

# The YOUTH'S INSTRUCTOR

Vol. LXIII

August 24, 1915

No. 34



LOVE OR PIE — WHICH?

# FROM HERE AND THERE

It is reported that a French firm is manufacturing an excellent cement from the scum formed in boiling beets in the process of making sugar.

PARROTS are much disturbed and screech loudly upon the approach of aeroplanes. Attempts are being made in Europe to use them as aerial sentinels.

THE federal courts have prohibited the sale to any foreign government of the Bliss-Leavitt torpedo, which was first manufactured under contract for use by the United States.

SAFETY pins, also a hook and eye, found in the ruins of Crete, are in the museum of the University of Pennsylvania. They must have been made at least nine hundred years before the Christian era began, so are not modern inventions, as many suppose. Some were of gold.

THE countries of Europe have swarmed with hired German spies, often under the guise of business men and social leaders, and these have succeeded in acting an important part in the present conflict. Our government does not mean they shall have the same opportunity to carry out their plans in the United States as they have had elsewhere; hence the police force has been doubled at places where their presence is least desirable.

## Anti-Saloon League Platform

REMOVAL of District of Columbia excise commissioners.

Modification of civil service laws so as to allow government employees to take part in prohibition campaigns.

Bar intoxicating beverages from interstate commerce.

Bar from the mails newspapers and periodicals containing liquor advertisements.

Prohibition for District of Columbia, Hawaii, Alaska, Porto Rico, and the Philippines by Congressional enactment.

Submission of national Constitutional prohibition amendment to be ratified by the States.—*The Golden Age*, July 15, 1915.

## Attitude of the Balkan States

DESPITE Roumania's refusal to permit the passage of military supplies for Turkey, the attitude of that kingdom toward the war in general remains undefined to such an extent that the Russian government has deemed it prudent to make elaborate fortifications in Bessarabia along the Roumanian frontier. Bessarabia is the Russian province which formerly belonged to Roumania, and which Austria-Hungary has offered to restore to her if she will aid the Teutonic empires to defeat the czar. On the other hand, Austria and Hungary hold Bukowina and Transylvania, which Roumania also covets, and which Russia has offered to give her in return for her aid against Austria-Hungary and Germany. Apparently Roumania has determined to pursue a policy of "watchful waiting" to see which side will win.

The Bulgarian minister of war recently disclosed strong pro-Teutonic sympathies and inclinations, and a confidence of Teutonic victory in the war. The German party at Sofia also caused the arrest, on a charge of criminal conspiracy, of Mr. Genadieff, the former

minister of foreign affairs, who had recently urged that Bulgaria should join Serbia and the other Allies.

In order if possible to determine the course to be pursued by the Balkan States it was arranged that at an early date there should be a conference, at Athens, of the kings of Greece, Roumania, and Bulgaria.—*The Independent*.

## Necessities

WORDS are often used in an accommodated sense. This is certainly true of the one at the head of this article. We speak of "the necessities of life." There are such, but they are very few compared with the great number many persons consider necessities. So long have we been accustomed to the many comforts of life that we are prone to consider them, with the luxuries, too, as being actual necessities. There are things necessary to the gratification of the perverted appetite and humoring pride of appearance and comfort, that for healthful existence and ability to labor might be profitably eliminated.

Pride calls for numerous changes of expensive attire. Perverted appetite clamors for unwholesome and expensive food, without which the system would be in a better condition.

Love of Jesus lessens these desires, and helps us to so bind about our wants that more can be given into the cause of God, that the good news of his soon-coming kingdom may be quickly carried the world round and we go home to enjoy the things of the glad new earth.

Mrs. D. A. FITCH.

## Motorists Put on Honor in California County

FRESNO COUNTY, in California, has taken an interesting step in dealing with the motorists who use its highways. It has adopted a policy of placing every driver completely on his honor, and then not employing speed patrolmen to trail cars and arrest violators of the road rules. At one side of each of the various highways entering the county a large signboard has been erected which informs all foreign motorists of the "honor system," of the absence of "speed cops," and that the speed limit is set at thirty miles an hour. This plan has been in force for some weeks, and, as might be expected, has served its purpose admirably. As a result, a movement is now being promoted to obtain the removal of motor police in all the San Joaquin Valley counties, so that motor tourists using the valley route between San Francisco and Los Angeles will be controlled solely by the honor system.—*Popular Mechanics*.

IT is better to look at one's own faults instead of one's good qualities, and to the good in others rather than to their faults.

H. M. SPANGLER.

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# The Youth's Instructor

VOL. LXIII

TAKOMA PARK STATION, WASHINGTON, D. C., AUGUST 24, 1915

No. 34

## The Counsel of Balaam

J. D. MONTGOMERY

**B**ALAM, "who taught Balak to cast a stumblingblock before the children of Israel," is a remarkable character among the ancient prophets. He showed himself to be a weak, time-serving man, yet God spoke some of the most sublime prophecies by him. His repeated efforts to curse the people of God were turned into blessings. Yet his shrewd counsel did more to overthrow Israel than the combined efforts of allied warlike tribes round about them.

### The Story in Brief

In the journeying of the children of Israel toward the Promised Land they encamped upon the borders of Moab. Balak, the king of that people, allied himself with Midian, a neighboring tribe, to oppose Israel in their march. In the war counsels held by the princes of Moab and of Midian, they decided to send influential men of both peoples with bribes in their hands to a man of note living in Aram, some distance to the north. This was Balaam, a man whose reputation as a seer and forecaster had been noised far abroad, and he was petitioned to come to the land of Moab and try his enchantment upon the camp of Israel to prevent them from overrunning the land of Moab.

Balaam reluctantly at first, but eagerly at last, went after the reward, and tried to induce Jehovah to curse a people whom he had already wonderfully blessed. The outcome was very different from what Balak had hoped, and he sent the prophet home in disgrace, declaring, "Jehovah hath kept thee back from honor," and Balaam felt that he had lost a golden opportunity to enrich himself. He thought over the failure to please the royal princes of Moab and Midian, until he brewed a scheme that literally brought the curse upon Israel more completely than any incarnation or enchantment could possibly do.

### In the Meantime

The camp of Israel lies in a valley. Hills are about it, in front and at the sides. Not far distant stands the temple of Baal. Balak and his retinue are building altars and sacrificing cattle at the suggestion of Balaam. Altars to the number of seven on different sides of the camp are erected and abandoned while Balak cajoles Balaam to try and try again. Balaam seeks to induce Jehovah to curse his people. But what is going on in the camp? Do God's people know of the plans of the enemy? As the priests go about the daily tabernacle services, they do not realize that just beyond on the brow of the hill the strangest spectacle of history is being enacted—a prophet of God planning the overthrow of the people of God! Nothing like it was ever before attempted; nor did it succeed this time. No doubt Israel was blissfully ignorant of the significance of the activity on yonder hilltop. God often protects his people from even the knowledge of the enemy's plans for their undoing.

### The Counsel

What Balaam could not do by open effort he planned to do secretly. He enticed the men of Israel to enter into marriage relation with the women of Moab and

Midian. He counseled Balak to send the young women to the camp of Israel, and instruct them to use every means possible to enter into marriage with the Hebrew men, and thus entice them from their allegiance to Jehovah. Josephus, the Jewish historian, gives the following account of the "counsel of Balaam:"—

"O Balak, and you Midianites that are here present, . . . do you therefore set out the handsomest of such of your daughters as are most eminent for beauty . . . to be near the Israelites' camp, and give them in charge that when the young men of the Hebrews desire their company, they allow it them; and when they see that they are enamored of them, let them take their leave; and if they entreat them to stay, let them not give their consent till they have persuaded them to leave off their obedience to their own laws, and the worship of that God who established them, and to worship the gods of the Midianites and Moabites.' . . . So when the Midianites had sent their daughters, as Balaam had exhorted them, the Hebrew young men were allured by their beauty. . . . They were urgent with them not to leave them, but begged they would continue there, and become their wives. . . . So the women, as soon as they perceived they had made them their slaves, and had caught them with their conversation, began to speak thus to them: 'O you illustrious young men! we have houses of our own at home, and great plenty of good things there. . . . Seeing you say that you have a great affection for us, and are troubled when you think we are departing, we are not averse to your entreaties; and if we may receive such assurance of your good will as we think can be alone sufficient, we will be glad to lead our lives with you as your wives. . . . If then' said they, 'this be your resolution, since you make use of such customs and conduct of life as are entirely different from all other men, insomuch that your kinds of food are peculiar to yourselves, and your kinds of drink not common to others, it will be absolutely necessary, if you would have us for your wives, that you do withal worship our gods.' . . . Now the young men were induced by the fondness they had for these women to think they spake very well."—*Antiquities of the Jews,* book 4, chap. 6.

Those who read the signs of the times among young people will see that the counsel of Balaam is even now Satan's best plan for accomplishing their downfall. After all the centuries of scheming, he has found no plan better calculated to destroy God's young people than the counsel of Balaam to Balak on the hills of Moab. Marriage with unbelievers is no different now from what it was when Zimri, a prince of the tribe of Simeon, married Cozbi, daughter of the prince of Moab, and both were slain by Phinehas to stop the plague in Israel. Will our young people be warned? Will they realize they are starting a plague in their own experience that will consume their spiritual lives and destroy their happiness? Avoid the "counsel of Balaam;" pass not by it; close your ears to the whispers of Satan and turn away.

## The Great War — No. 3

### The Story of the Rebellion Against the Government of King Jehovah

#### The Dominions of King Jehovah

CARLYLE B. HAYNES



It is important at the very beginning of this story that we get some adequate conception of the vastness of the kingdom of God. If we view this subject of the existence of evil and the origin and work of Satan from the viewpoint of this world only, we shall never find any satisfactory solution of the great problem which it presents. But if we view this subject from the standpoint of the entire universe, with its unnumbered millions of created intelligences and its far-flung boundaries reaching out into infinite space, we may gain some slight idea of the majesty and justice of Almighty God in permitting Satan to work his will among the inhabitants of this earth.

And so, in this chapter, we shall start out upon a journey which will reveal to us something of the greatness of the dominion over which Jehovah sits as king. In imagination we shall travel through the vast reaches of space which separate the parts of the kingdom, until thought and imagination fail and the heart faints with the greatness of the mind of God, who spoke it all into existence.

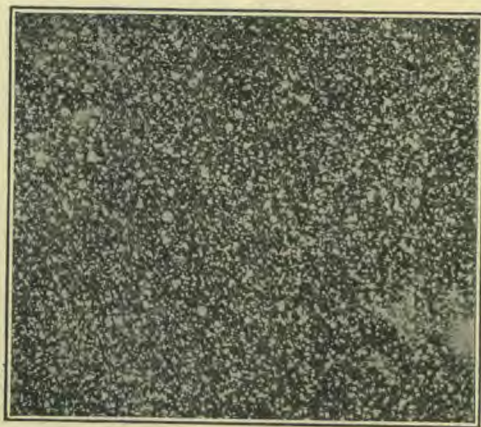
#### A Wonderful Journey

Before starting upon this journey let us view that part of the kingdom of Jehovah upon which we now dwell—the earth itself. This earth is a globe 8,000 miles in diameter and about 25,000 miles in circumference. Its surface contains nearly 200,000,000 square miles. It is diversified with great divisions of land and water,—continents, oceans, islands; mountains which push their mighty heads through the clouds; depths of ocean which are unfathomed; vast subterranean caverns, and volcanoes belching flames; lakes, rivers, forests, and swelling hills clothed with verdure. Millions of animals of every form and size, from the elephant to the ant, roam over the earth; unnumbered schools of sea animals, from the whale to the shrimp, play in the ocean; birds of all kinds and without number fly through the air above. And over all these and the the earth itself, numerous tribes and nations of men suppose themselves to be the rulers.

It is only with laborious thought that the mind takes in the vastness of the bulk of this globe. If we were to take our station on a mountain from which we could see 40 miles in every direction, a circle 80 miles in diameter and 250 miles around its outer rim, our eyes would cover an area of 5,000 square miles. With the hills, valleys, rivers, lakes, villages, farms, roads, and

cities which such a scene would present, we should find it difficult really to grasp it all in our mind's eye at once. But when our eye covers such an area we are looking at but one forty-thousandth of the entire area of the earth's surface. That is, 40,000 such views must pass before us before we have seen all the surface of the earth.

And if we were to keep our station on that lofty mountain peak while one such scene as this passed before our eyes every hour, and were to devote twelve hours every day, day after day, to this work, we should be compelled to remain there nine years and forty-eight days before we had seen the whole surface of this majestic ball upon which we live. And then most of the objects would have passed by us at a great distance, of from twenty to forty miles, and would have been very indistinct.

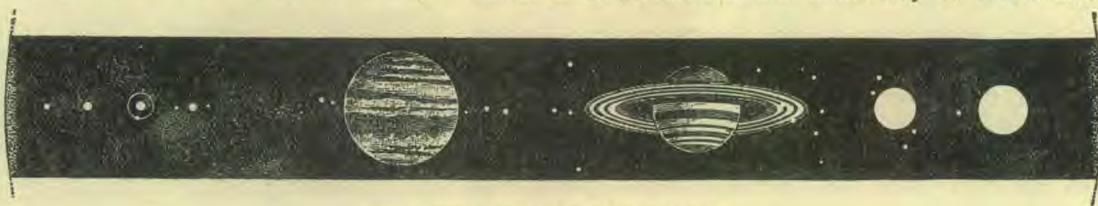


VIEW OF THE STARRY HEAVENS

And should we be determined to see everything distinctly before we leave on our long journey to other planets and systems, and come down from the mountain top to walk through every square mile of the surface of the earth, and walk thirty miles every day, 18,264 years would have passed before we had finished our journey. If we had started when Adam was created, we should now be but one third through.

And consider the bulk of the earth. It is 8,000 miles through it, that is, its solid contents amount to 263,858,149,120 cubic miles. After laborious effort, the mind fails to take in the thought of such a vast amount of matter. How great the power of Jehovah must be, who spoke it all into existence from nothing! How limitless must be his might "who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Isa. 40: 12.

Thus before we have left our own domain, we find ourselves bewildered at the immensity of this almost



RELATIVE SIZES OF THE PLANETS

the smallest of planets, and we have advanced but a single step upon our journey into the dominions of the God of all the universe. This globe of ours, yes, even the entire solar system, is but a grain of sand in comparison with the material universe over which Jehovah presides.

#### Other Worlds

But we have taken only the first step, and must hasten on. Taking our flight out into the planetary

system, the system which is controlled by our sun, which is its center, we find that one of the planets is 770 times as large as the earth, and is encircled by a ring which reaches out from its surface nearly as far as the moon is from the surface of the earth. Another of the planets is 1,400 times as large as the earth, though it appears but as a bright star to the naked eye at night. Taking all the great orbs which circle round the sun, we find that they contain a mass of matter 2,500 times greater than that of the earth.

That immense ball, the sun, which controls them all and dispenses light and warmth to them all, weighs 750 times as much as all the planets and their satellites together, and 330,000 times as much as the earth, throwing the light and warmth out from its surface to the outermost planet, which is 2,790,000,000 miles away. The imagination can contemplate no more glorious and magnificent object than this, wielding its controlling influence over the planets which swing through space around, governing this great family with a power which never for one instant fails.

Mercury is the nearest of the planets to the sun, being 36,000,000 miles distant; Venus is 67,000,000 miles away; the earth 93,000,000; Mars, 141,500,000; Jupiter, 483,300,000; Saturn, 886,000,000; Uranus, 1,780,000,000; and Neptune, 2,790,000,000. Taking a copper penny to represent the weight, or mass, of the earth, that of Mercury and Mars together would then be represented by the old silver three-cent piece; Venus by the ten-cent piece; Uranus by a silver dollar, half dollar, and quarter; Neptune by two silver dollars; Saturn by eleven silver dollars; and Jupiter by thirty-seven silver dollars.

#### Myriads of Stars and Systems

And now we have reached the outermost rim of our solar system, and look, as did Alexander, for new worlds to conquer. But where shall we begin? The universe before us is swimming with myriads of stars and systems.

Out at an inconceivable distance beyond our solar system there is the stellar system. On a clear winter

night nearly a thousand of these stars can be seen with the naked eye; and as each one of these stars is a great sun like our own, undoubtedly surrounded as ours is with planets controlled by this central luminary, there lies before us a mass of matter equal to one thousand solar systems, or to 1,500,000,000 globes of the size of the earth. But when we realize that the stars which can be perceived by the eye do not compose one one-hundred-thou-

sandth of those which can be seen through a large telescope, some idea can be faintly grasped of the length of the journey before us. In parts of the sky where the eye cannot discern more than twenty stars, the telescope will reveal thousands. Dr. Herschel, the noted astronomer, says that a view of the Milky Way through his telescope revealed no less than 588 stars in his field of vision, and that "in one quarter of an hour's time there passed no less than one hundred and sixteen thousand stars through the field of his telescope."

And out beyond the uttermost reaches of human

vision, aided as it is by powerful glasses, undoubtedly there are myriads of vast orbs rushing through space, unknown to man. With each new telescope that is stronger than those which have preceded it, new vistas are being opened up, and new stars are found far beyond those which have previously been discovered.

#### The Sure Defense

God can turn that in which man trusts for protection into that which will prove his ruin. On the other hand, when a man has God for his defense, he is absolutely safe, even though he may be without earthly protection.

At Babel, God in a few moments changed that great tower, built for protection, into a monument of folly and confusion to those who made it. At the Red Sea, that great pillar of cloud providing light and protection for Israel, proved darkness and confusion to the Egyptian host, which followed on to its watery grave in the black depths of the sea.

The massive walls of Jericho, built by the mighty men of valor for their protection against Israel, proved their destruction, as God, at the blast of the trumpet as the last circuit about the city had been made by the hosts of Israel, caused the walls to crumble beneath the feet of those mighty warriors, grinding them to death.

How safe was the prophet Elisha, even though surrounded by the Syrian army bent on taking him prisoner! The heavens just above contained more chariots than the king of Syria possessed.

The men who thought it an easy task to arrest the Son of God if they could secure him alone, apart from the multitude, all fell as dead men,—soldiers with the rest, armed though they were with swords and spears,—perfectly helpless before Jesus. He had ample time to escape, taking his disciples with him. No one was ever safer than Jesus this very moment, surrounded as he was by the mighty angels of God. The mob did not arrest him. He arrested it. He gave *himself* up because his hour to do so in the unfolding purpose of his Heavenly Father had come.

How futile also will be the great armaments of the nations of today should they become arrayed against the purpose of God in the closing scenes of earth's history. Against the word and purpose of the Almighty, such means for protection and defense may be counted as nothing. Like the armaments of the past, these modern war equipments can, by the breath of God, be quickly turned to afford no protection whatever to those

who put confidence in them for safety. Without God, truly "their defense is departed from them."

How much better, as the psalmist, to make *God* our refuge. He wrote: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, *he* is my refuge and my fortress: my God; in *him* will I trust. Surely *he* shall deliver thee." "But the Lord is my defense; and my God is the rock of my refuge." Ps. 91: 1-3; 94: 22. It requires the "faith of Jesus" thus to trust the Lord. T. E. BOWEN.



DIAGRAM OF OUR SOLAR SYSTEM



THE LICK OBSERVATORY

## Exposition Notes

**M**ORE than forty nations have combined to make the Panama-Pacific Exposition, which represents a total value of \$350,000,000, an object lesson of the triumphs of peace and industry.

The exposition covers 625 acres, and has hundreds of buildings. The Palace of Machinery is the largest one. It is 968 x 368 ft. One mile and a half of cornices were used in ornamenting the building. Four carloads of nails and fifteen tons of steel (bolts and washers) were used in its construction.

In the Amusement Zone, which covers 65 acres and represents an investment of over \$10,000,000, is a "reproduction of the Panama Canal, through which, seated in comfortable chairs on a moving platform, one is carried slowly past the great dams, locks, lakes, and the Culebra Cut. Here also the impressive production of the Grand Cañon of Colorado, another

saics, covering walls and ceiling. A glass refrigerator show case, with exquisite butter roses, is one of the attractions of the dairy exhibit.

The visitor to the fair from the East is entranced at the lavish display of flowers upon the exposition grounds. There are acres of pansies arranged in generous beds that the Yankee multimillionaire never dreamed of in his most extravagant night visions. In fact, all California is one great flower bed.

The exposition wall is of special interest. It is a living green on both sides. The construction is unusual, as it consists of cement boxes, filled with earth and piled one upon another until a wall eight or ten feet high is secured. The front and back sides of these boxes are missing. After the seed is sown, a strong wire netting is nailed over the box. In a short time the box is filled with a gray-green moss-like plant,



VIEW OF AN ELECTRICAL DISPLAY AT THE EXPOSITION

of Yellowstone National Park, and an expurgated edition of a miners' camp of '49. In this Zone is also a lake in which one may have a ride under water in a veritable submarine."

According to the country's best art critics, the most impressive work of art at the exposition is the exposition itself. "The color scheme, illumination, the architectural unity, and the perfect adaptation of the exposition to its natural setting," all combine to make it a spectacle of wonderful beauty. The universal verdict is that nowhere else has color and illumination been used to such satisfying effect.

The Canadian Building is perhaps quite generally acknowledged as the most attractive, though the French and the California State Building do not come very far behind it, if at all. California has exploited her resources in novel and attractive ways. Her fruits, nuts, and grains are all made into the most interesting mo-

which covers both netting and box, so that very soon only a wall of green can be discerned.

A date palm weighing twenty tons was dug from its growing place and transferred from San Jose to the exposition grounds, where it was replanted in the State horticulture exhibit. Seven men required two weeks in which to remove the large tree from the earth, crate it, and place it on flat cars preparatory for shipment. It is about forty-five years old, stands forty-five feet in height, and measures four feet in diameter. Two cars were used in hauling it a distance of fifty miles, and although difficult to handle, it showed little sign of injury after it had been transplanted.

Despite the unfavorable conditions, the fair has not been left to languish unvisited. The turnstiles registered 516,611 people for the first five days, whereas, during the first five days of the Louisiana Purchase Exposition, at St. Louis, the attendance was 431,789,

and the corresponding figure for the Columbian Exposition, at Chicago, was 225,717. The 2,000,000 mark of the present exposition was reached on the thirtieth day after the opening, which greatly surpasses the record of any of the other expositions.

There are over 80,000 individual exhibits, and it is estimated that it would cost \$250 for one to see all that the fair offers, and \$87.50 to see all that the Zone might show one.

The Underwood Typewriter Company has a unique advertising scheme. First of all, its gigantic fourteen-ton typewriter attracts much attention. The machine cost \$100,000. It is manipulated at a distance by a young woman, and "thuds out its bulletins on a giant sheet of paper high overhead." It is equal to 1,728 ordinary typewriters, being twenty-one feet wide and fifteen feet high. Scattered all around this giant machine on the rest of the floor space are a score or more of small tables or desks, each of which holds a standard Underwood typewriter. These are for free use; hence the small boy is everywhere in evidence. There being no discrimination for age, sex, color, or clothes, the Negro lad and the grimy newsboy, together with young men, old men, and little girls all find delight in the freedom of the Underwood section. Without doubt the company will capture a number of future buyers from this incongruous company of typists now taking their first lessons in manipulating the machine.

The visitor at the Panama-Pacific Exposition can hear the Atlantic waves beat upon the shore at Coney Island by means of a telephone line from New York to San Francisco. An ordinary conversation in New York may be heard very clearly at the telephone company's pavilion, after traversing the 3,400-mile line.

Mr. Art Smith gives frequent nightly exhibitions of his aviation skill. He now wears "the perilous crown of popularity as a dare-devil aviator." By his aerial maneuvers he writes in the sky his name, the number 6,000,000, and performs many other equally thrilling feats.

A new phonograph using an Edison diamond disk is on exhibit at the fair. This machine has been so perfected that no trace of the metallic sound that has hitherto accompanied the human voice as it came from even the best phonographs, was discernible.

Mr. Herman Whittaker gives the following interesting description of the exposition during a storm:—

"Already I had seen the exposition bathed in golden sunlight, a fair city of the sun, a walled town of the Orient laved by blue seas, glowing like a rich topaz in its setting of street-crowned hills; and because I had a shrewd suspicion that its beauty was waterproof, not to be washed off like rouge from the face, I wished to see it in the grip of a storm. And surely I did.

My first glimpse from the Fillmore Street hill showed its miles of buildings swept by a fifty-mile gale, towers and domes sheeted in gray rain, flag halyards wildly flapping against swaying poles, the thousands of palms along the avenues and esplanades tossing with the roar and rattle of a tropical jungle in the grip of a typhoon. So strong was the wind that the forty-pound iron tassels, which hold down the great heraldic standards, swung and flapped like their silken prototypes; and it sent me spinning, a reluctant projectile, down the Avenue of Progress past the giant porticoes of Machinery Hall to the 'Marina,' where huge combers broke and threw fine spray clean over the top of 'Morro Castle' lighthouse into 'Exposition Harbor.'

Far out on the yeast of waters a wave would rear its green head, take a look at the exposition, then come rolling in, only to smash on the sea wall and spend itself in a last desperate leap at the rear facade of California Hall; and always its booming was spaced by the brazen complaint of a bell buoy and wild skirling of wheeling gulls.

"It was glorious! The rain that blackened the statuary and stained the long travertine facades with the green hues of time, had brought all to perfect tone and carried it back five thousand years. It was now coeval with the pyramids. Like them, it stood square on its solid bases, defying, and affording shelter from, the storm."



THE GOSPEL-LIGHTED GLOBE

In the issue of May 25 there appeared in the INSTRUCTOR an interesting description of our gospel-lighted globe at the Panama-Pacific Exposition. We regret that the accompanying photograph, taken by Prescott C. Pierce, was not available for our use at that time. The globe is five feet in diameter, weighs seven hundred pounds, and cost five hundred dollars. With its various colored lights, it tells to every visitor the story of our educational, publishing, and foreign missionary work.



### Hog Island

**H**OG ISLAND is a small island in the Caribbean Sea, just off the north coast of Spanish Honduras. The name does not suggest that probably all the people on the island are Seventh-day Adventists, but such is the case. The little group who occupy it do not think the name of their island matters much as long as none



BELIEVERS FROM HOG ISLAND AT THE CAMP MEETING.  
THE TALL MAN IS MR. WOOD, AND THE OTHER  
MAN IS MR. ROSS

of the characteristics of the name are seen in the lives of those who live on it.

This island, which is largely covered with coconut palms, is rented from its owner by Brother Bentley Ross, who grows and exports coconuts.

The Sabbath school on Hog Island has a membership of thirteen. Their quota of offerings for 1914, in order to reach the standard set by the conference, was \$126.75 American currency. Their actual offerings during the year amounted to \$203.51. Their Thirteenth Sabbath Offerings for the year came to \$59.25, an average of \$1.14 per Sabbath for each of the thirteen members.

When we visited the American consul in La Ceiba, where the Central American camp meeting was held, he told us of visiting a Mr. Wood, one of our members on Hog Island. He said that when sunset Friday night came "there was nothing doing" with Mr. Wood, nor any of the others on the island, until sunset the next night. "If any man needed a 'hand out,' he would be able to get it all right; but as far as business is concerned, he might as well hoist sails and return to the mainland. However," he concluded, "I have great respect for people who live up to their convictions and profession as these people do."

We thanked God for such a testimony regarding the little group on this island, and for the message that makes just such people as these, no matter where it finds them.

N. Z. TOWN.

### Indian Mutiny

A GLIMPSE of a mutiny that occurred in India in the early spring is interestingly referred to in a letter from Mrs. A. G. Daniells. She says: "On our way to Singapore we learned there had been an uprising

among the natives in that city, and that there was war. Though somewhat anxious, we were compelled to go on. When we arrived, we found that two days previously an Indian regiment of eight hundred soldiers from India, who were to be shipped to the war the next day, had mutinied and had gone about the place shooting down the European men. When this occurred the business men and European soldiers of the place quickly organized, and before our arrival they had driven out and shot the rebels, so they were not in the center of the city. There was a place called the safe or protected area, and our church was in that area, but our mission was about half a mile over in the war zone. We found our brethren camped in the church, and the sisters, with all the European women and children of the city, had taken for safety to boats lying in the harbor. About the time we arrived, Mrs. Detamore managed to get the authorities to let her come ashore, and under great difficulties she got dinner for us in the church. Then the men took a ride out to the mission home to see how things were. Mr. Daniells found that it was a large, airy place, and had a high stone wall all around the compound, with heavy iron gates; so they decided that it would be comparatively safe to go there. The authorities told them that they might go, but it was at their own risk. After thinking the matter over, we decided to try it, and moved out. We shut the iron gates at night, and slept well, notwithstanding the battle raged without. The people who were awake the latter part of the night could hear the shooting, and the second night it was so near they could hear the commander give orders to his soldiers. We did not hear any of it until the third night, when we were awakened so we could hear, too. We could hear shooting on two sides of the mission building, but we felt no fear, as the wall was about nine feet high, and the rebels were having all they could do with the soldier's without climbing our wall. After the third night we did not hear any more shooting. The rebels had been driven farther out."

### Taking the Conceit Out of Us

THE cutting through of the Panama Canal has suddenly brought us face to face with a brother, instead of one whom we had considered a distant relative. And this brother is bigger, in some physical respects, than ourselves. We could place in Brazil all the United States, excluding Alaska, and have 200,000 square miles margin. Argentina would accommodate in her borders all the States east of the Mississippi and the first tier of States west of that river. And a trip as long as from New York to San Francisco by water would be required to measure the coast line of Chile.

If you were to circle South America, as did the American tourists recently on the "Kroonland," going through the Canal, down the long bare coasts of Ecuador, Peru, and Chile, through the Strait of Magellan, flanked on either side by glaciers, and then up the eastern coast of Argentina and Brazil, passing the Guianas, Venezuela, and Colombia, you would consume a month in continuous travel. You would go from the heat of the equator to the cold of the world's southernmost city, Punta Arenas, on the Strait of Magellan.—*The Christian Herald.*

"If you're told to do a thing,  
And mean to do it really,  
Never let it be by halves;  
Do it fully, freely!"





### Facts About Pellagra

**W**HAT IS PELLAGRA?—Pellagra is a disease caused by eating the wrong kind of food. It comes to people who eat food that does not contain the right things to keep a person in good health.

**HOW DOES PELLAGRA SHOW ITSELF?**—The disease shows itself by certain changes in the skin, by trouble with digestion, and by nervous and mental illness.

**WHEN DID PELLAGRA COME TO THIS COUNTRY?**—In 1906 or 1907 cases of the disease were recognized in several Southern States. Except for a few isolated cases of the disease, pellagra was not generally known in the United States before that date.

**IS IT A COMMON DISEASE?**—Yes. Since 1907 cases have been found in almost every State, and the number of cases recognized, especially in some of the Southern States, has been increasing. In Mississippi there were reported to the board of health 8,058 cases of pellagra between Jan. 1, 1914, and Sept. 1, 1914. It is estimated that there are at the present time over 50,000 cases of pellagra in the United States. The greater portion of these are in the Southern States.

**IS IT A DEADLY DISEASE?**—Yes. In Mississippi, during 1913, 795 persons died of pellagra—more than died of any other disease except tuberculosis, pneumonia, or malaria.

**IS IT COMMON IN OTHER COUNTRIES?**—In some countries. The disease is quite common in northern and central Italy, Roumania, Egypt, parts of Austria, and to some extent in Spain. It has been found in southeastern Europe, western and southern Asia, the West Indies, and South America. In 1907 there were said to be about 100,000 cases of pellagra in Italy and 50,000 cases in Roumania.

**WHAT DO THESE FIGURES SHOW?**—These figures give us some idea of where and how the disease occurs, not only in the United States but in other countries, and impress upon us the great importance of the disease. They also show how important it is that every person should know something about pellagra so that he may know how to avoid the disease, and see a doctor if he has it.

**WHAT ARE THE CAUSES OF PELLAGRA?**—We do not as yet know much about the cause of pellagra, but it seems to be due to the wrong kind of food.

**HOW DO WE KNOW THIS?**—Studies have been made by experts to learn whether the kind of food eaten had an effect on the number of persons who would get pellagra. It was found that those who became sick with pellagra ate too little fresh meat and beans and peas, and that they ate too large a proportion of the vegetables in which there is much corn and sirup. People who ate a better variety of food, and who ate meat, beans, and peas in larger quantities, did not get the disease.

**CAN PELLAGRA BE CAUGHT BY ONE PERSON FROM ANOTHER?**—No. Pellagra is not catching.

**HOW DO WE KNOW THIS?**—Efforts have been made to give the disease to monkeys, which are very much like human beings. Experts tried in many ways to infect one hundred monkeys with pellagra from human

beings, but not a monkey contracted the disease. The government experts who made these tests are satisfied that pellagra is not contagious (catching), and that there is no need to be afraid of persons who suffer with the disease. It is not necessary to keep the patient away from other people in order to protect the latter. In fact, if we do this, it may do distinct harm to the patient.

**WHAT, THEN, DO WE KNOW ABOUT PELLAGRA?**—We know, (1) That pellagra is not a catching disease (neither contagious nor infectious), but is caused by not eating enough of the right kind of food,—such as meat, beans, and peas,—and by eating too much wrong food,—cereals, such as corn, sirup, etc.—and (2) that pellagra does not attack people who eat a mixed, well-balanced, and varied diet.

**HOW CAN WE RECOGNIZE PELLAGRA?**—Pellagra usually begins with indigestion and diarrhea. This is followed by a redness of the skin like sunburn. Soon afterwards there are more or less severe mental and nervous troubles. Sometimes the first signs are weakness, dizziness, headache, and perhaps slight indigestion.

The disease as a rule begins in the spring of the year. The appetite is bad, the flow of spit increases, the tongue may become bright red, the lining of the mouth is reddened and may be ulcerated. The patient often has diarrhea.

The skin soon becomes affected, generally at the same point on both sides of the body or on the uncovered parts, usually first on the back of the hands and forearms, on the face, back of the neck, chest, and upper side of the feet. At first the skin is red, and there is a sensation of burning and itching, and a slight puffiness. The affected skin at first looks very much like a severe sunburn, for which it has often been mistaken.

**WHAT HAPPENS TO THE SKIN?**—Although the skin trouble looks like ordinary sunburn, it does not behave like it. It does not disappear so readily, and usually goes through changes which may last many days, if not weeks. Blisters sometimes form, which, on bursting, leave raw surfaces that are painful and slow in healing. The skin trouble causes burning and discomfort, but seldom itches. As a rule, it appears in the spring and fall and disappears in the winter.

If there are repeated attacks of pellagra, the skin may become rough and thickened, or may later waste away and become scarlike. After these early symptoms have appeared, they may increase in severity and extent, and other more serious symptoms develop. The skin trouble, after going through regular changes, slowly heals.

**DOES THE HEALING OF THE SKIN MEAN THE END OF THE DISEASE?**—No. It has no influence on the cause of the disease or on the condition of the patient. While it is often unsightly and uncomfortable, or even painful, it has very little importance on the final result. The skin trouble often heals nicely, though the patient may die afterwards; or, on the other hand, one may suffer from a very severe skin trouble, yet not have it followed by any serious effects at all.

While the look of the skin is, in the beginning at least, the sign of pellagra most easily recognized, it is really not very important; the effects of the disease usually go much deeper.

**WHAT SHOULD BE DONE?**—As soon as a person has the symptoms described above, he should see a doc-

tor at once, in order to learn definitely whether he has pellagra, so that it may be properly treated.

HOW SHOULD PELLAGRA NOT BE TREATED? — Pellagra should not be treated by patent medicines. There is no drug of real value in the treatment of pellagra. This applies especially to the many widely advertised patent or quack medicines usually sold at a high cost to the sufferers from the disease. Do not buy or use any of these advertised preparations. They will do but little good. Many, if not all, of the good effects said to be caused by certain drugs are really due to some other cause — perhaps to a change in food at the same time.

HOW SHOULD PELLAGRA BE TREATED? — (1) By using the right kind of food. Persons with pellagra should eat a large amount of fresh milk, eggs, fresh lean meat, beans, and peas.

The patient should, if an adult, and children, in proportion, take each day not less than a pint and a half to two pints of fresh milk; this may be either sweet milk or buttermilk. Not less than four fresh eggs should be eaten each day, in addition to the milk. The meat should be fresh and as lean as possible. If chewing is painful because the mouth is sore, the meat may be given in the form of meat juice. Sometimes great improvement follows the use of beans and peas (fresh or dried) without any other change of the diet. These may be given in the form of soup or broth, or may be served in any way that suits the taste of the patient.

Do not stop this food, even though the patient has a more or less severe diarrhea. It often happens that the condition of the mouth and the diarrhea improve soon after beginning the milk, eggs, meat, and other articles mentioned.

In case there is only slight or no stomach trouble, the patient may be allowed small amounts of oatmeal, rice, potatoes and other fresh vegetables, and fresh and dried fruits, if they do not prevent the taking of the milk, eggs, meat, beans, and peas.

(2) By rest. Persons with pellagra feel tired, weary, and depressed. They should rest as much as possible. During the active period of the disease the patients should be kept in bed, and the surroundings made as cheerful as possible.

WILL DOING THESE THINGS CURE PELLAGRA? — Many persons will be cured if they follow these rules — eat proper food, drink milk, and rest. Not all cases will be cured by these means or by any others. There will always be a few persons, even in their first attack, who will be beyond the hope of recovery.

HOW CAN PELLAGRA BE AVOIDED? — The prevention of pellagra depends upon eating the right kind of good food. Do not eat too much starchy food, such as corn, oatmeal, or molasses. Eat lean meat, fresh milk, eggs or beans and peas (fresh or dried) each day; better yet, have some of all of these. They will give you the proper varied and balanced diet that you need to avoid getting pellagra.—*Metropolitan Life Insurance Company.*

#### Counterfeiting Clover

A MAN from the city riding along a country road breathed the most delicious perfume. He said, "Where does that come from?" Casting his eye to the left of the road, he saw a large field of red clover in full

bloom, and the bees taking the sweets for honey. He halted his carriage to drink in the fragrance. Science has found a bean from which an extract is taken whose odor is so nearly like that of sweet clover that it can hardly be distinguished from it, and is used in the market in large quantities as a substitute for it. It is the tonka bean, found on the large forest trees of tropical South America, chiefly in the valleys of the Orinoco, Caura, and Cuchivero Rivers in Venezuela, and certain sections of Colombia and Brazil. The trees grow sometimes sixty feet high, and are three feet in diameter. In Venezuela the trees are called sarrapia, and the men engaged in the collection of the beans are called sarrapieros. These collectors usually set out for the forests in February, when the beans begin to ripen. They go up the rivers in canoes or skiffs by the hundreds, to gather the pods when they fall. The beans are taken from the pods, and after being thoroughly dried, are sent to the exporter, and



AUTOMOBILE IN PLACE FOR DRIVING BARGE ACROSS A BAY  
ON THE PACIFIC COAST

thus on to the various ports of the world. By a chemical and mechanical process the extract is taken.—*The Christian Herald.*

#### Barge That Is Propelled by Automobile

FOR crossing a bay twenty miles wide connected at each end with a fine driving beach along the seashore, a motorist of Aberdeen, Washington, uses a barge built for less than one hundred dollars, and so equipped that it can be driven by the automobile that it transports across the water. A propeller wheel, which is housed for safety, is located at each side of the barge near the stern. The axle of each wheel is at the right height to come in line with the rear car axle when the end of the car is raised a few inches above the deck of the barge, and is capped with a hardwood wheel, eighteen inches in diameter and two inches thick. On each wheel are leather clamps for securing it to the spokes of the car wheel. With the rear of the car raised so that the wheels are clear of the deck and these wheels connected with the propellers by the straps, the barge is ready for operation by the engine of the automobile. The work of placing the car aboard the barge and making it ready for use requires eight minutes. The barge can easily make eight miles an hour when propelled by a light car, and considerably more than this with a high-power car.—*Selected.*

"HE that excuses himself accuses himself."



## A Temperance Pay Day

**T**HIS drinking is all a habit," grumbled Jimmy McCabe.

"Why don't you quit it, then?" queried Bert Lang. "There are other habits more beneficial than your drinking chaps might form, and I challenge any of you to mention a way that you can spend more money and have less to show for it the day after."

"Nobody is disputing that, Bert," broke in Bob Forest, the educated member of the Redwood logging camp, "but it's just as Jimmy says, it's a habit that has a hold on us; and until some other habit gains more complete control, I suppose we shall continue to drink."

Bob and Jimmy McCabe and several others of the logging gang had just returned from Black Point, where, as was their custom, they had squandered their month's wages in a few hours of uproarious revelry, and were now suffering tortures more keen than those who lead sober, well-ordered lives can well imagine — the physical and mental torments of the day after.

Bert Lang glanced along the table at the bloodshot eyes and white, drawn faces of his companions, and felt a tug of pity at his heart. Hard-working, good-hearted chaps they were, most of them, with but one fault almost to a man — the drink habit.

"I'll tell you, boys, what I'll do," he said slowly. "You know I don't drink. Guess I might be said to have the temperance habit, and yet I have what I call a good time pay days. The fact is, I hardly see how I *could* have a better time than I had yesterday at Gem City. Now if you chaps would only go with me just once and try a temperance pay day —" He paused and glanced along the table with more anxiety than he dared to show. He himself had in years past been a slave to drink and knew each bitter pang of the aftereffects that his companions were now suffering. From the depths of his heart he pitied them, and longed to help them to gain their freedom and self-respect. He was prepared to do anything in his power for them, but first they must be willing to be helped, he reasoned.

Bob Forest was the first to break the silence. "I will go with you on that proposition next pay day for a trial, Bert," he promised, a slight ring of hope in his voice.

"I'll make a second one to try your temperance pay day. I don't feel as if I could stand another of the other kind, anyway," sighed Jimmy McCabe. Several others assured Bert Lang that they would test his plan, and still others came to him afterwards and told him that they also wanted to be counted in with the temperance pay day crowd.

Bert concluded it was worth while to take the night

train into Gem City about a week before pay day, to consult the kindly little lady who ran the temperance coffee club in the place. "Being one of the boys, and having been a drinking man myself, I know just about how they feel," he told her. "It won't do to have things too quiet; they want life and action, or they will say my attempt to show them a good time was too tame. They won't stand for much preaching, either. Of course they need it, we all do, I reckon, but my idea is to just show the boys as much real enjoyment as I can without drink cutting into the deal in any way whatsoever. Do you understand, ma'am?" Mrs. Pringle, the manager of the coffee club, was one of those rare individuals endowed with the spirit of eternal youth, and she smiled up into the face of the young logger and answered that she understood, in a way that assured him that what she could do to make his plan a success would be done.

And so it came about that on the evening of the next pay day at the Redwood logging camp the white-aproned bartenders of the saloons at Black Point polished and repolished their bars as they vainly waited like hungry spiders for the flies that were then buzzing around in Gem City, already trying a pay day without liquor. The experiment was a success from the start. Following a suggestion of Bert Lang's, each of the loggers had, during the week preceding pay day, written down a list of the things he had wished to purchase for months and even years, but had ever yielded to the temptation to buy a few drinks instead.

"We are going to get them this time," declared Jimmy McCabe, as he made note of a violin he had promised himself every pay day for eighteen months.

"Sure thing!" said Red Dorset enthusiastically. "I'll have my camera yet."

Bob Forest had been silent while all this planning had been going on, and the others respected his evident desire to keep his intended purchases secret. With a small outside income and with an education and talents which fitted him for a different life, Robert Forest occupied a unique position among the rough loggers — he was one of them in some ways; in others he stood alone. Almost as soon as they reached Gem City, he wandered away from the rest, and did not return until anxious Bert hunted him up and brought him to the temperance coffee club, where the rest of the "bunch" were impatiently awaiting him.

"Hey, there, Bob Forest," called some one, "don't you ever get hungry?"

"I certainly do," replied the young man. "The fact was I was so hungry for a certain thing that I forgot all about eating." He did not say what the "certain thing" was, and each of the others was so busy

telling his neighbor what he himself had bought that no one thought much about Bob's purchase just then.

It would not be possible fully to describe the joyous, almost boyish spirit with which these rough-bearded men entered into the celebration of what to some of them was the first pay day they had ever enjoyed free from the baneful influence of drink. The men forgot to talk, yes, almost forgot to eat when Mrs. Pringle and a group of temperance workers began to sing old-fashioned songs. They were such as many of the loggers had heard in their boyhood days, with the grave and the gay interspersed like the sunshine and showers of an April morning. After each song, roughened and calloused hands eagerly clapped for an encore, and the singers were gratified to observe that when they sang "Nearer My God to Thee," the applause was just as energetic as when they sang "Annie Laurie" or other songs of a general nature.

After supper the loggers went to view a temperance moving picture play that Mrs. Pringle had persuaded a local manager to put on for that particular night. For an hour and a half the men breathlessly saw all too truly pictured the lives of men who lived as they themselves lived, and drank as they themselves drank. At first there was some merriment and a whispered, "That's you, Shorty," or, "That's the way you act, Red;" but as the play proceeded, and it was brought home to them how men with brain or muscle weakened through drink, failed in crises that brought death to them and their fellows, or, worse still, became drunken wrecks when they should have been in the prime of life,—as they saw all this thrown on the screen with a fidelity that was as brutal as such a life itself, the most joyous of them grew remorsefully silent. After the movies they went back to the coffee club, where some of the boys had cake or pie, while some, endowed with a healthier appetite, insisted on ordering a complete second supper. Then there was more singing, until the men were forced to hurry off to catch their train. The sweet words of "God Be With You Till We Meet Again," echoed in their ears like a benediction.

"Did everybody have a good time?" asked Bert Lang as the train gathered speed and bore the men back toward their mountain home.

"Best ever," chirped Jimmy McCabe. "I have my violin at last, and a new suit of clothes from my toes up, and the best of it is there will be no headache after this kind of day." A dozen voices joined in a gratified agreement that it had been the best pay day ever experienced, and one after another declared his intention to enjoy more of the same kind. Bob Forest alone was silent until Bert Lang, waiting until the others were busy talking, asked quietly, "What did you buy, Bob?" Robert Forest silently slipped the cover from his purchase and showed the surprised Bert an almost new typewriter of standard make. "I gave every cent of my month's wages for it," he said, "but its purchase marks the beginning of my fight back to respectability. In my college days I used to write some, and I am going to try my hand at the art again, and I think the very first story I attempt will tell of this temperance pay day." — *W. D. Browning, in the Union Signal.*

LOVE can live upon itself alone, but friendship must feed on worthiness. Therefore, the way to secure a friend is to be one.— *C. G. Goss.*

### The "Lovely Boy"

AT Ocean Grove one summer Dr. C. H. Mead met in a boarding house a lady whose character attracted all who came in contact with her. At times in conversation a glow crossed her face which was more than a smile. It seemed rather as if the soul, purified and glorified, had risen to the eyes and was shining from them. Later he visited her at her invitation in her home in western Pennsylvania.

"Doctor," said she, "I want you to meet my lovely boy."

When the boy came in, the doctor felt like turning his face away to smile. The boy had a pug nose and many freckles. As she put her arm around him and continued to chat with her visitor, the doctor saw again that rare and wonderful look which had thrilled him when he saw it at Ocean Grove. The boy saw it, too, and turned to stroke his mother's face, and then to put his hand over his own heart, as if he would catch it from her and secure it there.

A score of years afterwards the doctor heard a young minister preach in Richmond, Virginia, a sermon which moved him as he had never before been moved by any sermon. When he went to the pulpit platform after the service to take the preacher by the hand, he said, "Charlie, who would ever have thought that that pug-nosed, freckled boy that I first saw in East Liberty, whose mother called him 'lovely,' would preach such a sermon as I have heard you preach today?"

"Doctor," said the young preacher, "my mother loved it into me. If ever I do any good in the world, it will be because her life is being lived over again in mine."

It takes a mother's eye, no doubt, to see the loveliness in a homely boy, but it is that sort of love, in smaller measure perhaps but just as genuine, which brings true success in Sunday school teaching.— *The Sentinel.*

### The Horrible Dungeon

DURING the great foreign wars of sixty years ago, I was a boy on board ship; and in one of the many terrible conflicts in which the English fought for the mastery on the seas, our vessel, after a severe contest, was captured by the Dutch, and captain and crew were taken ashore to a fortress, as prisoners of the war.

I was a poor ignorant boy, and when one of our sailors told me that now we were prisoners there was no difference between captain and me,—that we were on the level,—I believed it, and took an early opportunity of showing disrespect to him, which, of course, he resented, and not only he, but our captors also; for they acknowledged a difference by allowing him privileges due to his rank as a captain in the English Navy. So strongly was my behavior resented on their part, that they demanded instant acknowledgment of my insubjection and foolishness. But sin and ignorance go hand in hand, and I refused to own my folly, and ask pardon at his hands, whom I had so grossly insulted. Thereupon, without more ado, one of the officers of the garrison took hold of me by the shoulders, and forced me along a passage until we came to a door, and after unlocking it, pushed me down the steps that led to a dungeon below, and with a loud bang closed the door upon me, and I was in darkness. I felt a cold shudder running through me as I descended another step or two, and found that

the bottom of the cell was apparently covered with a slimy mud. Before many minutes I could hear drops of water falling from the roof of the floor below with such a dismal sameness that it sent a chill to my heart, and I fancied that noisome things were creeping about me. However, pride made me stout of heart for a time, and I resolved not to give way.

I had not been in the dismal cell long before I heard the door open, and a voice call out, "Will you own your fault, and beg the captain's pardon?"

"No," was the quick answer I returned; the door closed, and I was again left to my thoughts.

A little after, and the door again opened, and the same question was put, to which I replied with a defiant "No."

"I can bear it yet," I said to myself; "they have not humbled me, and I see they are very anxious for me to come out of this place, only I must humble myself, which I don't care to do."

I think it was but a short interval (although to me it seemed a long time) when I heard the dungeon door again turn on its hinges, and the same kindly voice asking the question a third time, to which I replied in the same unbroken spirit. But before the door closed, I heard the man say, "Ah, my boy, you don't know what sort of place you're in."

Soon afterwards, I heard a grating in the roof removed, and a bull's-eye lantern threw its strong clear flame of light, not upon me, nor on the spot where I was standing, but upon the side of the dungeon facing me, bringing out everything with the greatest clearness.

I was fixed with horror as I turned my eyes to the wall and saw it covered with the most obnoxious creatures; but the next moment, looking up to the spot where the light was steadily shining, I exclaimed, with a voice of entreaty, "Oh! let me out, let me out!"

That one glance was enough. I saw the character of the place I was in, and was but too glad to get out of the pit on any terms.

The light was withdrawn from the roof, the grating closed, and I was again in darkness; but the gleam of light which had shone in, broke my proud spirit; and by the time the door was opened and the light again beaming in (but this time to show me the way out), I was sufficiently humbled, and when brought into the captain's presence, gladly owned my sin and folly.

I cannot express the joy I felt as I stood free and clear out of that loathsome dungeon, and was received back again into favor. I once again breathed the pure atmosphere of liberty. I had been in the place of condemnation, but was now delivered and forgiven.

Thus it was when I was in the world without Christ, without God; walking according to the course of this world. I was happy enough; and when deliverance was first offered me by the gospel, I was bold enough to spurn it; and not only so, but to insult the great Captain of our salvation; but when God commanded the light to shine in and revealed the condition of my whole being, and the certain judgment to which I was hastening, I gladly accepted the pardon offered me, confessing myself a helpless and rebellious sinner.—*Selected.*

HE who knows what is good and chooses it, who knows what is bad and avoids it, is learned and temperate.—*Socrates.*

"THE path of duty is the path of safety."

### Faithful Moses

LET us be like faithful Moses,  
In the days of old.  
Shall I tell you now the story?  
Or has it yet been told?

When he was a little baby,  
In a basket he was sent  
To a stream, where every bulrush  
In the gentle breezes bent.

He grew to be a faithful leader,  
True in almost all he did;  
And the evil of his followers,  
From the Lord he never hid.

He would go into the mountains,  
And for them there would pray  
To his loving Heavenly Father  
To take all their sins away.

But once, when at a fountain,  
He his Lord did disobey;  
God told him then to go to a mountain,  
And to his fathers be gathered away.

So he went into the mountain  
Where the Lord told him to go,  
And saw a vision of the city  
More beautiful than aught we know.

Then he died alone with God,  
And by him was buried there.  
That his grave might not be worshiped  
God did take this special care.

But in the grave he did not stay long,  
For God took him up above,—  
Up to sing a glorious song  
That he never could but love.

And if we, like faithful Moses,  
Do our best in all we do,  
We shall see that glorious city,  
Yes, ah, yes, we'll see it, too.

We shall see, as faithful Moses  
Did in days of old,  
And with Jesus as our shepherd  
We shall enter that glad fold.

ETHEL CLARK (aged 13).

### To Destroy Dandruff

PERSONS who pride themselves on being reasonably careful in regard to their personal appearance, frequently allow dandruff to form in the hair. If a man suffers this intruder to have a place in his hair, he may be sure that a good share of the time his coat collar and shoulders are covered with a fine white dust.

The presence of dandruff on one's clothes is always an annoyance to observers. They feel sorry for the one who is careless enough in his personal habits to carry around such an unsightly addition to his toilet; and they are therefore ashamed to offer to relieve him of the burden. So the man is allowed to pass on undisturbed, though every woman he has met, and most of the men, have had a feeling of distress if not of disgust at sight of his unbrushed coat.

Especially do ministers of the gospel who, through neglect, suffer dandruff to collect in the hair, do both themselves and the work of God an injustice.

A cold water douche on the head every morning, followed by vigorous rubbing, or massaging, of the scalp will in almost nine cases out of ten be all that is necessary to clear the head of dandruff. Massaging five or ten minutes a day may itself work a cure.

When the head can be kept clean by so small an effort, and when cleanliness is necessary for the preservation of the hair, it would seem that more of us could pass along the way without arousing so much concern on the part of those we meet. The dandruff cure is worth a trial.

## MISSIONARY VOLUNTEER DEPARTMENT

M. E. KERN General Secretary  
C. L. BENSON Assistant Secretary  
MEADE MACGUIRE N. Am. Div. Field Secretary

### Senior Society Program for Sabbath, September 4

1. REVIEW Morning Watch texts.
2. Report of work done.
3. Bible Study: "The Study of the Scriptures." See *Gazette*.
4. Standard of Attainment Quiz: Joshua 1: 7, 8.
5. Mission Talks: "German East Africa." Have several persons give a symposium on this field, each one taking up a different station. See "Notes on the Mission Studies," in *Gazette*; and "Outline of Mission Fields," pages 79, 80, 82.
6. Paper: "Conditions and Our Work in British East Africa." See article "Customs and Beliefs Among the Kavirondos," in "Notes on the Mission Studies," in *Gazette*; and "Outline of Mission Fields," pages 80, 81, 84, 85. Use your map.

### Junior Society Program for Week Ending September 4

1. REVIEW Morning Watch texts.
2. Report of work done.
3. Bible Study: "Personal Work." See *Gazette*.
4. Standard of Attainment Quiz: Mark 1: 17, 18.
5. Mission Talks: "German East Africa" and "British East Africa." See "Outline of Mission Fields," pages 79-85. For the talk on "German East Africa" it might be well to have several persons give a symposium, each one taking up a different station. See "Notes on the Mission Studies," in *Gazette*. Use your map.
6. Reading: "Customs and Beliefs Among the Kavirondos." See "Notes on the Mission Studies," in *Gazette*.



### Thirty-Fifth Week

- August 29. Ezekiel 1 to 4: The prophet's commission.  
August 30. Ezekiel 5 to 8: In the chambers of imagery.  
August 31. Ezekiel 9 to 12: The seal of God; a remnant saved.  
September 1. Ezekiel 13 to 15: Lying prophets.  
September 2. Ezekiel 16 to 18: The sin of Jerusalem; the cedar of the gospel.  
September 3. Ezekiel 19 to 21: The rod and the sword.  
September 4. Ezekiel 22 to 26: Sins of Israel and Samaria; parable of the boiling pot; etc.

#### To Think About as You Read

- Sunday.—Am I obeying God's call?  
Monday.—"Thou God seest me."  
Tuesday.—Who will be saved?  
Wednesday.—Setting up idols—in the heart.  
Thursday.—Each one accountable to God.  
Friday.—God's purpose in the Sabbath.  
Sabbath.—Do I honor that holy day?

#### Ezekiel — the Man

Ezekiel (*the strength of God*), a priest and one of the four greater prophets, was among the captives taken to Babylon with Jehoiachin, in 598 B. C., after Nebuchadnezzar's second invasion of Judah. With others he was placed in the fertile valley of the Chebar, about two hundred miles north of Babylon. Here his sublime visions were given; and here also the elders of his people came to inquire of the Lord in the dark years preceding the final captivity. It is said that he and Jeremiah, with whom he was contemporary for a few years at the beginning of his work, "exchanged manuscripts, for the edification respectively of the Jews in Jerusalem and in captivity."

Ezekiel prophesied a little over twenty-two years, beginning in 595 B. C. He was "distinguished by his stern and inflexible

energy of will and character, and his devoted adherence to the rites and ceremonies of his national religion." Zeal for the house of God and submission to the divine will characterized his life. "We learn, from an incidental allusion, that he was married and had a house in his place of exile, and lost his wife by a sudden and unforeseen stroke. He is said to have been murdered in Babylon, and to have been buried on the banks of the Euphrates."

The prophet was a captive in the region of Nineveh; therefore it is not unreasonable to suppose that he had at least heard of, and perhaps seen, the great apartments of its palaces, whose walls remain to this day, covered with images and inscriptions and figures that supplement and confirm the Bible record.

On these ancient mural tablets we find many familiar names, — Jehu, Omri, Hazael, Menahem, Hezekiah, etc., and of various cities in Judah and Syria. Not only so, but "we discover Sennacherib's own account of his invasion of Palestine, and of the amount of tribute which King Hezekiah was forced to pay him; also pictures representing his capture of Lachish; and his officers, perhaps the railing Rabshakeh himself, presenting Jewish captives to the king.

A graphic commentary on the language of the prophet is supplied in these tablets and their cuneiform inscriptions. In these "chambers of imagery" are represented the "captains and rulers clothed most gorgeously," "horsemen riding upon horses," "the images of the Chaldeans portrayed with vermilion," "in dyed attire," etc., as well as the idols of the land.

Under the type of "the chambers of imagery" the Lord revealed to Jeremiah the secret sins of the leaders of Israel. The lesson is as applicable to many who call themselves by his name today as it was to those to whom it was first spoken. In our hearts there is often a dark, secret chamber. "By our memory, and by that marvelous faculty that people call imagination, and by our desires, we are forever painting the walls of the inmost chambers of our hearts with such pictures. That is an awful power which we possess, and alas! too often used for foul idolatries." Some day those secret chambers will be opened. Shall it not be now, when the healing, cleansing rays of the Sun of Righteousness will flood the heart temple, and cast out every evil image we have painted on its walls?

"HALF the wrecks that strew life's ocean,  
If some star had been their guide,  
Might have now been riding safely,  
But they drifted with the tide."

WE rise by things that are under our feet;  
By what we have mastered of good and gain;  
By the pride deposed and the passion slain,  
And the vanquished ills that we hourly meet.  
—J. G. Holland.

WORK while you work, play while you play;  
That is the way to be cheerful and gay.  
All that you do, do with your might;  
Things done by halves are never done right.  
—Miss A. D. Stoddard.



### X — Heart Service

(September 4)

LESSON SCRIPTURE: Matt. 15: 1-20.

MEMORY VERSE: "Every plant, which my Heavenly Father hath not planted, shall be rooted up." Matt. 15: 13.

#### Questions

1. Who came to Jesus one day? From what city? Matt. 15: 1. Note 1.
2. Of what did they accuse his disciples? Verse 2, first part. Note 2.
3. Which one of these traditions had the disciples broken? Verse 2, last part. Note 3.

4. What question did Jesus ask that silenced the scribes and Pharisees? Verse 3.
5. Which one of God's commandments had they broken? How had they done this? Verses 4-6. Note 4.
6. What did their actions in this matter prove them to be? Verse 7.
7. Of what words of the prophet Isaiah did Jesus remind them? Verse 8.
8. What made their worship in vain? Verse 9.
9. Whom did Jesus then call? What did he tell them to do? Verse 10.
10. What truth did he state to them? Verse 11. Note 5.
11. What did the disciples then ask Jesus? Verse 12.
12. What did this show was in the hearts of the disciples?
12. No matter how offended the Pharisees might be, what did Jesus say would surely be done? Memory verse. Note 6.
13. What did he say was the best way to treat the Pharisees? What were they? If let alone long enough, what would take place? Verse 14.
14. What did Peter ask Jesus? Verse 15.
15. What had Jesus meant by the things that "defileth a man"? Verse 18.
16. Name some of those things. Verses 19, 20.

#### Notes

1. "The scribes and Pharisees, expecting to see Jesus at the Passover, had laid a trap for him. But Jesus, knowing their purpose, had absented himself from this gathering. . . . As he did not go to them, they came to him." They were "sent to watch his movements, and find some accusation against him."

2. They did not accuse his disciples of breaking God's law, but of breaking the traditions, or commandments, of the elders. These were supposed to tell people how to obey God's law, but they were sometimes directly opposed to the spirit of the law. However, the scribes and Pharisees thought them more necessary than the law itself.

3. The charge must have referred to the ceremonial washing of hands, about which the Pharisees had many burdensome rules, concerning the amount of water to be used, the way in which it should be used, the number of times it should be changed, the number of those that might wash at a time, etc. In neglecting to observe these traditions the disciples had displeased the Pharisees.

4. "They set aside the fifth commandment as of no consequence, but they were very exact in carrying out the traditions of the elders." They taught that the giving of money to the temple was a more sacred duty than taking care of their aged parents. An ungrateful child could spread out his property before him and say the word "corban," or gift, over it,—thus giving it to God,—and then, according to their laws, he could keep it for his own use as long as he lived, and after that it would be given to the temple. Thus pretending to have a great love for God, he could cheat and dishonor his father and mother, and break God's commandments, and yet be considered a holy man.

5. It is the evil deed, the evil word, the evil thought, the disobedience of God's law, not the neglect of outward, man-made rules of purification, that defile a man.

6. Every man-made law or custom that has taken the place of God's law, will finally be overthrown and destroyed.

### X — Heart Service

(September 4)

#### Daily-Study Outline

- Sab. . . . . Read the lesson scripture.  
 Sun. . . . . Transgressing by tradition. Questions 1-7.  
 Mon. . . . . Lip and heart service. Questions 8-10.  
 Tues. . . . . Defilement and blindness. Questions 11-16.  
 Wed. . . . . What is defilement? Questions 17-22.  
 Thurs. . . . . Review.  
 Fri. . . . . Read "The Desire of Ages," pages 395-398.

LESSON SCRIPTURE: Matt. 15: 1-20.

#### Questions

1. What two classes of people came to Jesus? From where? Matt. 15: 1.

2. What question did they ask Jesus? Verse 2. Note 1.
3. In response what question did Jesus ask them? Verse 3.
4. What commandment of God did he mention? Verse 4, first part.
5. What was the penalty for breaking this commandment? Verse 4, last part.
6. What was the tradition of the Jews? Verse 5 and first part of 6. Note 2.
7. How did they by this means treat the commandment of God. Verse 6, last part.
8. In what class did this place them? Verse 7.
9. What saying of Isaiah did Jesus apply to them? Verse 8.
10. Was their worship acceptable to God? Why not? Verse 9.
11. What did Jesus bid the multitude do? Verse 10.
12. What truth did he state to them? Verse 11. Note 3.
13. What did the disciples come and say about this statement? Verse 12.
14. How did Jesus answer them? Verse 13.
15. What did he counsel the disciples to do? Why? Verse 14, first part.
16. What will happen to blind leaders and followers? Verse 14, last part.
17. What request did Peter then make? Verse 15.
18. What was Jesus' response? Verse 16.
19. To what process of nature does Jesus allude in the first part of verse 11?—*Ans.* To the eating and digestion of physical food. See verse 17.
20. How did he interpret the last part of verse 11? Verse 18.
21. How did he explain it more fully? Verse 19.
22. What was his conclusion? Verse 20.

#### Notes

1. The charge brought against the disciples, that they did not wash their hands when they ate, evidently referred to ceremonial washing, not to the ordinary washing of the hands. The complaint was that in neglecting to wash their hands before eating, the disciples transgressed the tradition of the elders; but so common and necessary a thing as the washing of the hands could not have been a tradition. Jesus says in verse 20 that "to eat with unwashed hands defileth not a man." That he referred to moral, not physical, defilement is clear from what he said of the things that do defile a man, in verse 19.

2. "They set aside the fifth commandment as of no consequence, but were very exact in carrying out the traditions of the elders. They taught the people that the devotion of their property to the temple was a duty more sacred than even the support of their parents; and that, however great the necessity, it was sacrilege to impart to father or mother any part of what had been thus consecrated. An undutiful child had only to pronounce the word 'corban' over his property, thus devoting it to God, and he could retain it for his own use during his lifetime, and after his death it was to be appropriated to the temple service. Thus he was at liberty, both in life and in death, to dishonor and defraud his parents, under cover of a pretended devotion to God."—*"The Desire of Ages,"* pages 396, 397.

A person might thus exempt himself from any inconvenient obligation. The Jews permitted debtors to defraud creditors by consecrating their debt to God.

3. The Jews had formulated so many regulations of a ceremonial and often trivial nature, whose disregard was said to bring defilement, that there was much confusion in the people's minds between the commandments of God and the commandments of men. This is made evident by Peter's request for an explanation of Jesus' statement about what "goeth into" and what "cometh out of" the mouth. Jesus did not leave the disciples in any doubt about his meaning. Neither do his words contradict the plain statement of the Bible with reference to certain things that are "unclean" and thus unfit to eat.

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"Do not expect always to have smooth sailing; then if the storm comes, you are ready for it; if the calm comes, the greater is your enjoyment."

# The Youth's Instructor

ISSUED TUESDAYS BY THE

REVIEW AND HERALD PUBLISHING ASSN.,

TAKOMA PARK STATION, WASHINGTON, D. C.

FANNIE DICKERSON CHASE - - - - EDITOR  
ADELAIDE BEE EVANS - - - - ASSOCIATE EDITOR

## Subscription Rates

Yearly Subscription - - - - \$1.25  
Six Months - - - - .70

## CLUB RATES

	Each
In clubs of five or more copies, one year	\$ .85
Nine months at the rate of	.90
Six months at the rate of	.95
Three months at the rate of	1.00

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.

## Getting Even

To get even with one who has wronged us is to get down as low as he is. The more outrageous his injustice, the lower we shall have to go if we insist upon getting even with him. So "getting even" always leaves us worse than before. If ever one man was unfairly treated by another, it was David, at the hands of jealous, unworthy, infuriated Saul. But when David's chance to get even came, he preferred to stay on the heights. To "revenge" ourselves is to return the sort of thing that was given to us. It is as if having been cheated by counterfeit money, we wait for the opportunity to pass some of the counterfeit back to the cheat. No matter what we have suffered, we cannot afford to do that, for then we have been injured twice, and the second injury is far worse than the first. There is a better way of getting even with one who, in order to harm us, has descended to a low level. It is to stay above him in God's company, and by love to bring him up to that level.—*Sunday School Times*.

## Partners With God

THE newly returned traveler was recounting his experiences.

"The only thing that marred the trip through Norway was a little girl in the party who annoyed us all by persisting in drumming on the piano in every hotel at which we stopped," he said. "She could play only one tiresome little tune, and that with one finger. On arriving at any hotel, she would run into the parlor, and forthwith our ears would be assailed with that wearisome tune. It annoyed us all so much that we were thinking of appealing to her mother to stop it.

"One day we drove up to a strange hotel. As usual, the child made for the parlor and began to play her simple and monotonous little tune. A great musician was stopping at the hotel. He came to the threshold of the parlor, listened a moment, and then went over to the little girl at the piano. He put his hands over hers, and using the tedious little melody as a theme, he began to improvise. As he played, the beauty of the harmony and the curiously attractive rhythm he gave to the music caught the ears of every one who was within hearing. The room became filled with breathless listeners, who, when he finished, began to applaud. The musician

rose, smiled, and taking the little girl's hands, said, 'It is *your* music they applaud.'

So it is with our best efforts that seem to produce so little of the effect we desire. Some day we shall see that our Heavenly Father has been joining his power to ours to produce results more marvelous than any we had dreamed of. Our tiresome little performances he will transform into glorious symphonies. Whoever works faithfully for God at life's humdrum tasks, works not alone. Over his hands the unseen hands of God are placed. The results are divine, but God calls them ours.—*Youth's Companion*.

## The "Fractional Heart"

If I were asked what is the most matter with many young men of our land, I should answer, "Fractional heart." This is what is wrong with them as they answer to heaven, and it is what is wrong with them as they answer to earth. Every user of men will tell you that his quest is for whole-hearted men. Every year thousands of young men start out in all sorts of vocations. How many have *all* their heart in that vocation? How many carpenters, machinists, and other artisans have the all-heart to cut out "down town" and spend evenings in night schools to get the fine points of the trade over drawing board and text book? How many mechanics have the all-heart to take and read the trade paper? How many lawyers, doctors, architects, teachers, yes, and preachers, are studying and thinking and burning the night lamps in the perfecting of the profession? Wanted, lawyers who know the law, doctors who know medicine, preachers who know God—all-hearted practitioners, all. Just give God a whole heart, and in a little while whole-heartedness becomes a habit for all things. It is no accident that nearly all the men who make a success of religion make a success of business. Prov. 3:5, 6.—*Sunday School Times*.

## Think of It

DID you ever try to imagine what the heavenly beings must think of us when they hear us pray, "God, help me to love thee more?"

Whenever we turn our eyes, we see tokens of God's love for his erring children; we see his love in the flowers and in the trees, in the sunrises and in the sunsets. We hear it in the singing of the birds and in the gay laughter of children. We feel it as we sit by our cozy firesides and eat the food he has so bountifully provided for us; then as we kneel to pray we say, "God, give us more love for thee."

How hurt we should be if, after doing all we could for some one we loved dearly, that one would come to us and say, "Help me to love you more." So may it not be that our petition, though a necessary one, because of the hardness of our hearts, brings grief to our dear Heavenly Father?

GEORGIANA SILVERTHORNE.

WHAT doth the poor man's son inherit?—  
Stout muscles and a sinewy heart,  
A hardy frame, a hardier spirit;  
King of two hands, he does his part  
In every useful toil and art;  
A heritage, it seems to me,  
A king might wish to hold in fee.

—Lowell.

"MAKE the memory a storehouse, not a lumber room."