designating the sanctuary in heaven as the place where Jesus had entered upon his work as high priest. When he referred to the hanging which separated the holy from the most holy place, he called it the "second veil;" the hanging at the entrance of the holy place would therefore necessarily be the first veil.

3. In this epistle the word veil is applied in three different ways: First, it is used in Heb. 6:19 in the expression "within the veil," which denotes the sanctuary as a whole; second, it is used in the expression "the second veil" (Heb. 9:3) to designate the hanging between the holy and the most holy place; and third, it is used in chapter 10:20 as meaning "his flesh." It is therefore manifestly unsafe to give to the word veil in Heb. 6:19 the limited and technical meaning which attaches to the expression "within the veil" in some cases in the Old Testament, where definite reference had already been made to the hanging between the holy and the most holy place in other statements.

4. The whole ceremonial system was a shadow of good things which were yet future while that system was in force by divine appointment. To say that the ministry in the holy place of the heavenly sanctuary was in progress during the four thousand years before the cross not only involves the incongruity of having the typical service introduced twenty-five hundred years after the real service was instituted, but it is also a plain contradiction of the teaching of the Scriptures.

5. The first comma in verse 11 should be omitted and the

phrase "through the greater and more perfect tabernacle" (Revised Version) should be connected directly with the verb "to come." This is the punctuation of the revised Greek text. "The greater and more perfect tabernacle" through which these good things were to come would then refer to the heavenly sanctuary.

6. The cleansing of the earthly sanctuary was accomplished on the great day of atonement, which came at the end of the yearly round of services, and the vital part of this special service was carried on in the most holy place of the sanctuary. What was true of the type is true also of the reality. The cleansing of the heavenly sanctuary is accomplished on the great day of atonement, and this service is carried on in the most holy place. But according to the prophecy of Daniel (Dan. 8:13, 14), the cleansing of the heavenly sanctuary commenced at the end of the twenty-three hundred days (or in 1844), and therefore the ministry in the most holy place of the heavenly sanctuary began at that time. To say that Christ entered upon his ministry in the most holy place when he ascended would involve a plain contradiction of the statement in this prophecy.

VII — The High Priest as Builder of the House of God

(February 15)

Questions

1. By being "made like unto his brethren," what kind of high priest did Jesus become? Heb. 2:17.

2. In what words does the apostle Paul direct special attention to the faithfulness of Jesus, the high priest? Heb. 3:1, 2.

3. In what statement is reference made to the work of the priest as the builder of God's house? Verse 3.

4. What is the house of God declared to be? 1 Tim. 3:15.

5. By what other name is the church known? 2 Cor. 6:16.

6. What did the prophet Zechariah declare that the priest upon the throne would do? Zech. 6:12, 13.

7. What statement of Christ's corresponds to this prophecy? Matt. 16:18. [Christ here referred to himself as the Rock upon which he should build his church. See note 1.]

8. How is an earthly house builded? Ruth 4:11; note 2.

9. In order that the Son of God might build the house of God, whose son did he become? Matt. 22:42; 21:9; Luke 9:58.

10. What was the Son of God able to accomplish as the result of taking the flesh? Gal. 4:4, 5; note 3.

11. How is this work of building the church defined in another scripture? Ps. 147:2.

12. At the council of Jerusalem, what instruction was given by the apostle James which shows that the building of the church is accomplished by the creative power of the Spirit of God? Acts 15:7-9, 13-16.

13. By the outpouring of the Spirit on the day of Pentecost how many were built into the house of God? Acts 2:37-41.

Notes

1. The same God who is said to be the builder of all things is also declared to be the creator of all things; and this creative work is accomplished through the eternal Son, the Word of God. John 1:1-3. The work of building the church is also a creative work (2 Cor. 5:17, R. V., margin), and this is accomplished through the mediation of the same eternal Son.

2. An earthly house, or family, is built up by having children born into the family. This is emphasized in the Hebrew language in the fact that the root of the verb *to build* and the root of the noun *son* are the same.

3. Jesus was none the less the Son of God after he had been born in the flesh through the agency of the Holy Spirit. Luke 1:35. He was both Son of man, or son of David, and the Son of God. Through his mediatorial work as priest and the gift of the Holy Spirit all believers are born again as children of God (1 John 3:1), and the house of God is thus builded.

This paper contains two Sabbath-school lessons for each division. Preserve your paper for next week. The Temperance number follows this issue.

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.

Turncoat

THERE are persons who are afraid to have others know that they have changed their opinion relative to their religious or political belief, for fear of being called turncoats.

If a person has held to a certain belief respecting some subject, and afterward is convinced that he was in error, how can he be honest and be anything else than a turncoat?

The truth of the matter is that we are under the greatest obligation to become turncoats as often as we have found ourselves in error. To appear to hold to what one does not believe is to be a hypocrite.

But one can and should provide against the necessity of becoming a turncoat by weighing matters more carefully, instead of jumping at conclusions. But never be ashamed of being a turncoat when it is necessary to be one.

J. W. LOWE.

Hints to Teachers

CORRECT pronunciation should be a part of the every-day program in the teaching of English; but this teaching will be ineffectual unless taught by the drill method. It is of no use to look up words unless some method is employed whereby the pronunciation can be remembered. The pupil should be taught to associate words in such a way that the pronunciations can be remembered. To illustrate: Suppose that the word *inquiry* is before the class. The pupil will find on consulting the dictionary that the accent is on *qui*, pronounced *kwi*, with the sound of *I*, the personal pronoun. By associating *kwi* with the pronoun *I* in the sentence, "I made inquiry," the pupil can remember the pronunciation if made to repeat this sentence over and over again. Careless speakers are consoled by the thought that the multiplicity of authoritative variations in the pronunciation of the same word is sufficient excuse for their errors. While two recorded pronunciations are frequently found, sometimes even more, for the same word, our dictionaries show a remarkable sameness in their rulings as to what are preferred; and the cultured speaker endeavors to ascertain and to remember what these are. Many words of common use have but one pronunciation; such words as audacious, aunt, adipose, bouquet, bona fide, sheik, chastisement, combative, interesting, obligatory, diversion, excursion, exquisite, February, obesity. When shall we have the pleasure of hearing *hygiene* pronounced

correctly, with three syllables instead of two, and *hygienic*; *hysteria* with *e* as in *he*, instead of *hysteria*; *heinous* (haynous) instead of *heenous*? Then there is that united family of *ines* with which we have more or less trouble: glycerine, bandoline, Benedictine, lanoline, butterine, vaseline,—all pronounced as if the last syllable were *in*; then the family of museum, Coliseum, lyceum, mausoleum, with the sound *e* as in *he*, and the accent on *se*, *ce*, *le*. If these families could be taught in groups, and if the words could be associated together in the student's mind, and accompanied with the daily drill, we should soon banish all such mispronunciations as *glycereen*, *bandoleen*, *Benedicteen*, *buttereen*, *lanoleen*, *vasoleen*. Instead of going to the *flawrist*, the pupil would go to the *florist*, associating *flo* with *go*. He also would go to the *voderville* (vodeville) instead of the *vaudeville* (vaw-de-ville).

As to the pronunciation of these words, all authorities agree; so there is no excuse for the mispronunciation of this class of words, used as they are, so generally, in the every-day usage of the language—*usage pronounced usage*.—*Correct English*.

[The "Speaker's Manual" is a book that offers every teacher opportunity for giving such effective drills as are mentioned in the foregoing article. This class-drill book may be obtained for twenty-five cents of the Review and Herald Publishing Association, Washington, D. C.]

Home and Foreign Missions

HOME missions are just as important as foreign missions in proportion to their need; and so the gospel was to begin at Jerusalem, but not to stay there; it was to be the starting-point, not the stopping-point. Everything begins at home, but nothing stays there always; the baby begins at home, but he does not stay there unless he stays a baby, failing to develop sufficient intelligence to go out into the world to do his life-work.

Education begins at home, but the scholar is never graduated from his mother's knee; he must seek elsewhere for knowledge and power. Business begins at home, but the little boy with his penny savings-bank will never be a successful merchant unless he leaves home. Christ did not place his great estate in the hands of little children who must stay at home, but trusted it to strong, broad-minded, public-spirited men, who will go to the ends of the earth and distribute it to every legal heir.

If the gospel had remained in Judea, Christianity would have been nothing but a small sect of the Jews, and Christ's work would have been insignificant, if not a failure. But he organized a world-wide home and foreign missionary society, and that is all he did organize. It was, and is, his church; and when any one joins the church of Christ, he joins that society. All its duties are upon every member, and its only work and glory is to carry out Christ's purpose and intent to enrich the world by the legacy of eternal life.—*John M. Holmes, D. D.*

Will you explain the safest and most graceful way for a woman to get on and off a street-car?

The narrow skirts of this season almost eliminate the element of grace from the operation of boarding or leaving a car. It is generally conceded, I believe, that the way to enter or leave a carriage, or to get on or off a car, is to place the left foot on the step if there is one, your right if there are two; the object being the placing of the right foot first in the carriage or car, so that one may drop into the seat with ease.