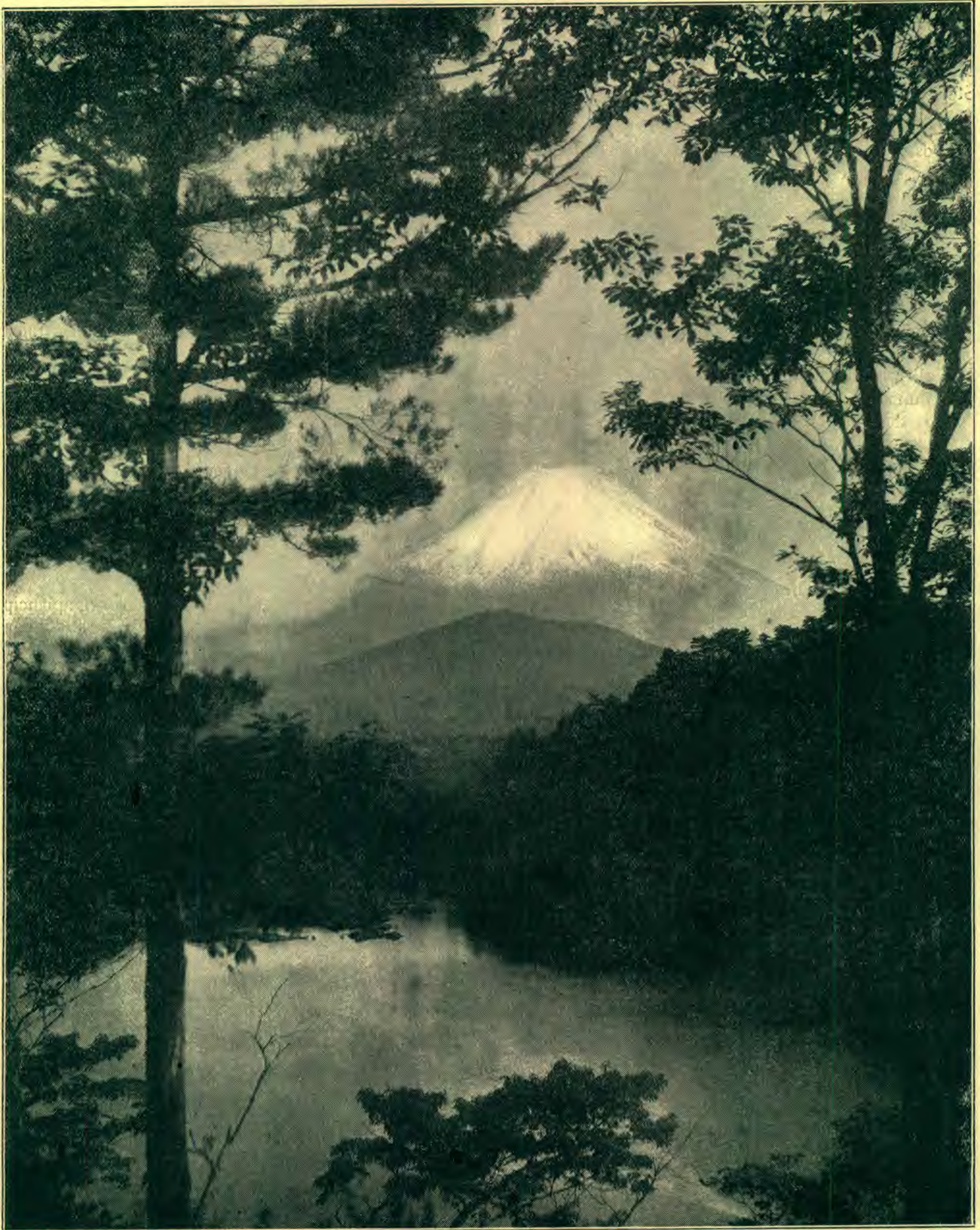


THE YOUTH'S INSTRUCTOR

Vol. LXIV

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No. 47



JAPAN'S FAMOUS MOUNTAIN — FUJI-SAN



It is the loftiest towers that are first struck by the lightning, and the tallest trees that feel most the fury of the blast.—*Bishop Taylor.*

On October 4, the French auxiliary cruiser "Gallia" was sunk by one torpedo. Of the Serbian and French troops aboard the "Gallia," which was on her way to Saloniki, about 1,000 perished.

The monkey is the only animal known to science, except man, that can be given infantile paralysis experimentally. But the monkey never "catches" the disease. It must be artificially inoculated.

No amount of money could buy Polly Mulock from Mr. Corwin Mulock of Philadelphia. Awhile ago Mr. Mulock's drug store caught fire in the night. "Fire! Store!" shrieked Polly, all alone downstairs.

An American Society has been organized for the purpose of raising \$1,500,000 for the war orphans of France, as an expression to that country of America's appreciation of her aid in the trying days of the Revolution.

During the twelve months that ended on September 1, California shipped eastward 44,517 cars loaded with citrus fruits—37,259 cars of oranges and 7,258 cars of lemons. The cars would make a train long enough to reach from Boston to Philadelphia.

Hold a simple magnet bar near a lighted incandescent lamp. If the current is alternating, the filament, that is the part inside the lamp from which the light emanates, will vibrate; if the current is direct, the filament will be attracted or repelled as the positive or the negative pole of the magnet is held near the lamp.

In eleven States the women will vote in the election on November 7. The Prohibition candidates are claiming a large percentage of their support. The reason is obvious. The women expect to vote for the candidates who are most representative of their ideals of good government and Christian living.

Many points of similarity between Abraham Lincoln and J. Frank Hanly are being pointed out by Mr. Hanly's friends. Both were born in a little log cabin. Both had hard struggles in early life, and both became political powers through persistency and constant endeavor. The comparison is carried farther by recalling that President Lincoln abolished Negro slavery, and ex-Governor Hanly is running for President on the Prohibition ticket, and hopes to abolish slavery to strong drink in the United States.

It has been discovered in France that an excellent cement is one of the by-products of the manufacture of beet sugar. The scum that forms when the beets are boiled, and which has heretofore been thrown away, consists largely of carbonate of lime and water, and from 70,000 tons of beets treated, 4,000 tons of carbonate of lime is obtained; to this 1,100 tons of clay are added, the resulting product being 3,162 tons of excellent cement. The scum is pumped into large tanks, where it is allowed partially to dry. Finely divided clay is then mixed with it, and the mixture is thoroughly amalgamated by beaters for an hour and burned in a rotary kiln. The clinker is then removed and pulverized into cement.

All school-teachers in Hungary have received this memorandum: "The royal Hungarian minister for education requests all teachers to pay special attention in the coming term to the respect and honor due to our enemies; that no hatred or contempt should enter the minds of the children against the brave men with whom their fathers are in deadly combat; and that hate or contempt is not to be cultivated in the youthful minds."

One inch of rain means that on one acre, water sufficient in quantity to fill more than 600 barrels of 45 gallons each, has fallen. This quantity of water would weigh more than 110 tons. Rainstorms frequently cover whole States, and often four or five inches of water fall during a single shower, in which case the total number of tons of water falling to earth is, of course, enormous.

Plate-glass insurance companies class windows with black lettering on them as "extra hazardous" risks. The explanation given is that a black surface absorbs the sun's rays. Thus an unequal expansion is produced throughout the plate, and under the influence of a sudden gust of cold or any other quick change of temperature, a strain is developed which may break the glass.

King Haakon of Norway has approved an ordinance forbidding submarines of belligerent powers from traversing Norwegian waters except in cases of emergency, when they must remain upon the surface and fly the national flag. Any submarine violating the ordinance will, according to its provisions, be attacked by armed forces.

Once the bubonic plague was an annual visitor in the Philippines: it has not showed its head for seven years. Of the 35,000 lepers who once roamed the islands, only 3,000 remain, and they are concentrated in one settlement. And the annual death rate of the islands has been cut in half.

Papers Wanted

MR. A. W. SPAULDING, of Reeves, Georgia, principal of a school for training self-supporting Christian workers, desires copies of our papers for missionary work. He says:—

"Our young people here and our teachers, in their Sunday work around the country, could use a great many more copies of the INSTRUCTOR and *Little Friend* than we can obtain. Will you not insert a notice in the INSTRUCTOR asking friends to send us good clean copies? We are having some very interesting experiences, and the children's and youth's papers are more eagerly received by grown people generally than our missionary papers."

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The Youth's Instructor

VOL. LXIV

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 21, 1916

No. 47

Heavenly Treasure

EVERY coin of earthly treasure
We have lavished upon earth
For our simply worldly pleasure
May be reckoned something worth;
For the spending was not losing,
Though the purchase was but small:
It has perished with the using;
We have had it—that is all!

All the gold we leave behind us,
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it:
What we hoarded we have lost!

But each merciful oblation,
Seed of pity wisely sown—
What we give in self-negation,
We may wisely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What is lent unto the Lord.

—John G. Saxe.

Having Eternal Life

I. C. KILGORE

Man's Elixir

SCARCELY a year passes without some one's telling of a new scheme for lengthening life, so that we shall only need to eat, or not to eat, something, or do something in order to have many more days to our credit before we die.

It is not only now in the twentieth century that men have striven to prolong human life. Hundreds of years ago people told and wrote attractive stories about what one might do to enable one to live longer on the earth. They are so old that we actually do not know their origin; all that we do know is that they were handed down by word of mouth from generation to generation, and then were written so that we can read them.

The stories are called "myths," "folklore," and sometimes "fairy tales." They tell of many things which made people live long, long lives,—magic rivers in which to bathe, herbs to eat, or something to wear on some particular part of the body. Everywhere and at all times, people have wanted to live long, the longer the better. Eternal life has been one of the chief phases of the religious beliefs of all mankind. The desire for eternal life, like the desire for self-preservation which prompts so many of our acts, is one of the deepest desires of the human heart.

Christ's Elixir

Christ knew men. He knew how to deal with them and how to approach them in a way that would draw them to him, and so he often spoke of things that he knew they enjoyed hearing about. Many times he talked to them concerning eternal life, because he understood that it was one of the things in which they were most interested.

Christ's method for gaining eternal life was different from any that his hearers had known before. He taught them that it was not a question of clothing or of eating or of ceremony, such as the Pharisees believed in, or of anything, in fact, that those people had ever advocated or that is advocated now, so far as I know. His elixir was unique.

Enduring life, Jesus said, can be got in only one way, a way which he explained to them beyond the possibility of misunderstanding: Enduring life is to *know God*.

Now here is a remarkable thing—to say that to *know* some One is eternal life; to *have knowledge* is to live forever. It must be that this knowledge of which the Saviour spoke is different from the knowledge we get at school. Such knowledge gives no promise of

life forever. No one claims that it does. This knowledge is usually the kind that enables one to get along well in this life, helps him to make more money or to be promoted to a better job, or makes him more entertaining to friends. This knowledge ends with death.

And yet, knowing all this as the Saviour must have known it, he says there is a knowledge which *is* (actually *is*, not *leads to*, or *brings*) eternal life—the knowledge of God.

To know God *is* eternal life.

Knowing

One is not given credit at school for knowing a lesson until all parts of the lesson are understood and one is able to recite it without mistake.

A man does not know his trade or his profession until he grasps all parts of it and is able to use his knowledge efficiently. It takes a long time to acquire such knowledge.

One does not know a person the instant he is introduced to him. There is always first the introduction, then a period of acquaintanceship. After more or less time has elapsed, one may say, "He is a friend of mine;" and much later, "He is an old friend of mine. I know him well."

An acquaintanceship can never become a friendship unless the two acquaintances are enough alike to understand and appreciate each other. There is always at least some one thing that the two persons must have in common, within themselves, in order to be really friends. One young man is given up unreservedly to a keen appreciation of every humorous incident he meets. It is inconceivable that this person should form a very close attachment for some long-faced person who neither can nor will laugh, however insistent the circumstances. What man or woman who loves art or music so passionately that the life is given to a study of the one or the other will be drawn with inseparable bonds to a cold, disdainful person who holds in contempt everything but one particular branch of science in which he himself finds enjoyment?

We understand, then, that friendship involves a mutual comprehension and appreciation, a similarity of belief, of likes or of dislikes, or something besides a mere triviality. This it is which makes possible the intimate knowledge of one by the other that is essential to friendship.

Now we are in a position to understand what the Saviour meant when he said, To know God *is* eternal life.

To know God means to have a close friendship with God; to understand and appreciate him as one friend understands and appreciates another. Impossible so to know God? — Hardly. Christ does not tell people to do things that are impossible. Friendship with God is no more difficult or impossible than friendship with a human being. But, like human friendship, it is impossible unless within us there are characteristics that are like those which God has. Having those, we can understand and appreciate him with no difficulty whatever.

One must next inquire what these characteristics are which one must have in order to be a friend of God, and how they may be obtained; for the answer to that is the key to this friendship.

The answer has already been given: "He that loveth not knoweth not God; for God is love."

It is not strange that one who is godlike should live eternally. God lives forever; why should not his friends so live? Does it seem impossible to know God? It is not impossible. The mission of the Son of God in this world was to reveal his Father to mankind so that we could know and understand him. He has shown us the character of the Father, and he has shown us how to be like the Father.

With every moment, there comes the opportunity to apply and to reapply in ourselves Christ's formula for eternal life. Perfect love — such do we have if we are godlike; and such do we have if moment by moment, hour by hour, one day at a time, we enter into and here and now enjoy the beginning of eternal life in ourselves. No wonder the beloved disciple could say, "He that believeth on the Son hath everlasting life." Surely a new thought of life and inspiration and happiness is this that even now while I write or read, while I go about my daily commonplace duties, I may be partaking of that eternal life, the gift of God, promised to every one who will accept.

To know God, to love perfectly, is now and always enduring life.

Out of Weakness Made Strong *

THE experiences marking the triumphant advance of the early Christian church from strength to yet greater strength, are today marking the progress of the advent movement, the main object of which is to gather out from every nation under heaven a people prepared for their Lord.

It was only a comparatively few brief years ago that Elder James White began pleading for a serious consideration of the world-wide proportions to which God's remnant church was to develop.

"It is truly gratifying to witness the present progress of our cause," Elder White wrote in a *Review* editorial, Aug. 26, 1873, a full year before the first Seventh-day Adventist missionary left the shores of America for a foreign field. "To learn that persons of moral worth and mind, not only of the American people, but those from other nations in our country, are joining our ranks, is very encouraging. . . .

"But when we consider the extent and magnitude of the work to be accomplished, as marked out in prophecy, the brief period in which it must be done, and how little, comparatively, is being done, we are forced to the conclusion that God requires of us

broader plans and more vigorous efforts. It seems that the providence of God is far in advance of us."

A fund of two thousand dollars had been raised for the establishment of a mission in Europe, and Elder James White proposed that Elder J. N. Andrews be spared for service abroad, and particularly for the special work of rendering assistance "in perfecting translations of our works" in the French and German languages, "to scatter throughout Europe."

"We believe God has a special work for these last days," declared Elder Geo. I. Butler a few weeks later, "and that work must go to 'peoples, nations, tongues, and kings.' It is world-wide. . . . Let us take up the good, rallying cry, 'Courage in the Lord,' and move on to final victory."—*Review and Herald*, Nov. 4, 1873.

A week later, at the twelfth annual session of the General Conference, formal action was taken leading to the establishment of the European mission in Switzerland, although, to quote the language of the resolution, they must needs "move out by faith."

Late in the summer of 1874, Elder J. N. Andrews set sail for his field. Upon reaching Neuchâtel, Switzerland, his temporary destination, he hastened to communicate with his friends in America, through the editorial columns of the *Review*. And how plainly do his first warm words of greeting, penned on missionary soil, reveal the heart of a wise zealot and of a man of God — the heart of a noble soul whose dependence was not in himself or in any inherent or acquired personal ability, but rather in the strength of the Omnipotent. To quote:—

"God has committed to the Seventh-day Adventists a work of immense magnitude and of vast importance. It is to give warning to the world of the near advent of Christ, and to teach the true preparation for that great event. Never was a greater responsibility committed to a body of men than that which God has given to this people. The time for this work is short. It can only be accomplished by the direct help of the Spirit of God. . . .

"We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. God calls us to labor and not to faint. Let us respond to this call."—*Review and Herald*, Dec. 15, 1874.

At that time, the denominational institutions numbered just four — the *Review and Herald* Publishing Association, the Health Institute of Battle Creek, Mich., the Pacific Press Publishing Association (founded that very year), and the Battle Creek College (also founded in 1874).

As regards the part our institutional work would yet play in connection with the proclamation of present truth, Elder Uriah Smith made bold to write editorially as follows on the same page with Elder Andrews's thrilling rally cry, "To labor and not to faint:"—

"This preparation of the needed facilities in education, in health reform, and in the work of publishing, are the most faith-inspiring features this cause has ever been able to show.

"What more will be needed, we perhaps do not now clearly see. We only know that this work is the cause of God, and it will be accomplished. It cannot go back. The omnipotent hand of the God and Christ of our blessed hope is behind it. We know that that cause which represents in the earth the closing truths of the Word of God, and the finishing of the work of salvation among men, is no sham and slipshod affair, and will not be done in a corner. There are thousands of

* Illustrative of the Sabbath school lesson for Dec. 2, 1916, on "Paul Begins His First Missionary Journey" (Acts 13: 1-24).

localities to be lightened with its presence, which do not yet so much as know of its existence. There are thousands of men to be raised up for the work of the harvest. *There are tons of books to be produced. There are hundreds of thousands of dollars to be expended. Perhaps our present facilities must be doubled or quadrupled.*—*Ib.*

Many who in 1874 read these words in the columns of the *Review*, have lived to see today the development of a work, not twofold, or even fourfold, larger than that of upward of forty years ago, but a work that in many of its essential features is a full hundred-fold more extensive than was the work carried forward in those days when men were advancing by faith in the opening providences of God.

The pioneers connected with the advent movement laid broad foundations for a mighty work in the earth, and today that which was begun in weakness, by faith, and with much prayer, has become a world-wide missionary enterprise for the evangelization of the entire human race. Let us gather courage from the lessons of the past, and bring to glorious completion that which God has appointed us to do.

C. C. CRISLER.

—♦♦♦—
Almost Home

I do not know how steep or sore
 The path that I must go,
 What crags defy, what storms assail,
 What lightnings beat, or wounding hail —
 But that He leads, I know.

I do not know how far my feet
 Must falter through the night,
 Or what it holds of friend or foe;
 But in the lull of storm he's near,
 His hand meets mine, his voice my ear:
 By baffling trails I cannot know,
 He bears me toward the height.

He knows — it is enough! And I,
 Though chill the night winds moan,
 Face e'er the rocky steep. But lo!
 Above the crags a star burns out,
 Flames slope, ravine; sight scatters doubt.
 Was it some brooklet murmuring low,
 "Dear child, we're almost home"?

ELVIRA ANDREWS WEBBER.

—♦♦♦—
Instant Salvation

A MESSENGER met me hurriedly as I was going out of church one Sunday morning, and begged me to cross the street to see a man who was said to be dying. I crossed the street, entered the sick-chamber, and drew near the bedside of the young man, a commercial traveler, who, while passing through the city, had been taken suddenly and seriously ill. I took him by the hand and said, "You are very ill."

"Yes," and with a pitiful look he added, "the physician says I have but a few hours to live."

I said, "Are you ready?"

"Oh, no, no; I wish I had three weeks, and I could be ready."

Said I, "My dear friend, let me show you that you only need three minutes in order to be ready, if you will do what God says."

I then opened the Scriptures and showed him how God had laid our sins upon Jesus; and I said, "Now the word is, 'Behold the Lamb of God;' look unto him, even with your dying eyes, and say, 'O Lamb of God, that takest away the sin of the world, have mercy on me!' Cast your soul on him. Is that not plain?"

"But tell me how to do it,"

So I turned to the tenth chapter of Romans and read, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"Now," I said, "do you receive Jesus Christ?"

"I do, according to the best of my ability."

"Then just open your mouth and confess it, and God says you can be saved."

It was all done in a few brief moments.

At six o'clock I returned, anxious to hear from the young man. As I entered the house, I met the landlady, and asked, "How is he?"

"He is gone;" but she added, "I wish you could have been here and seen him die. I never witnessed such a triumphant death. It was amazing. After you went out, he sent for my husband, who had been for years a backslider, and had not prayed. He said to him, 'I want you to kneel down by my bedside and praise God that he sent a man who told me how I could be saved in three minutes.'"

The poor man said, "I do not know how to pray."

"But you must."

And there, in spite of his protestations, he compelled this backslider to get down on his knees to praise God that he saved him in three minutes. It was a new life for him as well as the other.

Five years afterward I was called to preach in a strange place, and went much against my will; for I was so busy I did not see how I could go. In the course of my sermon I related the story of the young man who had been saved in three minutes. On the Saturday following I was asked to attend the funeral of a man who had died; and as I drew near the corpse and looked into his face, I said, "I know that man; I knew him fifteen years ago when, week after week, his Christian wife used to rise in my meeting and request prayers for her husband. For years I have not seen him; but here I am called to attend his funeral. And while I was talking a young man stepped up to me and said:—

"I should like to see you a moment. I heard you preach last Sunday, and tell the story about a man who was saved in three minutes. When I got home I was so filled with it that I said, 'I will go in and tell this sick man. I went in, sat down by his bedside, and just told the story as you had told it, about the young man who was saved in three minutes; and the gray-haired man said, 'That is remarkable, is it not? I could do that.'"

He did just the same thing; he confessed Christ, sent for his family, and there with his dying breath he, too, confessed Jesus Christ, the Lamb of God.

And so God used that word twice, and I have told it the third time now. Perchance some careless one or some serious one, perchance some worldly one, perchance some thoughtful one, may just believe it, and in the silence of this hour lift the eyes to him who hung on the cross, and is now on the throne, and say, "O Lamb of God, I trust thee, I take thee!"—*Selected.*

—♦♦♦—
A Missionary's Prayer

WHITHER Thou sendest,
 Whither thou ledest,
 Thither my journey.
 Eastward or westward,
 Northward or southward,
 Dayward and nightward,
 Joyward or woeward,
 Homeward or starward,
 So it be theeward,
 Thither my journey.

—C. K. Harrington, Japan.



A White-Breasted Nuthatch

ONE winter morn, while walking in the park,
The wind in fitful gusts the leaves swept on
In skipping crowds across the close-cut lawn;
The heaven above with lowering clouds was dark,
And leafless trees, like masts of some old ark,
Were gray, and swayed by moaning winds; since dawn
Some feathery flakes on windy wings had gone.
There, like an elf, upon an oak's rough bark,
A spirit of the storm, I spied a bird,
And headlong down the trunk he came. I stood.
His eye so bold met mine, we neither stirred;
The storm 'most broke his hold, but hold he would.
"Auk-yauk! auk-yauk!" he said, and off he whirred,
In trimmings white dressed up, that day so rude.

ELIZABETH MACHUGH.

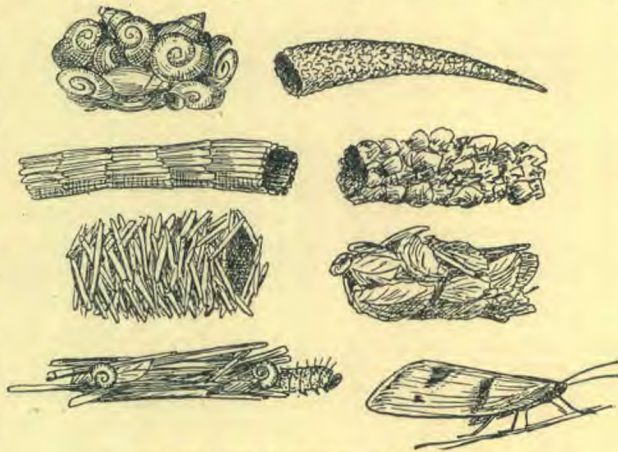
Insect Carpenters and Masons

THE young naturalist who lies face downward at the brookside, and with shaded eyes watches the busy life that there has its being, will see, in many places, little masses of small stones or bundles of small sticks, moving on the bottom of quiet pools as if they were alive. When out of the water they seem to be only groups of stones or clusters of sticks, motionless and dead. But they are the homes of living larvæ. By putting them in water or by pulling them apart, a whitish habitant is discovered—a larvæ which is a dainty morsel much relished by fish. Nature has provided it with an ingenious means of protection. The little caddis fly larva is an exemplification of the old saying that "necessity is the mother of invention," since the little animal does not always build as his ancestors built, but adapts himself to the circumstances of a new environment and utilizes whatever material may be available. In some localities the cases are made of stones; in others, of short twigs; in still others, some of the little builders and mechanics bore out the interior of a slender twig or straw, and use the hollow as a protection against the enemy fish.

When caddis flies are placed in small aquariums, they extend the body out of the front of the protecting case and carry it as they crawl. But jar the receptacle, and the larva instantly retreats into its house. It is hardly possible to pull the little creature out of its case, except possibly from the smooth straw. It clings to its covering with peculiar tenacity by means of two hooks at the rear extremity of the body. So firmly is it anchored to the sticks, that violence will not dislodge it, unless the force is sufficiently great to pull the insect in two.

But the larva may be driven out by using a tiny toothpick with a blunt end, or by anything else of the kind that does not terminate in a sharp point. Push this into the rear of the case, and the little animal at once unhooks himself and hastens out to find a new home.

Usually the cases are straight, but sometimes they are curved, and a few spiral forms have been found,



INSECTS THAT BUILD SUBMARINES

which closely resemble minute snail shells. The dweller in this rude retreat is a fisherman who not only builds a home of sand, but uses the sand to make a funnel-shaped trap faced by a silken net. The funnel is directed upstream. At the entrance the net has almost rectangular meshes, often in beautiful regularity, and appears much like a delicate spider web in the water. These ingenious contrivances are placed in the swiftest current, and in rapids between stones. Sometimes they are found in great numbers along the brink of a waterfall. The observer must look carefully to see the net, as it is usually obscured by the dirt that collects and adheres there in little masses. But if he is so fortunate as to find one recently completed, the netlike formation is clear and beautiful.

In some places, empty cases may be seen at the edge of the brook. Often they almost completely cover the rocks and the earth between them. In such instances the insects have emerged at the time of a freshet and the retreating water has left the cases stranded high and dry.—Edward F. Bigelow.

The Waxbills in Trouble

A MAN kept a pair of waxbills in his study, where they flew about at their pleasure, for the door of their cage was left open all day. Observing that they began to pick up material as if they were inclined to make a nest, the man got a quantity of such stuff as he thought might suit them, and scattered it about the room. They took what they chose; the hen bird began building, and went on busily and merrily for some days. Then the work came to a stop, and the man thought they had finished, for there was what he considered a tidy nest in a corner of the cage.

But the birds were uneasy about something. The hen twittered to her mate complainingly, and his answering chirps were doleful. At last the hen bird flew down to the man's desk, faced him, spread out her wings and fluttered them, chattering at a great rate. Evidently she was in trouble of some kind and wished to tell him about it.

He went to the cage, examined the seed box and the water fountain, looked for traces of mice, peeped into the nest, but could not find anything amiss. The bird remained quiet while he was at the cage, but as soon as he reentered himself at the desk she chattered and fluttered her wings as before. At last it occurred to the man that possibly she desired some softer material than she had wherewith to line her nest. He went to another room, where there was a bunch of pampas grass, and returned with some of the downy tufts and scattered them on the desk. The bird pounced upon the stuff at once, and in a short time the nest was complete and to her liking.

This incident is not one of which I have heard or read. It happened to me.

How did the bird know that I was interested in her work and willing to help? How could she hope to make me understand what she wanted? Her action cannot very well be explained as due to inherited habit, for it is most unlikely that any ancestress of hers had

ever been in similar circumstances. The best explanation seems to be that mother-love made her capable of extraordinary cleverness.—*John A. Hamilton.*

Sounding for Shells

WHERE the tide of battle has ebbed and flowed, the soil of France is so full of projectiles that a French inventor has devised an electrical apparatus to find them. As soon as the thrifty French recover any portion of land from the invader, they return it at once to agricultural use, but before the soil is plowed it is necessary to find any sources of potential danger—in the form of unexploded shells—that may lie beneath.

According to the *Edison Monthly*, the instrument that they use is an adaptation of the Hughes induction balance. As described in the proceedings of the French Academy of Sciences, the apparatus is so sensitive that the operator can detect by sound, through the telephone, the presence of a fragment of shell, or even of a tin can. It is also possible from the nature of the sound to distinguish between considerable masses of metal and small fragments.

The instrument has two coils of large diameter, the windings of which are on wooden frames. As is usual in the induction balance, no metal of any kind is used in that part of the instrument. The two coils, attached to a handle, form an instrument with which the surface of the soil is explored and tested. As long as there is no metal present, the mutual induction of the primary and the secondary circuits is in a neutral state, with the result that the telephone remains silent. When fragments of shell are encountered, even if they lie at considerable depth, their presence speaks, as it were, through the telephone. It takes two persons about an hour to test thoroughly an acre of ground, but when the work has been completed, the farmer can be sure that there is nothing left there to endanger his life or blunt his plowshare.

Radium and Wireless

A YOUNG German near Berlin, when the war broke out, was conducting some interesting experiments with radium. He had a theory that "the presence of radium causes a definite and remarkable action upon a wireless station.

"The first experiments were carried on indoors, with an antenna consisting of a small wooden rod, upon which wire was loosely wound. With the receiving instruments adjusted, he placed a tube containing 50,000 units of radium salts near the wooden rod. Immediately he could hear the buzzing of distant signals which the apparatus was unable to detect otherwise.

"Encouraged by this success, he carried on his experiments, using a full-sized outdoor antenna, or aerial. With a delicate measuring instrument known as the galvanometer, he discovered that the presence of the radium tube near the aerial wires would cause an appreciable current of electricity to flow. But when the radium tube was attached to the wires at their midpoint, reception of signals was found impossible, even with the most sensitive of ear receivers.

"Technically speaking, it was found that the presence of radium under certain conditions shortened the wave length. That there is some definite relation between wireless, or Hertzian, waves and the electric waves, or "ripples," emanated by that mysterious chemical, radium, has long been known. Exactly what that relation may be is a conclusion not to be drawn from these foreshortened experiments."

Spiders That Get Men Out of Bed

A "TROUBLE-SHOOTER" is the man who goes out any time of day or night, in sunshine, snow, or thundering storm, and fixes the electric power, telephone, or telegraph wires when something goes wrong.

Down in the Argentine, for example, the trouble-shooters' troubles are spiders. In the daytime these industrious insects spin their webs between the convenient telegraph wires, and when night comes the threads, fine as gossamer, become saturated with dew. Moisture makes an excellent conductor of electricity at high voltages, and the wires become short-circuited.

The trouble is so serious, according to *Telephony*, that the Argentine government has sent circular letters to the different telegraph administrations throughout the world, to ascertain whether any one else is having the same difficulty, and, if so, whether a means for counteracting it has been found.

Men armed with long brooms are sent out to sweep the wires; but, invariably, two or three days after the wires are swept clean, greater masses of web than ever accumulate.

When the weather is calm and dry, the trouble-shooters sleep peacefully, for the webs will not accumulate enough moisture to interrupt the service then. But these occasions are comparatively rare, owing to the immense area of the river Plate and its great evaporation.

Trouble-shooters have collected many sackfuls of the web. It smolders, but will not burn readily. The Argentine government hopes that some commercial use may be found for it.—*Every Week.*

Battles and Rainfall

MANY persons in Europe and many in this country have noticed the unusual rainfalls that have occurred in various localities since the beginning of the great war, and have wondered whether those and other anomalies in the weather could be caused by the tremendous gunfire in Europe. Meteorologists scout the idea. They say that, to cause rain, gunfire would have to be on a vastly greater scale than it has yet attained, and that all attempts to produce rain by bombarding the clouds have failed. In discussing the extremely heavy rainfall in England during the winter of 1914-15, Dr. H. R. Mill, director of the British Rainfall Organization, made the following statement:—

"The vastness of the work done by the quiet processes of nature, requires only to be realized in order to show the incalculable improbability that gunfire in France can produce a wet winter in England. Take the case of three and a half inches of rain that fell in excess of the average in December over 58,000 square miles of England and Wales. That quantity is 203,000 square-mile inches, or more than 13,000,000,000 tons. At winter temperatures, saturated water vapor would form about one per cent of the mass of the atmosphere that contained it; hence the minimum quantity of air that must have been carried over England and Wales in December, 1914, must have exceeded 1,300,000,000,000 tons. The amount of force required even to deviate the direction of moving masses of that magnitude is surely far beyond that which can be exerted even by nations at war."—*Youth's Companion.*

"A GOOD deed is never lost. He who sows courtesy reaps friendship, and he who plants kindness gathers love."

Learning to Swim

How to Swim on the Back

Back-Swimming. First, take the back-floating position: arms by the sides, legs straight, with the feet in line with the shin bones.

Second, turn the legs onto their sides, so that the knees point outward and the heels touch.

Third, draw the legs up toward the body, gradually flexing the knees and keeping the heels touching.

Fourth, bring the feet to right angles with the shin



BACK-FLOATING POSITION

bones, at the same time turn the legs to the knee-up position.

Fifth, kick out to the sides with the soles of the feet, as if you were actually pushing against a wall.

Sixth, bring the feet to the stretched-back position and the legs together with force.

Seventh, repeat until thoroughly mastered, being very careful of the stretched-back position of the feet on their recovery.

Each delivery should urge the body forward at least half of its length.

The next move is to combine the arms and legs, which is done as follows:—

First, bring the arms up from the sides with the recovery or drawing-up movement of the legs. In doing so, glide them over the chest and face out as far in front of the top of the head as you can reach.

Second, turn the hands back to back, and with the straightened-out arms return them to the sides in unison with the leg kick.

In reaching forward for delivery, the arms should be kept close together, so that the palms of the hands touch as they pass over the chest and face. Likewise, the arms must be kept close to the body and not raised above it in their passage to beyond the head.

Never show the knees above the surface; this is very bad form.

Maintain the back-floating position all through the movements; that is, keep the head low in the water.

Synopsis

Take the back-floating position. While drawing up the legs bring up the arms, and, carrying them over the body, reach as far forward of the head as possible.

Deliver the strokes and repeat.

Another manner of taking the arm stroke is to raise the arms completely out of the water and thus carry them over the body and beyond the head, dropping them with the hands back to back into the water and making the delivery. The outer edges of the hands must cut the water, and care must be taken not to splash.

Considerable speed may be obtained upon the back by simply kicking the straightened-out legs up and down alternately, with the feet in the stretched-back position. Both arms should rest by the sides, and if employed at all they should only move from the forearm and the wrist. This movement is known as propelling with the hands, and is done by revolving the hands upon the wrists with a downward, inward, and

upward action. The arms should never strike the surface at right angles to the sides.

The Chest Stroke

The chest stroke is similar to that taken upon the back, only that the position of the body is reversed.

The main features not to be lost sight of in this style of swimming are proper coördination of the arms and legs, proper breathing, and complete strokes.

Always bring the arms close into the sides at the conclusion of their delivery, and bring them well up under the chest for their recovery or forward push.

Chest-Swimming Stroke

First, take the stomach-floating position.

Second, raise the face from the water and extend the arms forward of the head, palms of the hands touching.

Third, turn the hands and bring them back to the sides for recovery.

Fourth, when the arms in their backward movement are in a line with the shoulders and are ready to make their downward curve, the legs are well on their recovery.

Fifth, as the sweep of the arms is concluded, the legs will have kicked out so as to form the letter Y of the body.

Sixth, the legs come together with force as the arms shoot forward for delivery.



STOMACH-FLOATING, OR "DEAD MAN'S FLOAT"

Breathing. Inhale as the arms open out. Exhale as they come into the sides and shoot forward for their delivery. A splendid practice for beginners is to take one long breath, inhalation and exhalation, with each delivery and recovery of the arms.

Synopsis

Take the stomach-floating position.

Bring up the arms under the chest with the hands palm to palm.

Simultaneously with the advance of the hands draw up the legs.

Bring back the arms and kick out the legs.

While curving the hands in for the next recovery, bring the legs together.

— J. H. P. Brown, in "Modern Swimming."

For years Congress has realized that much time is wasted in taking roll call. Now B. L. Bobroff has set up an electrical apparatus that promises to save two months in time each session. A separate wire runs from every desk to a registering board, which is set up like a score board, and in plain view of all. The name of every member is listed, and is followed by two lights, of different colors, to denote "yes" and "no." When a question is put to vote, each member presses a button on his desk, and instantly the proper light flashes on the recording board. The result is automatically tabulated and flashed on the board, as well as on the Speaker's desk. A photographic record may be made in thirty-six seconds.

How to Make a Sewing Screen

INSTEAD of a workbasket, with spools of thread, buttons, scissors, embroidery hoops, etc., all crowded into a small space, a screen can be used, which has a definite place for every article used in sewing. The spools of thread are kept on brass pegs; the silks in one place and the cottons in another. The scissors, pincushion, and emery ball are suspended from hooks. Patterns, embroidery hoops, buttons, etc., all have pockets where they are readily accessible and yet kept in good shape. Best of all, the screen is light and can be easily carried from one room to another, or onto the veranda. In sewing, a small shelf may be lowered for holding the work. With a few materials any one handy with tools can make this ornamental and useful piece of furniture. The materials needed are as follows:—

WOOD FOR FRAME

- 4 pieces 42 by $1\frac{1}{2}$ by $\frac{3}{4}$ inches.
- 9 pieces $12\frac{1}{4}$ by $1\frac{1}{2}$ by $\frac{3}{4}$ inches.
- 1 piece $12\frac{1}{8}$ by 9 by $\frac{1}{2}$ inches.
- 1 piece $12\frac{1}{4}$ by $3\frac{3}{4}$ by $\frac{1}{4}$ inches.
- 1 piece $12\frac{1}{4}$ by $1\frac{3}{4}$ by $\frac{1}{4}$ inches.
- 1 piece $12\frac{1}{4}$ by $\frac{3}{4}$ by $\frac{1}{4}$ inches.

LEATHER FOR COVERING

- 2 pieces $13\frac{3}{4}$ by 36 inches.
- 1 piece $13\frac{3}{4}$ by 8 inches.
- 1 piece $13\frac{3}{4}$ by 4 inches.

- 35 brass pins, 2 inches long
- 2 hinges, and screws
- 1 hook and eyebolt
- 2 handles, and screws
- 4 short screws
- 12 hooks
- 100 fancy tacks
- 50 nails

Select two of the longer or upright pieces, and on them indicate with a pencil the points for attaching the crosspieces. Suppose the left-hand side of the screen is to be made first. The upper edge of the uppermost crosspiece should be $1\frac{1}{2}$ inches from the tops of the posts. The top surface of the next lower crosspiece should be $13\frac{1}{4}$ inches from the tops of the posts. The one next the bottom is $31\frac{1}{2}$ inches from the top; and the under surface of the bottom piece is $4\frac{1}{4}$ inches from the floor.

On two of the crosspieces drive seven long brass pins an equal distance apart, as shown in the illustration, taking care to have their tops all even. It is better to drill holes slightly smaller than the pegs before putting them in, especially if the wood is oak or other hard wood. Into the under surface of the top crosspiece screw seven eyebolts, as shown.

Next, assemble the posts and crosspieces. Use fine wire nails, being careful not to split the wood. Strong, hot glue should be applied at the same time to secure greater strength. Before proceeding, allow the work to become thoroughly dry.

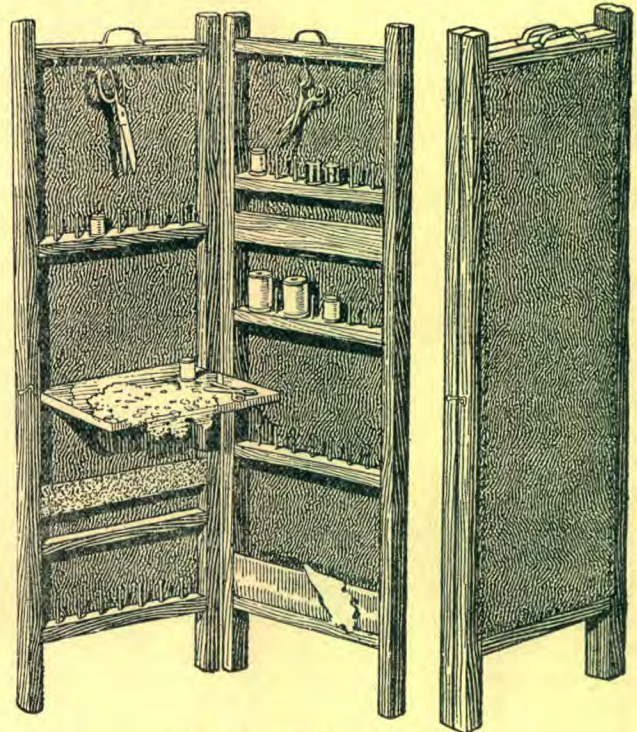
On the inside of each of the two upright posts, about $\frac{3}{8}$ inch from the back edge and 22 inches from the top, insert a screw, allowing it to protrude about $\frac{1}{4}$ inch. Then, holding the shelf, which is the rectangular piece, $12\frac{1}{8} \times 9 \times \frac{1}{2}$ inches, in position, with its upper edge just under these screws, locate the two points for its pivoting screws. This is clearly shown in the illustration. The pivoting screws will work more easily if the holes are first made with a slightly larger screw. The back screws hold the shelf in a horizontal position when it is being used. At other times, it can be raised to a vertical position between the posts.

The top and bottom pieces on the right side have the same location as those on the left. The second crosspiece is 10 inches from the tops of the posts. Just under it is attached the piece $12\frac{1}{4} \times 3\frac{3}{4} \times \frac{1}{4}$. This

piece does not need to be nailed; glue will answer. Attached to its under edge and projecting forward horizontally, is the narrow strip, $12\frac{1}{4} \times \frac{3}{4} \times \frac{1}{4}$. Attached to the front edge of this piece, and slanting forward obliquely, as shown in the illustration, is the piece, $12\frac{1}{4} \times 1\frac{3}{4} \times \frac{1}{4}$. These three pieces should be nailed to one another with two or three fine wire nails, which can be readily concealed.

The third crosspiece on the right is $18\frac{1}{2}$ inches and the fourth piece 27 inches respectively, measured from the tops of the posts. Before joining them to the uprights, they should be fitted with brass pins, as shown. The top piece should be provided with hooks.

Before proceeding farther, the various parts should be varnished, stained, or painted, according to individual taste. If the screen is to be used in a bedroom having white woodwork, white enamel may be used to advantage. If the woodwork is mahogany or oak, the



A CONVENIENT SEWING SCREEN

screen may be finished to match. After the parts are thoroughly dry, the leather or other covering is put on. If leather is used, it should match not only the finish of the screen, but the color scheme of the room. If white enamel is used, a pretty chintz pattern is very effective as a covering, or silk may be used. In putting on the leather or chintz, be careful to stretch it tightly over the frame, gradually proceeding from top to bottom, inserting the tacks on both sides simultaneously. The edges should be folded in about $\frac{1}{4}$ inch; and the tacks should be driven into the middle of the frame. If silk is used, it may be shirred on a cord at the top and bottom, instead of being tacked. The two inside strips which form the pockets at the bottoms are attached by turning in their edges and tacking on the inside. The measurements given are large enough to allow for folding in the upper edges several inches.

Lastly, fasten two small brass hinges on the back, $7\frac{1}{2}$ inches from the top and bottom, respectively. On the front, attach a hook and eyebolt, $18\frac{1}{2}$ inches from the top, for holding the two parts of the screen together when not in use. On the top crosspieces fasten two brass handles, as shown. They should be near the front inner edge of the frame, so that they will come together when the screen is closed.—*Popular Science Monthly*.

The King of Outdoor Exercises

I LIVE in a suburb seventeen miles from our office. I began by getting off at intervening stops and walking home. I gradually increased the distance to four miles at night, and four in the morning. At the beginning of 1913 I resolved to walk ten miles a day throughout the year, so added a mile to lunch and back at noon.

I kept daily account of these miles, and if for any reason I fell short I would increase the distance the next day, even to doubling. Saturday afternoon I would sometimes walk the entire seventeen miles, and occasionally I walked both ways, leaving home about four in the morning.

For my summer vacation I walked through Yellowstone and Glacier National Parks, averaging between twenty-five and thirty miles a day for the most part.

It took me some time to learn a few very simple secrets:—

1. To have shoes large enough and with broad toes.
2. To have always a destination.
3. To walk fast enough to perspire,—about four miles an hour.
4. To walk, walk, walk, the year round.

Whether hot or cold, dust, mud, or ice, rain or snow, day or night, I walked. There is a challenge in a storm: a zero wind when one's blood is up feels as refreshing as a summer breeze, and the feel of the breeze at any time upon one's glowing cheek is one of the many compensations.

Walking, in the fullest meaning of the word, is something of an art. Like other arts it requires patience and persistent effort at first, but with practice and experience the technic is acquired and the inspiration comes.

I enjoy this exhilarating hobby because—

Walking sharpens the appetite and aids digestion.

Walking contributes to sound sleep and makes one less susceptible to colds.

Walking brings color to the cheek and is a splendid tonic.

Walking stirs the circulation and distributes fresh blood to all parts of the body. In this way it tones up the entire system, and according to some authorities benefits even the teeth and eyes.

Walking brings most of the muscles into play, especially the largest, and without strain.

In a word, walking keeps one physically fit.—*The Independent*.

New Books of Worth

MR. NIXON WATERMAN'S books, "Boy Wanted" and "The Girl Wanted," together with "Happy School Days," by Margaret Sangster, are well worth reading by boys and girls. They make excellent gift books. These books sell for \$1 each.

Order of Review and Herald, Takoma Park, D. C.

For the Finding-Out Club

Bible Acrostic

1. WHAT nurse died and was buried under an oak?
2. Who in his lifetime raised up a pillar to be a memorial of himself, but was covered with "a very great heap of stones"?
3. Who refused to come at the king's command to display her beauty, and was deposed from being queen?
4. Who was called the child of promise?
5. What Hebrew captive was raised to such a posi-

tion that "the king thought to set him over the whole realm"?

The initials of the names will be the name of a man "after God's own heart."

MARY C. BURNHAM.

Answers to Questions in "Instructor" of October 3

Apostles — a-pōs' 'lz
 pessimistic — pēs-i-mis'tik
 despicable — dēs'pī-ka-b'l
 grievous — grēv'ūs
 previous — prē'vī-us
 commandant — kōm-an-dānt'
 noncombatant — nōn-kōm'bāt-ānt
 acclimated — ā-klī'ma-tēd
 automaton — ō-tōm'a-tōn
 speedometer — spēd-ōm'e-ter
 Allies (n) — ā-līz'
 automobile — ō-to-mō'bīl
 valet — vāl'ēt
 chic — shek, e as in event
 chiropodist — kī-rōp'o-dist
 chassis — sha'sē, a as in ask
 chauffeur — shō-fūr

BESSIE MOUNT.

Answers to Questions in "Instructor" of October 17

1. President Monroe's declaration to Congress was the result of American apprehension that the combination of European powers, known as the Holy Alliance, would interfere in South America to restore Spanish colonies, which had asserted their independence, to the crown of Spain.

2. The Battle of Waterloo was fought June 18, 1815. The British, Dutch, German, Prussian, and French armies took part.

3. The White House was built of Virginia freestone in 1792-99. It has been painted white since 1814 to hide marks of fire, only the walls being left standing after the capture of the city by the British in that year.

4. The high expansion of mercury and the wide range over which it is fluid render it especially valuable as a thermometric fluid.

5. The giraffe browses on trees, mimosas being its favorite. Its tongue is seventeen inches in length.

6. The United States paid \$7,200,000 to Russia for Alaska in 1867.

7. The Republican party was organized during the years 1854 to 1856.

8. The Confederate dollar was worth only six cents in 1863.

9. Lafayette served the American army upon two conditions—that he should receive no pay, and that he should act as a volunteer.

10. The silk industry originated in China. Raw silk can be profitably brought to the market only in those countries where there is abundant and very cheap labor. The fact that China, Japan, Bengal, Piedmont, and the Levant are the principal producing localities makes this plain.

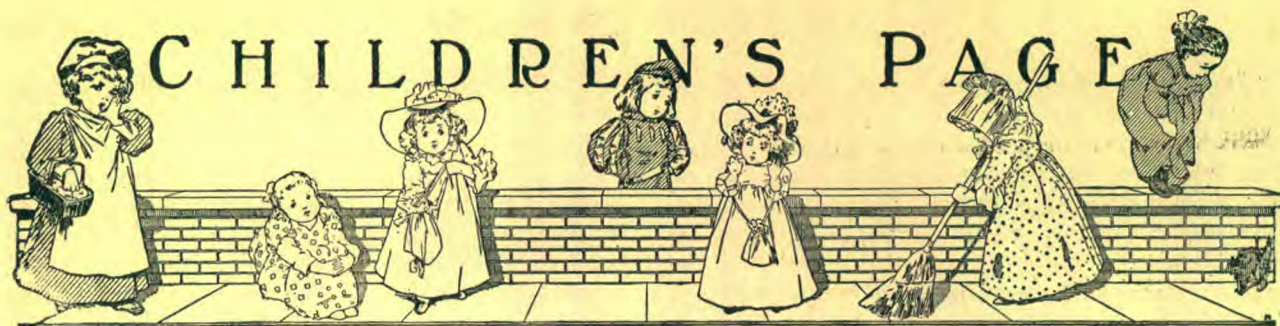
11. Henry Lee was called "Light-Horse Harry."

12. Anaximander, Anaximenes, Pythagores, and Aristotle, early writers on geography, before Columbus believed the earth to be round.

Watch Yourself Go By

Just stand aside, and watch yourself go by;
 Think of yourself as "he" instead of "I."
 Pick flaws; find fault; forget the man is you,
 And strive to make your estimate ring true.
 The faults of others then will dwarf and shrink,
 Love's chain grow stronger by one mighty link,
 When you with "he" as substitute for "I"
 Have stood aside and watched yourself go by.

— Selected.



CHILDREN'S PAGE

The Way of It

A LITTLE boy made him a wee snowball
And rolled it about in the snow;
And it gathered the crystals and clung to them all,
And oh, how that snowball did grow!
Oh, my!
You've made one, of course, so you know.

A little boy whispered a word one day
Unkind of some one he knew,
And each one who heard it repeated his way
The story, till oh, how it grew!
Oh, my!
And a heartache was caused by it, too!

Two little red mittens the small ball rolled
That grew in such a magical way,
And a little red tongue was the one that told
The tale that grew big in a day.

Oh, my!
Be careful, wee tongues, what you say!

—Pauline Frances Camp.

Giving for Missions

THE best missionary sermon I ever heard," said the mother, as her children gathered round her on Sabbath evening, "was on three points: 'What have you given for missions?' 'What have other people given?' 'How much have you left?'"

"But I've got fifty cents left," cried Lex.

"Then you are all ready for the question when it comes," said mother, smiling. But Lex turned away his head with an air that spoke him somewhat unready.

"And I've got some ribbons," said Trypho, slowly. "Mamma, I wish you'd tell us more stories about the people wanting teachers. I like them."

"I might tell of nothing else, and then not soon get through. A Hindu woman, with her child in her arms, came up to one of the mission stations, and sank down on a mat, all tired out. Four years before, the missionary had been at her village, and had talked to her mother, her sister, and herself, and had read them Bible words. From that day to this the three women had never worshiped an idol, and now this one had set out to find the missionary and hear him again. From place to place she had sought him, until now at last she reached his house. Children, it was a walk of seventy miles."

"Just to hear the missionary?" questioned Lex.

"Just to hear the missionary, and beg for a teacher. All that evening he talked to her and read to her; but next morning, before his wife was dressed, the poor stranger was in her room, weeping in great distress. 'I want salvation for my soul,' she said; 'only tell me more about Jesus Christ—that is my life.'"

"But you were told much about Christ yesterday; was not that enough?"

"Oh, no! I can never hear enough. He is the Saviour of sinners, and I want to be saved. I have not heard enough yet; that is why I ask for a teacher for my village. I cannot read, but he could read to us."

"Mamma, they sent her one, didn't they?" said Try, eagerly.

"They could not, Try. They had no money."

"No money!" The children repeated the words with a caught breath.

"Teachers and missionaries must live, you know. And though they can and do live on very little, yet they

must eat. And it costs something to build a house, even in India. All day long the woman listened and asked; she went to the Sabbath service; she waked up in the middle of the night, and begged some one to read 'just a little of the Bible' to her. Then Monday morning came, and she must go. But she stood lingering. 'All this way I have walked,' she said, 'and here I have heard much to make me glad; but I must go back to my husband and mother. They are in the dark, and I—what do I know?—I cannot tell them much, and I cannot get a teacher. I want him for my mother, and for my poor husband, and for my village.' She broke down in bitter sorrow, and the missionary's wife and she wept there together.

"'Lady,' said another, an old woman to whom the Bible reader had been preaching Christ, 'lady,—and she drew out her long hair from under her veil,—my hair has grown white waiting for news like this.'

"And another said, 'There are hundreds of women in Japan who are weary, weary, weary to see the light shine in their prison houses.'

"Mamma," said Lex, "here's my fifty cents, and I want you to send it to the missionaries. That woman's going to have a teacher; and I just wish I could stuff an envelope full of money for them. It's time such things were put a stop to."

"But that's all you've got!" said Try.

"You'll be sorry tomorrow, Alexander."

"I won't, either. While such things as that are going on, I ought to give what I can."

"Well, now we've got through the first question," said Try. "And the next is, 'What have other people given?'"

"They have given so much, and of so many kinds, that I hardly know where to begin," said mother. "Money, of course, is one thing; money given by people out of their abundance, or spared, by others, from their deep poverty, or earned by yet others who had nothing at all."

"Let me see," said Lex; "then I was a rich man when I gave five cents, and a poor one when I gave fifty cents, and now I've got to be the other man and work it out?"

"Something so," said his mother, laughing; "only your poverty does not go very deep, Lex."

"Down to the bottom of my pocket, ma'am."

"But food and fire and clothes are quite independent of your pocket. The people I speak of, children, are those who have no money to give but what they can save from their daily comforts or make by extra toil. Thus one will quietly go without butter or sugar, and give the worth of it to the Lord's work. Another, unable to labor in the evening, puts out her light and sits till bedtime in the dark, and the pennies the candle would cost she gives to missions."

"Sits in the dark!" Trypho repeated.

"But I s'pose it never is really very dark where such folks live," said Lex.

"Another turns again her old dress, and wears her old hat one more season; or, perhaps, gives up kid gloves, and puts no bows on her slippers."

"Mamma, it doesn't sound nice," said Trypho, ready to cry.

"It is 'nice,' love — it is joyful to those who do it for Christ. The people who bear about in their hearts the words,—

'I gave my life for thee,
What hast thou given for me?'

are only too glad of the chance to do even a little. The poor servant in India gives a handful of rice if he can bring no more; the South Sea islander brings his small measure of coconut oil. It is pretty to see the Fiji people march up with their little vessels, singing as they come, for joy that they can give something for Christ."

"Have they nothing but oil down there?" asked Trypho.

"Oh, yes; various other little things, sometimes. I have seen the quarterly account of what the people gave in one of the Fiji Islands for the support of their preacher and schoolmaster. From one poor village came 'two bottles of oil, twelve pieces of native cloth, nine whales' teeth, eight hanks of sennit,' and about four dollars of our money. Another, less able, brought just seven pieces of cloth. Another brought two, but added to these one whale's tooth, three hanks of sennit, and about fifty cents. From yet another came twelve cents, one piece of cloth, one hank of sennit; and among the little gifts of the next village was marked, 'one basket.' People who are in earnest bring what they have and are not ashamed of it."

"Could the missionary use all those funny things?" said Trypho.

"Some of them — and some he could sell. A man in the West Indies planted five coconut trees, and set apart one of them for missions. It grew faster than all the rest, and became the most fruitful of all, yielding every year three dollars' worth of nuts. A fisherman gives one of his fish pots with all it may catch; a farmer gives an apple tree, with its yearly crop, or a hen and all her chickens, or a swarm of bees and their honey. In England, Lex, two very poor boys made a bargain. One had a hen, and the other had pennies enough to buy a few duck eggs. 'If you'll let your hen hatch my eggs,' said the one, 'we'll both of us work and buy food for the young ducks, and then we'll sell them for missions.' So, by and by, a little package of money, worth more than three of our dollars, was handed in at the mission rooms, the price of the young ducks."

Lex was profoundly struck. "Why, you can make money out of anything!" he exclaimed.

"Anything and everything. There is nothing a man cannot use for himself, and there is nothing he cannot use for God."

"A little girl," continued mother, smiling, "earned two cents a week by carrying water to an old woman, and dinner to a young man; and all that went to missions. Another girl, unable to leave her bed, made for herself, secretly, a list of people to pray for. By and by there was a revival in the village, and friends noticed that she asked eagerly from time to time the names of the converts. After her death the little list was found under her pillow. Every one named there had been converted; and, name by name, she had checked them off as the glad news was brought that they entered the kingdom."

"Mamma, was that *missionary* work?" asked Trypho.

"A soul is a soul anywhere, child. It was work for the Master; it was bringing sinners to him, and I suppose that is the essence of all true missionary work. Another, a very old lady this time, in New York, for many years before her death had two particular people on her heart, and never once missed praying for them each day. These were the queen of England and the queen of Madagascar."

"Then I ought to pray for our minister and for the heathen," said Trypho.

"Mamma," said Lex, "you give a fellow too much to do. First he's got to live all right, and that isn't a small job; then he's got to pray, and *that* takes lots of time. Then he must run round and tell folks, and then he must give away all he's got, and rake and scrape to get more."

"Very correctly stated," said the mother, with a smile. "And so you see how true are the Lord's own words: 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.' No one can serve Christ first who does not in every way put his own self second."—*Anna B. Warner.*

Why Celebrate Thanksgiving?

(By a church school pupil)

ALL our blessings come from God. Why should we not thank him for these? We thank him each day in our prayers for something, so why not set apart a day for our thanks as did the Pilgrims of old,—a day in which to think of God's love, and his goodness and his mercies to us, and to thank him for them? Praise from a thankful heart greatly pleases God.

Our daily blessings are many,—our health, homes, friends, school, food, and clothing. We should praise God for all these. Some boys and girls have no home. They have no parents to care for them and to bring them up in the right way. We who have should thank God for our fathers and mothers, and express our thankfulness by helpful service to our parents.

We should thank God that we have eyesight, so we can see the many beautiful things he has made. How grateful and thankful we should be for hearing and speech, yet seldom do we thank God for these daily blessings. Our books, our education, comforts and conveniences of everyday life, are all blessings worth a "Thank you" to the great Giver of all. We should thank him for the peace in our land while other nations are fighting, killing people, burning cities, and destroying happy homes. Thousands of people are dying of hunger and for want of clothing.

"We plow the fields, and scatter
The good seed in the land,
But it is fed and watered by
God's own loving hand.
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And the soft, refreshing rain."

It is God who does all this, who keeps us alive, gives all things. Then we should be thankful for all these blessings, and give him the praise.

The greatest of all our blessings is the Holy Bible, and the Saviour who came and died for us. How thankful we should be for these gifts! Surely, "it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name." "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

RACHEL R. MANN.

Edison's Lively Boyhood

THOMAS A. EDISON feels no animosity now toward the trainman who boxed his youthful ears so hard that his hearing was affected. Being slightly deaf, he says, has enabled him to escape much foolish chatter that he would otherwise have been obliged to hear, and to concentrate more effectively on the great problems he has solved.

The ear-boxing episode took place when Edison was twelve years old. By his own initiative, the lad had obtained the profitable privilege of train boy on the Grand Trunk Railroad. His duties consisted in going from car to car, between Detroit and Port Huron, and selling newspapers, fruit, and various other articles.

Little by little his profits increased to between eight and ten dollars a day. The greater part of his savings were devoted to the purchase of technical books, and more especially to his experiments in chemistry. For this purpose he actually went so far as to install a sort of laboratory, with flasks and test-tubes, in a car that was intended for baggage.

"One evil day," relates his biographer, "the train, while running at a high speed, gave a sudden and violent lurch. A piece of phosphorus fell to the floor and burst into flame. The car caught fire. The young

experimenter, with the aid of the conductor, succeeded in putting out the blaze."

But the conductor, a brutal and vindictive individual, had small sympathy with the budding genius of Edison. At the very next station he threw out upon the platform the contents of the poor lad's laboratory, and also his entire printing outfit, which he had installed in the baggage car along with his chemical apparatus. Then he boxed the boy's ears, and threw him out after his belongings.

Long before this episode the boy's natural gift for taking the initiative had begun to show itself. One example of his shrewd business ability came to light after the Civil War had broken out. Of course, every one was anxious for news from the front.

"Young Edison," says his biographer, "made the acquaintance of the typesetters on the Detroit *Free Press*. By running his eye over a proof sheet of the paper, he could inform himself of anything that it contained of special interest. It was in this way that on a certain day in April, 1862, he was one of the first to read the sensational news relating to the battle of Shiloh."

Edison made a deal with the telegraph operator by which the latter wired the news of the battle to every station master, with the request that he place it on the blackboard used to announce the time of trains. He then went to the editor of the *Free Press*, and obtained credit for a thousand extra copies of the paper.

Edison tells about this venture:—

"The first station, called Utica, was a small one, where I generally sold two papers. I saw a crowd ahead on the platform, and thought it some excursion; but the moment I landed, there was a rush for me. I sold thirty-five papers there. I decided that if I found a corresponding crowd at the next station, the only thing was to raise the price from five cents to ten.

"When I reached Port Huron, I was met by a large crowd. I then yelled, 'Twenty-five cents apiece, gentlemen! I haven't enough to go round.' I sold all out, and made what to me then was an immense sum of money."—*Every Week*.





Preparation for Christ's Coming

Do we believe with all the heart that Christ is soon coming, and that we are now having the last message of mercy that is ever to be given to a guilty world? Is our example what it should be? Do we, by our lives and holy conversation, show to those around us that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, who shall change these vile bodies and fashion them like unto his glorious body? I fear that we do not believe and realize these things as we should. Those who believe the important truths that we profess, should act out their faith. There is too much seeking after amusements and things to take the attention in this world; the mind is left to run too much upon dress, and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for our conversation is not in heaven, whence we look for the Saviour.

Angels are watching over and guarding us; we often grieve these angels by indulging in trifling conversation, jesting, and joking, and also by sinking down into a careless, stupid state. Although we may now and then make an effort for the victory and obtain it, yet if we do not keep it, but sink down into the same careless, indifferent state, unable to endure temptations and resist the enemy, we do not endure the trial of our faith that is more precious than gold. We are not suffering for Christ's sake, and glorying in tribulation.

There is a great lack of Christian fortitude, and serving God from principle. We should not seek to please and gratify self, but to honor and glorify God, and in all we do and say to have an eye single to his glory. If we would let our hearts be impressed with the following important words, and ever bear them in mind, we should not so easily fall into temptation, and our words would be few and well chosen: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." "Thou God seest me."

We could not think of these important words, and call to mind the sufferings of Jesus that we poor sinners might receive pardon and be redeemed unto God by his most precious blood, without feeling a holy restraint upon us, and an earnest desire to suffer for him who suffered and endured so much for us. If we dwell on these things, dear self, with its dignity, will be humbled, and its place will be occupied by a childlike simplicity which will bear reproof from others and will not be easily provoked. A self-willed spirit will not then come in to rule the soul.

The true Christian's joys and consolation must and will be in heaven. The longing souls of those who have tasted of the powers of the world to come, and have feasted on heavenly joys, will not be satisfied with things of earth. Such will find enough to do in their leisure moments. Their souls will be drawn out after God. Where the treasure is, there will the heart be, holding sweet communion with the God they love and

worship. Their amusement will be in contemplating their treasure—the holy city, the earth made new, their eternal home. And while they dwell upon those things which are lofty, pure, and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, and this will tend to wear them more and more from the world, and cause their consolation and chief joy to be in the things of heaven, their sweet home. The power of attraction to God and heaven will then be so great that nothing can draw their minds from the great object of securing the soul's salvation, and honoring and glorifying God.

As I realize how much has been done for us to keep us right, I am led to exclaim, O, what love, what wondrous love, hath the Son of God for us poor sinners! Should we be stupid and careless while everything is being done for our salvation that can be done? All heaven is interested for us. We should be alive and awake to honor, glorify, and adore the high and lofty One. Our hearts should flow out in love and gratitude to him who has been so full of love and compassion to us. With our lives we should honor him, and with pure and holy conversation show that we are born from above, that this world is not our home, but that we are pilgrims and strangers here, traveling to a better country.

Many who profess the name of Christ and claim to be looking for his speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self, as is often shown in various ways. At the same time they are talking of having trials. But the principal cause of their trials is an unsubdued heart, which makes self so sensitive that it is often crossed. If such could realize what it is to be a humble follower of Christ, a true Christian, they would begin to work in good earnest, and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidence and self-sufficiency, and follow the meek Pattern. Ever keep Jesus in your mind, that he is your example, and you must tread in his footsteps. Look unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame. He endured the contradiction of sinners against himself. He for our sins was once the meek, slain Lamb, wounded, bruised, smitten, and afflicted.

Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, and be partakers of Christ's sufferings here, that we may be made partakers with him of his glory, and be crowned with glory, honor, immortality, and eternal life.—*Early Writings*, pp. 111-114.

MEDITATIONS.—In order to rightly prepare for Christ's coming, I must lose sight of self. I must give up self-confidence and self-sufficiency, and ever follow in the footsteps of Jesus. I must pray much, for only by communion with God can I obtain strength to withstand the darts of the enemy, and gain ground daily in the warfare against my soul. By daily winning the battle, I shall be able to finally come off victorious, and be prepared for that eternal home which the Saviour has gone to prepare for those who are true and faithful.

SPECIAL PRAYER.—We can obtain a great blessing by remembering in prayer the needs of the Lord's work. Let us this week pray for the believers and workers in the Northern Latin American Missions and the West Indies.

M. E.

It's no use hating things if you've got to do them; it only makes life more unpleasant than it need be, and does nobody any good.—*Beatrice Harraden*.

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**Missionary Volunteer Society Programs for
Week Ending December 2**

THE programs for the Missionary Volunteer Societies, Senior and Junior, for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for December.

The Bible Year

Assignment for November 26 to December 2

- November 26: Acts 17 to 19.
- November 27: Acts 20 to 22.
- November 28: Acts 23 to 25.
- November 29: Acts 26 to 28.
- November 30: 1 Peter 1 to 3.
- December 1: 1 Peter 4, 5.
- December 2: 2 Peter.

For helps and suggestions on this assignment, see the *Review* for November 23.



IX — Paul Begins His First Missionary Journey

(December 2)

LESSON SCRIPTURE: Acts 13:1-16.

MEMORY VERSE: "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish." Ps. 1:6.

Questions

1. Name some of the prophets and teachers in the church at Antioch. Acts 13:1.
2. What did the Holy Spirit tell the church to do? Verse 2.
3. How was this instruction obeyed? Verse 3. Note 1.
4. To what places did the apostles first go? Verse 4. Note 2.
5. When they reached Salamis, where did they preach the word of God? Who helped Saul and Barnabas? Verse 5. Note 3.
6. To what place did they come after going through the whole island? Whom did they find there? Verse 6. Note 4.
7. With whom was this sorcerer staying? What is said of the deputy? Verse 7.
8. Why did Elymas oppose the apostles? Verse 8.
9. What name is henceforth given to Saul? What did he say to Elymas? Verses 9, 10.
10. What punishment from the Lord did Paul say should come upon Elymas? Verse 11, first part.
11. How soon did the sorcerer become blind? What did he do that showed his helplessness? Verse 11, last part. Note 5.
12. How was Sergius Paulus affected by all this? Verse 12.
13. To what place did the apostles next go? Verse 13.
14. After Perga where did they go? What did they do on the Sabbath? Verse 14.
15. In what way did the service begin? What invitation was given the strangers? Verse 15.
16. Who responded by speaking? Verse 16.

Work for Diligent Students

1. Make a map of Cyprus, locating places mentioned in the lesson, and tell what you can of the country.

Notes

1. "To the Jew, this form was a significant one. When a Jewish father blessed his children, he laid his hands reverently upon their heads. When an animal was devoted to sacrifice, the hand of the one invested with priestly authority was laid upon the head of the victim. And when the ministers of the church of believers in Antioch laid their hands upon Paul and Barnabas, they, by that action, asked God to bestow his blessing upon the chosen apostles, in their devotion to the specific work to which they had been appointed." — *The Acts of the Apostles*, p. 162.

2. "What was the course of the first missionaries? — They went down the Orontes River, from the highlands to the coast, to Seleucia, the seaport of Antioch, sixteen miles away; and from thence sailed to Cyprus, a voyage of eighty to one hundred miles."

Why did they first go to Cyprus? Some of the probable reasons may be given as follows: —

"Because Barnabas was a native of that island, and would have an opening there among relatives and acquaintances.

"Because Paul was a native of Cilicia, not far away, and may have known Cyprus people.

"Because some of the disciples driven from Jerusalem by persecution had preached the gospel in Cyprus (Acts 11:19), and some of these had been to Antioch and knew Paul and Barnabas.

"Because the inhabitants were generally Greeks, but many Jews had settled there, attracted by rich copper mines. Copper (Greek, *cypros*), derived its name from the island." — *Peloubet, abbreviated*.

3. Cyprus was one of the places to which the believers had fled from Jerusalem. Barnabas was from Cyprus, and now he and Paul, with John Mark, who was a relative of Barnabas, started on their first missionary journey. Mark's mother lived in Jerusalem, and her home was quite likely a place where the disciples were often entertained. At one time while Paul and Barnabas were there, Mark asked that he might go with them as a helper. He wished to be a missionary.

4. The apostles did not stop when they had preached in one city. They "went through" the length of Cyprus which was one hundred and fifty miles, and through its breadth of sixty miles. No halfway work would do for these missionaries. Paphos is at the end of Cyprus. Its present name is Baffo. Sergius was the governor of the province under the direction of the Roman senate. With the governor the missionaries found a Jewish false prophet. The name Elymas means magician, or wise man. He opposed Paul and Barnabas because he saw they had gained an influence over the governor. If he could keep his place, it meant power and riches for him. For this reason he tried to turn the deputy away from the truth.

5. "Paul had the courage to rebuke the one through whom the enemy was working. . . . The sorcerer had closed his eyes to the evidences of gospel truth; and the Lord, in righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, that he might be warned to repent, and seek pardon of the God whom he had so grievously offended. . . . The fact that he was obliged to grope about in blindness, proved to all that the miracles that the apostles had performed, and which Elymas had denounced as sleight of hand, were wrought by the power of God. The deputy . . . accepted the gospel." — *The Acts of the Apostles*, p. 168.

The Best We Have

CHRIST wants the best. He, in the far-off ages,
 Once claimed the firstling of the flock, the finest of the wheat;
 And still he asks his own, with gentlest pleading,
 To lay their highest hopes and brightest talents at his feet.
 He'll not forget the feeblest service, humblest love;
 He only asks that of our store we give to him
 The best we have.

Christ gives the best. He takes the hearts we offer,
 And fills them with his glorious beauty, joy, and peace,
 And in his service, as we're growing stronger,
 The calls to grand achievements still increase.
 The richest gifts for us on earth, or in the heaven above,
 Are ours in Christ. In Jesus we receive
 The best we have.

And is our best too much? O friends, let us remember
 That once our Lord poured out his soul for us,
 And in the prime of his mysterious manhood,
 Gave up his precious life upon the cross.
 The Lord of lords, by whom the worlds were made,
 Through bitter grief and tears gave us
 The best he had.

— *Selected.*

The Youth's Instructor

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The Interrupter

CAN we not learn a little more self-restraint when others are talking, so that we may cure what is really a national habit: that of interrupting? Watch any group and see how rare is a good listener; how rare is that supreme of all courtesies: to let another talk without interrupting. Most of us are utterly unconscious of the manner in which we refuse to allow another to talk and to finish what is being said without interruption. And yet there is not a more beautiful form of courtesy: that which permits another to speak and to finish before we begin. And by the same token is there nothing more inconsiderate, more distinctly rude, than to break into another's talk and take from another the opportunity which is his or hers. Next to what we wear, we show our inmost selves more truly by our behavior in conversation than in any other contact in life. It is the man or woman of fine instinct, of a regard for the nicety of an occasion, who permits another to finish what he has started to say, who exercises that self-control that stamps the person of gentle birth, and does not interrupt.—*Ladies' Home Journal*.

Good Combination — Law Books and a Tamale Cart

LIKE Abraham Lincoln, who read law from a volume of Blackstone perched on the handle of the plow with which he tilled the soil all day, Charles de Forest, a French peasant, pursues his study of law while at labor. But Mr. De Forest's books grace the handlebar of a tamale pushcart.

He is a middle-aged man, and poor. His greatest ambition has been to be a lawyer and to help the people with whom he is most familiar—the immigrant French, Italians, and Spanish, as well as those from other countries.

As years passed by new and heavier obligations fell to his lot and kept him from study. At last, however, he made and saved enough money, by peddling tamales, to buy a secondhand copy of Blackstone.

The book was his greatest treasure. He had little time to peruse its pages of knowledge—but “where there's a will there's a way.” He placed it on the handlebar of his pushcart, and gleaned information from its pages as he wheeled the tamales along Broadway.

The contents of the book were more interesting to him than anything he had ever read, for he had had

little opportunity to obtain good books. Soon he almost knew it by heart. He bought other books on law, and in turn read them in the same way, until he had advanced far enough to enter college.

“He lives laborious days,” and by so doing had at the end of three years saved enough from the sale of tamales to enable him to enter the night classes of the law department of the University of Southern California.

This was two years ago and more. Soon he will take his examination, and it is certain he will be admitted to the bar. He has been a hard student and has advanced rapidly.

In the years when he has pushed his cart along North Broadway for many weary blocks he has become one of its best-known figures. He is regarded by many people on North Broadway as their mediator—an arbitrator to whom they can go in time of dispute and always get justice.

So, although the road leading to the goal of his ambition was a hard one, and has taken thousands and thousands of hot tamales to pave the way, the time spent in peddling his wares will prove his most valuable asset when he is admitted to the bar. For the people he has come to know will be his clients.

Unlike the majority of lawyers who hang out their “shingles,” he will not have to wait for clients to come—his clients have been waiting for him. They all know him. And they are proud of him because he is one of them and has made good. He is familiar with the French and Italian languages, which he learned in France when a boy.—*Los Angeles Tribune*.

The New Yiddish Magazine

THE Pacific Press has just issued the first number of a new Yiddish magazine, called *The Messenger*. It deals with the present European war, and we are sure that it will be read by many Jews. We hope those of our readers living in the cities and large towns where Jews reside, will do all they can to place this magazine in the hands of their Jewish friends and neighbors.

When offering the paper to Jews, be sure to tell them that you are a Sabbath-keeping Christian, that you do not eat pork, that you believe all the prophets teach, including the writings of Moses, and that this magazine is issued by Sabbath-keeping Christians.

The price of the new Yiddish magazine is five dollars a hundred. Send at once to your State tract society, and get a supply of them. The writer will be pleased to have sent him any interesting experiences which you may have while distributing these papers among the Jews.

Send your order to your State tract society, or to the Pacific Press Publishing Association, Brookfield, Illinois.

F. C. GILBERT.

Burden-Bearers

BURDEN-BEARERS are we all,
Great and small.
Burden-bearers be ye all,
Great and small.
Where another shares the load,
Two draw nearer God.
Yet there are burdens we can share with none,
Save God;
And paths remote where we must walk alone.
With God.
For lonely burden and for path apart,
Thank God.
If these but serve to bring the burdened heart
To God.

—John Oxenham.